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BY

ARCHIBALD A. MACLARDY, B.A.  
FORMERLY CLASSICAL SCHOLAR OF WADHAM COLLEGE, OXFORD

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## PREFACE.

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WITH this book *any one* can learn not only *about* the Latin language, but can learn *the language itself*.

The editor has designed it as an aid to three classes of learners, and it is his confident belief that *they* will find it in practice to be of really invaluable service—first, *teachers*, both those rusty in Latin, who nevertheless find themselves called upon to teach Cicero without much time for preparation, and also those who are “up” in Cicero, but still may benefit greatly, at the first, by having at their elbow a model for teaching and drilling which, like this, sets forth to the most minute detail each step in the parsing and the translation of every word in the text; then *clergymen* whose opportunities may not have permitted the acquisition of Latin, but who yet desire to possess themselves rapidly of so much of this language as a minister really needs for etymological and philosophical and literary purposes, as well as for the simple satisfaction of emerging from a state of ignorance regarding a language so familiar to the educated; then *students*, both those who are not so situated as to have an instructor, but are still ambitious enough to study Latin without a teacher, and also students who, though members of a class, yet need the help of a complete model for translation and analysis, to be used, of course, under wise guidance. Again, it is not wholly unlikely that the perfectly competent teacher of Latin will find this book useful, not because of any need for assistance, but because of the advantage of comparing one's own ways and opinions with the methods and views of

another competent teacher, even if, or rather, particularly if that other's ideas are not always in accord with one's own.

The following suggestions are made to aid any *learner* who may wish to use this book as a **BEGINNER'S LATIN BOOK**: Take any one of the Latin grammars referred to farther on in this preface; learn from it to distinguish and to decline the five Latin declensions of nouns; the first and second, and the third declension of adjectives; study the comparison of adjectives and adverbs, and become familiar with the different kinds of pronouns; learn also how to distinguish the four conjugations of the verbs, and how to inflect the verbs; read attentively Latin Syntax, especially the coarse print portion of it. With this equipment, turn to any nude text of the First Catilinarian Oration—the **TUTORIAL**, for instance, or any other. Read a line or sentence or paragraph, noting carefully the cases and numbers of the nouns, pronouns, and adjectives, and the persons and numbers of the verbs. If without knowledge of the *meaning* of the words, turn to the interlined translation in this volume, using it *now* as a vocabulary; and then turning from this back to the nude text, *translate* the line, sentence, or paragraph—always in the Latin order of the words. Compare your version with the interlinear translation. After this transpose your line, sentence, or paragraph into the English order of the words, making as good English as possible, and then, not till then, compare your perfected whole with the English *translation in the margin*. Finally, look up the grammatical references as given in the footnotes, and examine the synonyms carefully, and thus develop a critical scholarship. Not only will rapid progress be made in the facility to translate Latin, but a certain degree of culture will be attained as the outcome of the process.

The text of this **FIRST ORATION AGAINST CATILINE** follows with only occasional variations the text of Professor Wilkins's English edition, which is based upon the original German commentary of Karl Halm. The editor has compared the texts of the best-known

American editions of this speech, and in the footnotes has directed the students' attention to all important and essential differences of lection, though these are happily very few.

The text is accompanied by a rigidly literal interlinear translation according to the Latin order of the words, and a passably literal translation in the order of English idiom in the margin. The difficulties in the way of giving a literal and at the same time a pleasing version of Cicero's speeches are very great, not less so than the temptation to reconstruct here and there a sentence, and render it by a flowing paraphrase; but in the marginal translation absolute accuracy has been aimed at, and wherever elegance and accuracy have appeared hard to combine, the former has been sacrificed to the latter, lest the student should be misled by a too free version.

The footnotes are both explanatory and critical. Every word of the text is parsed; and when the construction seems to require it, reference is made to the Latin grammars of Allen & Greenough's Revised Edition, Bennett, Gildersleeve revised by Lodge, and Harkness's Revised Standard Edition. Historical and constitutional allusions are treated at sufficient length for a correct understanding of the subject matter of the text. Moreover, brief biographical details are included in the notes, so that the student may gain a clear idea of the character and importance of the persons mentioned in the speech.

Latin synonyms have been noticed wherever they occur, and hints as to critical word study are given on every page. Grammatical references, and occasionally derivations and synonyms, are repeated, especially in the first part of the book, in order that principles, grammatical and philological, may be kept continually before the reader's eye.

The rhetorical character of the speech has been kept in mind, and the student is directed to observe the development of the great orator's scathing denunciation of the guilty conspirator.

In order properly to understand the occasion of this speech, and the various allusions which occur in the text to such matters as Catiline's earlier career, governmental institutions, the nature and powers of the different magistrates, and the like, the student needs more connected information than can be conveyed in footnotes mainly devoted to parsing and syntax, and therefore the editor has added an Introduction, which will, it is hoped, give a sufficiently clear outline of the actual environment of the speech.

This volume will be followed shortly by a companion volume in the same series, viz., *THE SECOND ORATION OF CICERO AGAINST CATILINE*, which will in every way resemble this first oration with regard to parsing and translation; the only modification of method being that the student's progress will not be hampered by full and unnecessary repetition in the footnotes of ordinary simple grammatical rules and references which have been already treated at length and repeated in the first oration, and with which the most backward student who has used this book might reasonably be expected to be conversant.

Finally, the editor wishes to express his grateful acknowledgment of the invaluable assistance and the unfailing courtesy of the publishers, Messrs. Hinds and Noble, who have spared no pains to help him in making of this book what it has been claimed to be at the beginning of the preface.

ARCHIBALD A. MACLARDY.

## INTRODUCTION.

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### THE CONSPIRACY OF CATILINE.

Lucius Sergius Catilina, descended from an old and once important patrician family, was born about the year 108 B.C. He was distinguished for his physical strength and powers of endurance, as well as for his mental abilities; and so great was the influence of his magnetic personality that, in spite of his notorious indulgence in every kind of vicious pleasure and extravagance, he retained till late in his career the friendship of some of Rome's noblest and most respected citizens.

His first appearance in public life was at the time of the Sullan proscriptions, when his cruelty and rapacity brought him into unenviable prominence. Among other scandalous crimes he is said to have caused the name of his brother, whom he had previously murdered, to be placed on the list of the condemned, so that he might escape prosecution for the murder. He was suspected of wife-murder, and it was alleged that he killed his own son in order that no encumbrance might hinder his marriage with the beautiful but profligate Aurelia Orestilla. In 73 B.C. he was accused of incest with a vestal virgin, but, owing to the intercession of a noble of good repute, Q. Lutatius Catulus, he escaped conviction.

Catiline served as *quaestor* and afterward as *legatus*, and in 69 B.C. was elected *praetor* for the following year.

In the year 67 B.C. he governed the province of Africa as *pro-praetor*, returning to Rome in 66 B.C., to sue for election to the

consulship for 65 B.C. His candidature was rendered illegal by the fact that preliminary measures were taken for prosecuting him on the well-supported charge of provincial extortion and mis-government.

**The So-called First Conspiracy.**—The successful candidates in the consular elections for 65 B.C. were P. Antronius Paetus and P. Cornelius Sulla, but both were convicted of bribery, and their rivals, L. Aurelius Cotta and L. Manlius Torquatus, were elected in their stead. Upon this Antronius and Catiline conspired together, and made arrangements to have the consuls and several other notable senators assassinated, and to take by violence the consular position and authority. The date fixed for the massacre was Jan. 1, 65 B.C., but the disclosure of certain details necessitated a postponement.

In these schemes the conspirators were assisted by a young patrician firebrand, named Cn. Calpurnius Piso, whose part was to be the raising of an army and the seizure of the province of Spain. The second attempt of the conspirators, arranged for Feb. 5th, failed, as Catiline gave the signal before a sufficient number of his followers had gathered together.

The above is the common account of this plot; but in the light of its description by Suetonius, it is very probable that Catiline's part in it was overstated by his political enemies. Suetonius represents, not Antronius and Catiline, but Caesar and Crassus, as the chief figures in the conspiracy, and there is good reason to suppose that this was the case.

In 65 B.C. the trial, which had been pending, came on; and though Catiline bribed his accuser, Clodius, and the judges, and won acquittal, yet the proceedings had been protracted into the autumn, and consequently the consular elections for the year 64 B.C. were over.

Disappointed in 66 and in 65, Catiline made every possible effort to secure election as consul in 64 B.C. When the elections

came on, there were in all seven candidates, the most important being Catiline, C. Antonius Hybrida, and the great orator, M. Tullius Cicero. The two former, being heavily in debt, worked together to keep Cicero out, and had at least the tacit support of Caesar and Crassus. Cicero was largely handicapped by the fact that he was a *novus homo* and unpopular with the nobility. But the political intrigues entered upon by Catiline and Antonius, and the extent of their promises and bribes to the electors, were so outrageous that the Senate became indignant, and Cicero seized the opportunity to deliver, a few days before the election, a scathing denunciation of the character, practices, and designs of his formidable rivals. In this speech, the *oratio in toga candida*, Cicero alarmed the aristocrats by his hardly veiled hints that Catiline and Antonius were only puppets, and that the constitution itself was in danger. Whereupon the Senate overcame its repugnancy and voted for Cicero, who was returned as consul, with Antonius as his colleague. Thus once more was Catiline defeated, though he carried only a few votes less than Antonius.

It should here be stated that Sallust assigns to June, 64 B.C., a speech delivered by Catiline in the presence of his most devoted adherents, in which he advocated a conspiracy, promised *novae tabulae*,—*i.e.* a general cancelling of all debts,—and urged an armed rising against the constitutional authorities. But we cannot believe that Catiline was plotting revolution so early, while he yet had strong democratic influence behind him and good hopes of winning power by constitutional methods. It is far more credible that he was driven into revolutionary schemes for retrieving his fortunes by the desperation occasioned by his electoral defeat and his increased pecuniary embarrassments.

After the elections Catiline was again prosecuted, on this occasion for taking part in Sulla's proscriptions. Caesar was president at the trial, and Catiline was acquitted. But from this time on we hear of nothing pointing to political association

between Catiline and the rising democratic leaders, Caesar and Crassus.

**The Great Conspiracy.**—Catiline now resolved upon revolution, and found many who were ready, for various reasons, to take up arms against the state. Among his followers were dissipated patrician youths, who hoped to profit by bloodshed and anarchy in the same way as Sulla's supporters had done; men of high position but ruined fortunes, numerous not only in Rome but also in the country towns; Sulla's veterans, who had been granted lands in the north of Italy, but had exhausted their wealth in riotous extravagance; farmers and others, who had been dispossessed of their property to make room for Sulla's old soldiers; and, lastly, the dregs of the Roman populace, men who delighted in rapine and murder.

Catiline organized a wide conspiracy, and at one of several secret meetings delivered the speech, mentioned above, which Sallust assigns incorrectly to the year 64 B.C. At the same time Catiline canvassed for the consular elections of 63 B.C. On the day preceding the elections Cicero spoke strongly in the Senate, and described the extent of the dangers besetting the constitution. Thereupon the alarmed senators decided to postpone the elections, and discuss the question of public safety. Cicero related what he knew of the conspiracy, and challenged Catiline, who was present, to refute his accusations. The latter insolently replied that there were two bodies in the state, the one weak and with a feeble head (the Senate and Cicero), the other strong but without a head (the people); he declared that he himself would become the head, and champion the people against oppression.

When the election day arrived, Cicero came on the scene with an armed body-guard, and so Catiline, although attended by a crowd of ruffians, did not dare to make a riot. Lucius Licinius Murena and Decimus Junius Silanus were declared consuls elect for 62 B.C.

After this the conspirators worked actively to raise money and collect forces and munitions of war; and Gaius Manlius, who had served as centurion under Sulla, took up a position at Faesulae in Etruria, with instructions to declare war on the state on Oct. 27th. It was further arranged that Cicero and other Roman nobles should be massacred on the 28th of October. Cicero, learning of these arrangements from his spies, called a meeting of the Senate on Oct. 21st, and the senators discussed the state's peril on that and the following day, finally issuing the *senatus consultum ultimum*, whereby the consuls were empowered to take any and every step to preserve the state from harm. Not long afterward news came that Manlius had set up the standard of revolt, and that slave risings were taking place in certain districts. Driven into immediate action, the consuls despatched generals to the threatened parts of Italy, and caused Catiline, who was still in Rome, to be prosecuted on the charge of riot (*de vi*). Catiline, with his usual audacity, assuming innocence, offered to place himself in the custody of some prominent noble, but intended, nevertheless, to leave Rome for Faesulae as soon as all his plans were ready.

**Meeting at Laeca's House.** — On the night of Nov. 6th Catiline held a secret assembly of conspirators at the house of Marcus Porcius Laeca, and made the final preparations for revolt, expressing his impatient desire to join the camp of Manlius. He laid great stress on the necessity of doing away with Cicero, whereupon two men, the senator Lucius Vargunteius and the knight Gaius Cornelius, agreed to murder him that same night. According to Cicero's account, the attempt was made, but failed, owing to the fact that Cicero had information of all the conspirators' actions from a woman named Fulvia, the mistress of one of Catiline's associates.

The First Catilinarian Oration was delivered on Nov. 8th before the Senate, which Cicero summoned to meet in the temple of

Jupiter Stator. Catiline's boldness is well shown by the fact that he attended the meeting. The gist of Cicero's speech was that Catiline should retire into voluntary exile. Catiline ventured to defend himself against his accuser, protesting his innocence, and supplicating the Senate not to give credence to the charges of an upstart alien. But the senators loudly upbraided Catiline as a traitor, whereupon he rushed from the meeting, and after concluding his intrigues with some of his supporters left Rome the same night, ostensibly to go into exile at Massilia, but in reality to join the rebel forces under Manlius.

The Second Catilinarian Oration was delivered next day, Nov. 9th, before a mass-meeting of the people. The orator explained his course of action the preceding day, and strove, by dwelling on the resolute measures taken by the state to quell the revolt, to frighten all would-be conspirators from throwing in their lot with Catiline.

It was announced shortly after that Catiline, attended by the *fasces*, had joined Manlius. Forthwith the Senate declared Catiline and Manlius enemies of their country, at the same time offering pardon to all who would at once leave the rebel ranks.

The consul Antonius, whom Cicero had long since won from his adherence to Catiline by the promise of the government of the rich province of Macedonia, was given the chief command of the army, and sent into the field. Meanwhile Cicero remained at Rome to cope with the growing machinations of the conspirators in the city, who were led by P. Cornelius Lentulus and C. Cornelius Cethegus. Sallust informs us that their plot was to denounce Cicero as the cause of the war through the mouth of one of the tribunes, to murder Cicero and many other influential citizens, to set the city on fire in several parts, and to cause a general massacre and tumult.

The danger of the state cannot be overestimated, but a happy accident averted the crisis and ruined the hopes of the conspirators.

This fortunate result was due to the following circumstances. Some envoys of the Allobroges, a tribe of Transalpine Gaul, had come to Rome to petition the Senate for relief from certain oppressions to which their tribe was subjected; and the conspirators, aware of their mission, hoped to secure their armed assistance in the revolt. Lentulus and Cethegus gave them letters bearing their seals and signatures, promising rewards for their aid, and also a letter directed to Catiline. The envoys had at first hesitated, but eventually consulted their Roman patron, who advised them to disclose everything to Cicero. Thus the envoys played a double part, and when they left Rome to return home offered no resistance to the force sent by Cicero to arrest them at the Mulvian Bridge. With them was arrested one of the conspirators, named Titus Volturcius. They were all led before Cicero and the Senate, and were joined by Lentulus, Cethegus, Statilius, Gabinius, and other leading conspirators, whom Cicero had summoned to meet him. Denial of guilt was useless, as Volturcius, the envoys, and their own letters and signatures unmistakably proclaimed them traitors. Lentulus was obliged to resign his praetorship, and the offenders were placed under private arrest.

The **Third Catilinarian Oration** was delivered on Dec. 3d, after the meeting described above, and informed the people of all that had taken place. The mob had been hitherto uncertain, but now extolled the consul, and loudly praised his energy. Strong measures were taken to prevent the rescue of the prisoners, and the Senate was convoked in the temple of Concordia on Dec. 5th. In the debate the consul elect, D. Silanus, advocated the punishment of death. Caesar caused the senators to waver by proposing instead the confiscation of the prisoners' property, and imprisonment for life. Then Cicero, whose fate lay in the balance just as much as that of the conspirators, arose, and delivered the **Fourth Catilinarian Oration**. With much preamble he gave his vote for death; but it remained for the young Cato to decide the

meeting by a most eloquent speech, which rang the knell of doom over the prisoners. The same night the latter were led to the Tullianum and strangled.

The last scene of the tragedy took place at Pistaria in Etruria, where Catiline fought a desperate battle with M. Petreius, the lieutenant of Antonius. No less than three thousand of the rebels were killed, and among them their intrepid leader, Catiline.

NOTE.—Some writers, notably Professor E. S. Beesly, in his disquisition on “Catiline, Clodius, and Tiberius,” give Catiline a very different character from that which Cicero gives him. They claim, not without reason, that nearly all the worst charges against him rest upon Cicero’s unsupported evidence, especially upon statements in the *oratio in toga candida*. Professor Beesly very ingeniously represents Catiline as a true democratic leader, forced by a selfish aristocracy into armed protest in the same way as C. Gracchus, Saturninus, and Marius. But the general features of the conspiracy as described by Cicero, find an unprejudiced witness in Sallust, who was a democrat, and so opposed to Cicero in political sympathies.

#### THE DATE OF THE FIRST ORATION AGAINST CATILINE.

There is some uncertainty as to whether the speech was made on Nov. 7th or Nov. 8th. The latter date now finds the most support, and has been adopted in the NOTES in this volume. From a passage in Cicero’s speech *pro Sulla*, we learn that the meeting at Laeca’s house took place on the night between Nov. 6th and 7th, and that the attempt on Cicero’s life was arranged for the early morning of Nov. 7th. Now in Chap. I, ll. 13 and 14, a distinction is made between *proxima nox* and *superior nox*; *proxima nox* = the night preceding the delivery of the speech, and *superior nox* = the second night before the speech. If the speech was, as we suppose, delivered on Nov. 8th, then *proxima nox* = night between Nov. 7th and 8th, and *superior nox* = the night between Nov. 6th and 7th, i.e. the night of the secret meeting. We know that Cicero heard of this meeting almost as soon as it broke up, and

informed several others of the schemes formed at it. Moreover, Cicero's spies would scarcely fail to keep a keen watch on Catiline's movements on the following night. Therefore *proxima nox* and *superior nox* conveyed very definite ideas to the orator's audience. But if the speech was delivered on Nov. 7th, immediately after the attempted murder, *proxima nox* = the night of the secret assembly, and *superior nox* = the night between Nov. 5th and 6th, concerning which we have no information at all. It may be objected that Cicero would not delay his denunciation of the conspiracy even for a day, after his narrow escape from assassination; but a reasonable reply to this objection is found in the conjecture that the consul fully expected Catiline to leave Rome on the night between Nov. 7th and 8th, and, seeing that the refrain of the first oration is "leave Rome," he would have been satisfied if Catiline had gone away.

Catiline was given the chance to depart unmolested, but as he refused it and his presence in Rome was a constant menace to Cicero, the latter was forced to call the Senate on Nov. 8th and disclose the character of the plot.

Some editors assign the speech to Nov. 7th on the authority of Asconius, who states that it was delivered on the eighteenth day after the passing of the *decretum ultimum*. They accept the supposition that the decree was passed on Oct. 21st. But Dio Cassius distinctly says that the discussion in the Senate occupied two days, Oct. 21st and 22d, the decree being resolved upon the second day.

The settlement of the date of the attempted murder of Cicero helps us to some extent in determining the date of the speech. In this book the attempt is assigned to the early morning of Nov. 7th, for reasons which will be found in the notes to various statements in the text. But there are several scholars who maintain that the attempt was made on the morning of Nov. 8th; they account for the delay by supposing that the secret meeting at Laeca's house

lasted too long for Cornelius and Vargunteius to venture on their plan at once. If this opinion is correct, the speech could not have been delivered earlier than Nov. 8th.

#### ROMAN GOVERNMENT.

After the expulsion of the kings, the regulation of the state was intrusted to the Senate, the people, and the magistrates. These three bodies were not to wield independent power, for the theory was that in so far as they worked harmoniously together the government would be sound and good. While Rome was extending its power in Italy, the Senate gradually came to be recognized as the supreme source of government, and its authority continued until it proved itself incapable of managing an oversea empire. The Gracchi were among the first to question the validity of its assumed power, and others, imbued with democratic principles, soon followed. The bitterness of the struggle is well exemplified by the civil war and misery which marked the career of Saturninus, Marius, and Cinna. Sulla was strong enough to re-establish the Senate in its old position, but it was clear that after his death a change must take place, and that the rule of a single man was only a question of time. During Cicero's life the Senate was tottering to its fall, and the people asserting its power by arming individuals with extraordinary authority, which foreshadowed the absolute, if disguised, sway of the emperor.

A. **The Senate.** — Under the republic the Senate theoretically continued to be what it had been under the kings, viz. an advising body of elders. It was consulted by the magistrates, and being the only body in which debate was possible, it soon usurped the functions of preparing bills for the *comitia* to vote upon, and discussing and managing foreign policy. Moreover, the collegiate character of the magistracies and the fact that, whereas the magistrates were only annual, the Senate was permanent, inevitably

resulted in the assumption of the supreme power by the latter. The senators were originally chosen by the censor, but after the *lex Ovinia* was passed all curule magistrates became *ex officio* members of the Senate. The Senate could not meet unless at a magistrate's summons. It could not propose and pass laws, but only frame them for the people to accept or reject; yet a *senatus consultum*, or decree of the Senate, virtually had the force of law, if assented to by the tribunes. The Senate usually met in the *curia*, but frequently for special reasons met in a temple or other consecrated spot.

B. **The Comitia**, i.e. the assemblies of the people.

(1) **COMITIA CENTURIATA**.—This was an assembly, originally for military purposes and therefore held in the Campus Martius, of the people by property classes. It elected the consuls, praetors, and censors, and voted on *rogationes* put before it by a magistrate with the Senate's approval. When a Roman citizen's life was at stake, the condemned might appeal to the *comitia centuriata*, whose verdict was final.

(2) **COMITIA TRIBUTA**.—This assembly was an outgrowth from the *concilia plebis*, which were called by a *tribunus plebis*. The people voted by tribes. After 449 B.C. the assembly was recognized as constitutional, and it elected tribunes, quaestors, aediles, and lesser magistrates. It was empowered to make laws known as *plebiscita*, but it is doubtful when these laws became binding on all the citizens; originally they were only binding on the *plebs*. In 287 B.C. at the latest the *plebiscita* were universally valid.

(3) **COMITIA CURIATA**.—It originally consisted of thirty curies, each *curia* having one vote. Its originally important powers vanished soon after the expulsion of the kings, and in Cicero's time the assembly only existed to attend to certain religious formalities, and to confer *imperium* on the consuls and the praetors.

C. **The Magistrates**.—The regular magistrates held office for one year, except the censors, whose authority lasted for five years.

The elections for all except the tribunes, quaestors, and aediles usually fell in July. No one man could hold two different magistracies in the same year. The *lex Villia Annalis* of 180 B.C. fixed the age of office-holders and the order of offices, but as this law was often overridden, Sulla established that thirty was to be the earliest age for quaestor, forty for praetor, and forty-three for consul. Every magistrate held *potestas*, i.e. authority to perform the functions of his office, but only the consuls, praetors, and dictators could enjoy the right of *imperium*, i.e. the right to command an army.

The magistrates may be divided into two classes, regular and extraordinary. The regular magistrates consisted of the consuls, the praetors, the aediles, the quaestors, the censors, the tribunes of the *plebs*. The extraordinary magistrates included dictators and masters of the horse (*magistri equitum*). The student will find their duties and powers described in any Roman history.



## ABBREVIATIONS.

<i>abl.</i>	= ablative.	<i>impers.</i>	= impersonal.
<i>abs.</i> or <i>absol.</i>	= absolute.	<i>ind.</i>	= indicative.
<i>acc.</i>	= accusative.	<i>indecl.</i>	= indeclinable.
<i>act.</i>	= active.	<i>indef.</i>	= indefinite.
<i>adj.</i>	= adjective.	<i>infn.</i> or <i>inf.</i>	= infinitive.
<i>adv.</i>	= adverb.	<i>interrog.</i>	= interrogative.
<i>appos.</i>	= apposition.	<i>intrans.</i>	= intransitive.
<i>A. &amp; G.</i>	= Allen & Greenough's Latin Grammar, Revised Ed.	<i>l.</i>	= line.
<i>B.</i>	= Bennett's Latin Grammar.	<i>ll.</i>	= lines.
<i>Chap.</i>	= chapter.	<i>m.</i>	= masculine.
<i>cf. (confer)</i>	= compare.	<i>n.</i> or <i>neut.</i>	= neuter.
<i>comp.</i>	= compound.	<i>neg.</i>	= negative.
<i>conj.</i>	= conjunction.	<i>nom.</i>	= nominative.
<i>cop.</i>	= copulative.	<i>num.</i>	= numeral.
<i>dat.</i>	= dative.	<i>obj.</i>	= object.
<i>decl.</i>	= declension.	<i>p.</i>	= page.
<i>dem.</i>	= demonstrative.	<i>pp.</i>	= pages.
<i>dep.</i>	= deponent.	<i>part.</i>	= participle.
<i>disc.</i>	= discourse.	<i>pass.</i>	= passive.
<i>distrib.</i>	= distributive.	<i>perf.</i>	= perfect.
=	= equals, equivalent to, or denotes.	<i>pers.</i>	= personal.
<i>e.g. (exempli)</i> <i>gratia)</i>	= for example.	<i>pluperf.</i>	= pluperfect.
<i>etc. (et caetera)</i>	= and so forth.	<i>plur.</i>	= plural.
<i>f. or fem.</i>	= feminine.	<i>poss.</i>	= possessive.
<i>ff.</i>	= following.	<i>pred.</i>	= predicate.
<i>fr.</i>	= from.	<i>prep.</i>	= preposition.
<i>fut.</i>	= future.	<i>pres.</i>	= present.
<i>G.</i>	= Gildersleeve's Latin Gram., Revised Ed.	<i>pron.</i>	= pronoun.
<i>gen.</i>	= genitive.	<i>rel.</i>	= relative.
<i>gov.</i>	= governs ; sometimes = governed.	<i>sc. (scilicet)</i>	= that is to say ; sometimes = supply.
<i>H.</i>	= Harkness's Latin Grammar, Rev. Stand. Ed.	<i>sing.</i>	= singular.
<i>i.e. (id est)</i>	= that is.	<i>subj.</i>	= subject.
<i>imperf.</i>	= imperfect.	<i>subunct.</i>	= subjunctive.
		<i>subst.</i>	= substantive.
		<i>superl.</i>	= superlative.
		<i>trans.</i>	= transitive.
		<i>viz. (videlicet)</i>	= namely.
		<i>1, 2, 3, 4</i>	= 1st, 2d, 3d, 4th,
		with verbs	conjugation.
		<i>1st, 2d, 3d, 4th,</i>	
		<i>5th</i>	= 1st, 2d, 3d, 4th,
			5th, declension.

1	I.	Quō	ūsque	tandem	abütēre,	I. How far pray, How far (lit. whither up to) at length will you abuse,
2	Catilina,	patientiā nostrā?	quam	diū etiam	abuse our patience?	Catiline, patience our? how long still How much longer is

LINE 1. Quō, interrog. adv.; limiting abütēre. In origin quō is the abl. sing. n. of the interrog. pron. quis, or of the rel. pron. qui, used adverbially; cf. quā. — ūsque, adv. of extent in time or place; here modified quō, and is sometimes written with it in a single word, quoūsque, = how long, up to what point? Similarly other combinative expressions occur, e.g. quam diū (quamdiū), rēs pùblica (réspùblica), etc. ūsque = right on, as far as, and may modify (1) adverbs, e.g. usque eō, of place, quō usque of time; (2) preps., e.g. usque ad urbēm = even (right on) to the city. Usque sometimes governs the acc. as a prep., = as far as, up to. — tandem (tam = so far, + demonstr. suffix -dem), adv., usually of time, = at length, often standing in close conjunction with another adv., e.g. iam tandem, aliquando tandem. Here tandem strengthens quō ūsque, and emphasizes the whole question, for rhetorical effect. It corresponds very nearly to the Greek particle δή, e.g. τις δή = who exactly? For this usage cf. Sallust, Cat. XX, 9: quae (= and this) quō ūsque tandem patiēmī? Tandem is sometimes found with imperatives; cf. Chap. IV, l. 1, Recognoscē tandem. A. & G. 210, f; B. and G. omit any reference; H. 351, 4. — abütēre, 2d pers. sing. fut. ind. of the deponent verb abūtor (ab + ūtor), abūli, abūsus sum, 3; agrees with the subj. tū implied by the personal ending. A. & G. 135; B. 112; G. 113, 220; H. 231. Observe that abütēre is future, as the parallel tenses following, ēlūdet and iactabit, show; distinguish from the pres. abūtēre. Cicero uses the 2d pers. sing. ending -re far more often than the ordinary -ris in the fut. ind. pass., prefers -re also in the pres. subjunct. pass., but in the pres. ind. pass. -ris is almost invariably used.

LINE 2. Catilina, voc. sing. of Catilina, -ae, m. 1st; the case of the person addressed. The meeting of the Senate took place on November 8th in the temple of Jupiter Stator, which was guarded by Roman knights. Catiline attended the meeting, his object being, according to Sallust, either to disguise his treason (*dissimulandi causā*) or to clear himself (*suē expurgandi causā*). — patientiā, abl. sing. of patientia, -ae, f. 1st (from patiens, pres. part. of patior, 3, deponent); direct obj. of abütēre. A few verbs require their objects in the abl. case, viz. fungor, fruor, ūtor, abūtor, vescor, potior, dignor, supersedeō (also the adjectives dīgnus, indīgnus, and the noun opus). A. & G. 249; B. 218, 1; G. 407; H. 421, I. — nostrā, abl. sing. f. of the poss. adj. noster, nostra, nostrum (nōs, the 1st personal pron. plur.); agrees with patientiā. — quam (originally acc. f. of rel. pron. qui), interrog. adv., modifying diū; the compound interrog. adv. quam diū limits the predicate ēlūdet. Quam diū is sometimes written as one word, quamdiū. Other uses of quam are: (1) in exclamations, = how, e.g. quam mirabile! (2) correl. of tam, e.g. tam . . . quam, = so . . . as; (3) in extension of (2) with superl. adjectives and adverbs, e.g. quam celerrimē = (tam) celerrimē quam (potuit); (4) after comparative adjectives and adverbs, and a few words like aliter, secus, etc., e.g. haec arbor altior est quam illa; (5) with adjectives and adverbs, introducing indirect questions; (6) conjoined with or following ante or prius (antequam or ante . . . quam), as temporal conjunct. taking ind. mood. — diū (originally locative of diēs; cf. noctū, from nox), temporal adv., in composition with quam modifying ēlūdet. Diū admits of comparison, compar. degree diūtius, superl. diūtissimē. — etiam (et + iam), adv., intensifying quam diū. The original force of etiam is temporal, especially in connection with other temporal adverbs, e.g. etiam nunc. Etiam is also common as an intensive sociative conjunction, = also, and even, being usually post-positive (cf. igitur and tamen) and rather more emphatic than quoque. A. & G. 151, a; B. 347, 1; G. 478, 479; H. 554, I, 4.

that madness of yours | furor iste tuus nōs ēlūdet? quem ad finem s  
 to make a mock of us? | Up to what bound | frenzy that your us will mock? what to limit

LINE 3. *furor*, nom. sing. of *furor*, -ōris, m. 3d (from *furō* = *I rage*); subj. of *ēlūdet*. *Furor* is a strong term (*insanire* = *to be out of one's mind*; *furere* = *to be raving mad*), and represents Cicero's estimate of the state of mind of Catiline, boldly and deliberately choosing the role of murderer and traitor. — *iste*, nom. sing. m. of *iste*, *ista*, *istud*, demonstr. adj. and pron. of the 2d pers.; agrees with and modifies *furor*. The gen. sing. of *iste* is *istius*, dat. *isti*, in classical Latin, though Plautus has a gen. *isti*, and a dat. fem. *istae*. *Iste* appears to be derived from *is* + suffix *te* (akin to the Greek *ðe* in *ðe*). As an adj., *iste* = *that or this of yours*, and may have either a good or a bad sense, according to the context; thus in Chap. VII, l. 20, *istō factō, istō* = *such* (i.e. *so vile*), whereas in Chap. I, l. 38, *ista . . . virtūs* = *such* (i.e. *so distinguished*) *virtue*. As a pron., *iste* = *he, that person* (to whom the attention of the person addressed is directed); it is more often used in a bad sense than a good one, chiefly from the adoption of the word in the courts to denote the defendant (*iste* = *that fellow, contemptuously*). A. & G. 102, c; B. 87, and 246, 4; G. 306, and NOTE; H. 450, I, and NOTE. — *tuus*, nom. sing. m. of *tuus*, -a, -um, the poss. adj. of the 2d pers. pron. *tū*; agrees with *furor*. The addition of *tuus* helps to define *iste* (as referring to the 2d pers.), and also indicates that *iste* above has more than its mere demonstrative significance and expresses strong disgust. — *nōs*, acc. plur. of *nōs* (gen. *nostrum* or *nostrī*, dat. and abl. *nōbīs*), the 1st personal pron. plur.; direct obj. of *ēlūdet*; *nōs* here embraces the Senate and all Roman citizens. The feeling of Cicero's audience towards Catiline was shown by their desertion of the part of the Senate where he sat. Several editions omit *nōs*, on the ground that a subsequent writer who quotes this passage does not give it. But this scarcely justifies us in ignoring Ms. evidence for the word, and it would also make the construction less simple; see *ēlūdet* below. — *ēlūdet*, 3d pers. sing. fut. ind. act. of *ēlūdō*, -ere, *ēlūsī*, *ēlūsum*, 3 (ē = away + *lūdō*); agrees with its subj. *furor*. *Ēlūdō* = *I mock, I dodge*, and is more often trans. than intrans. If *nōs* above be omitted, it would still be possible to regard *ēlūdet* as trans., understanding from *patientiā* in the preceding sentence *patientiam nostram* as its object. Some editors, however, regard it as absolute, and compare Livy, II, 45, *hostis ēlūdēbat*, for a similar usage. — *quem*, acc. sing. m. of the interrog. pron. and adj. *quis*, *quae*, *quid* (gen. *cūius*, dat. *cui*, and declined like the rel. pron. *qui*); agrees with *finem*, and introduces a question. The difference between the interrog. adj. *quis*, and the interrog. adj. *quī* (declined like the rel. pron.) may be exemplified thus: *quis homō* = *what man?*, *quī homō* = *what kind of man?* The neut. adjectival form of *quis* is *quod*, *quid* being pronominal only. As *quis* and *quī*, as adjectives, are only distinguishable in the nom. m. sing., many prefer to regard *quis* as wholly pronominal; thus in *quis homō*, *homō* is an appositive, = *who (being, or as) a man?* — *ad*, prep. and acc.; governs *finem*. *Ad* expresses motion with the acc., but sometimes also rest, e.g. *ad flūmen*, = *by*, or *near the river*, and also has many idiomatic relations. Distinguish between: (1) *ergā* = *to, towards*, of direction rather than limit of motion; (2) *ad* = *to, up to* the boundary of a place, e.g. *ad urbēm* = *to the city*, i.e. the exterior of it; (3) *in* = *to, into*, denoting penetration within the boundary. A. & G. 153; B. 182, 3; G. 416, I; H. 433, I, AD. — *finem*, acc. sing. of *finis*, -is, m. 3d (probably = *the separating thing*, akin to *findō*, = *I cleave*); governed by the prep. *ad*; the phrase *quem ad finem* is synonymous with *quō tūque et quam diū*. Note three points respecting *finis*; (1) its abl. sing. is *fine*, rarely *finī*, (2) its gender is mas. in classical Latin, fem. in ante-classical and post-classical writers and poets, (3) in the sing. it = *limit, boundary, end* (less commonly *summit* of a series, *design*), in the plur. it = *borders, hence territory, country*.

4 sēsē effrēnāta iactābit audācia? Nihilne tē will your unbridled  
itself unbridled will show off your boldness? Not at all you effrontery display it-  
self? Have you not

LINE 4. *sēsē*, acc. sing. of the reflexive pron. of the 3d pers.; direct obj. of *iactābit*. When reference is made in the oblique cases to the subject of the sentence (the subject being a noun or a pron. of the 3d pers.), the reflexive pron. is regularly employed. *Sēsē* is a strengthened form (by reduplication) of the simple *sē*, no nom. or voc., acc. *sē* or *sēsē*, gen. *sūi*, dat. *sibi*, abl. *sē* or *sēsē*, = *himself, herself, itself, or in plur. themselves*; it is akin to the Sanskrit *sva* = *one's own self*, and the Greek reflexive pron. acc. *τ*, gen. *οὐ*, dat. *οτ*. A. & G. 196; B. 85 and 244; G. 309; H. 448. — *effrēnāta*, nom. sing. f. of *effrēnātus*, -*a*, -*um*, adj. (originally perf. part. pass. of *effrēnō*, I = *I unbridle*, from *ex* = *away* + *frēnum* = *a bridle, bit*); qualifies *audācia*, = *unbridled boldness*. The metaphor is, of course, taken from an unmanageable horse, one that cannot be held in check, for *frēnum* is etymologically akin to *tenēre*. *Effrēnātus* soon lost all participial force, and we find it as an adj. in the superl. degree in Seneca, e.g. *effrēnātissimū affectūs*. — *iactābit*, 3d pers. sing. fut. ind. act. of *iactō*, -*āre*, -*āvi*, -*ātum*, I (frequentative of *iaciō*); agrees with its subj. *audācia*. Frequentative verbs express repeated action, and are formed by adding -*tō* or -*sō* to supine stems (e.g. *iaciō*, supine *iact-um*, frequent. *iactō*; *dīcō*, supine *dīct-um*, frequent. *dīctō*), or by adding -*itō* or -*itor* to clipt stems (e.g. *clāmō*, frequent. *clāmitō*; *dīctō*, frequent. *dīctitō*, i.e. a frequentative from a frequentative). But *agitō* (instead of *actō*) from *agō*, supine *act-um*, shows that frequentatives originally came from nouns of agency in -*ta*, cf. *nauta*. A. & G. 167, b; B. 155, 2; G. 191, 1; H. 336. *Iactō* = *I toss about, I utter, I show off, etc.*; *sē iactāre* = *to boast oneself*. A passage in Isaiah well illustrates this use, x, 15. “Shall the axe boast itself against him that heweth therewith? . . . as if the rod should shake itself against them that lift it up.” — *audācia*, gen. *audāciae*, f. 1st (from *audeō* = *I dare, through adj. audāx*), nom. sing., subj. of *iactābit*. *Audācia* = (1) *boldness, courage*; (2) in a bad sense, *insolence, effrontry*; (3) *a bold deed*. Cicero is fond of applying this quality to Catiline, and always in sense (2) above. However, a lurking admiration or at least appreciation of Catiline's assurance and daring shows itself in the speeches, and Sallust, XXXI, says that the first Oration was prompted either by fear due to Catiline's daring in attending the Senate or by indignation. — *nihil*, acc. sing. of *nihil* (contracted form *nil*), indecl. n.; used adverbially, to modify more emphatically (than *nōn*) the predicate *mōvērunt*. *Nihil* is an apocopated form of *nihilum*, -*ī*, n. 2d, which is derived from *ne* = *not* + *hilum* (old form of *filum* = *a thread*), and = lit. *not a thread*, hence *not a trifle, not at all*. The adverbial use of the neut. acc. of pronouns and adjectives is common in Latin, and in many cases the acc. is really a kind of cognate acc. in which the relationship of the acc. and the verb has become so dim as to leave the former almost a real adverb. A. & G. 240, a; B. 176, 3; G. 442, NOTE 2; H. 378, 2. — *ne*, enclitic interrog. particle; introduces a question, and is appended to the emphatic word, as to *nihil* here. A simple question may be introduced: (1) by an interrog. pron. adj. or adv., e.g. *quis, quantus, cur*; (2) by *ne*, which simply asks for information; (3) by *nōnne* (*nōn* + *ne*), which expects an affirmative answer; (4) by *num*, which expects a negative answer; (5) occasionally without any introductory particle or word at all. Distinguish *ne* enclitic from: (1) *nē* = *vñ*, *vñ*, interjection, = *truly, indeed*; (2) *nē*, adv., = *not*, e.g. *nē . . . quidem*, = *not . . . even*; (3) *nē*, final conj., = *in order that not, lest*. A. & G. 210, a, b, c; B. 162, 2, a, b, c, d; G. 453-456; H. 351, 1-3. — *tē*, acc. sing. of the 2d pers. pron. *tū* (Greek *σύ*; gen. *tūi*, dat. *tibi*, abl. *tē*); direct obj. of *mōvit*, understood from *mōvērunt*, below which is in agreement with the composite subj. *praesidium, vigiliae, timor*, etc. *Tē* must be understood as obj. thus: *nihil urbis vigiliae (tē)* (*mōvērunt*), *nihil timor populi (tē)* (*mōvit*), and so on.

been impressed at all | nocturnum praesidium Palāti, nihil urbis 5  
 by the night-guard | nightly the guard of the Palatine, not at all of the city

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LINE 5. *nocturnum*, nom. sing. n. of the adj. *nocturnus*, -a, -um (from *nox*, gen. *noctis*, f. 3d) ; qualifies *praesidium*. That greater precautions for securing the safety of the Palatine hill should be taken at night than in the daytime was a self-evident necessity. — *praesidium*, gen. *praesidiū* or contracted *praesidiū*, n. 2d (from adj. *praesēs*, for *praesids*, gen. *praesidiās*, which is derived from *praesideō* = *prae*, before, + *sedēō*, I sit, hence *I guard*) ; subj. of *mōrūt*, understood from *mōrērunt* below, or it may be regarded as one of the subjects of *mōrērunt*, which see. *Praesidium* has various meanings: (1) help, defence, properly, and figuratively if defining persons, (2) garrison, (3) escort, guard, (4) picket, outpost, (5) a camp, an intrenchment. The central position, the height, and the wall-defences of the Palatine hill made it a very important post, and one that Catiline would be most anxious to seize as a base. The Senate, alarmed by Cicero's depositions respecting Catiline, after passing the ultimatum (*videant cōsulēs*, etc.) made minute provisions for the safety of the city, posting guards in important positions under the direction of the lower magistrates (Sallust, *Cat.* XXX, *ad fin.*). — *Palāti* (contracted from *Palātiū*), gen. sing. of *Palātium*, n. 2d; poss. gen. (= the Palatine's garrison) or perhaps objective gen. (= guard over the Palatine), limiting *praesidium*. For the objective gen. consult A. & G. 217; B. 200; G. 363, 2; H. 366, III. Observe that the contracted gen. in -i is preferred before the gen. in -ii of 2d decl. nouns ending in -ius or -ium. Allen & Greenough state that the gen. in -ii is found frequently in Ovid, only twice in Vergil, and never in Cicero, but many most eminent scholars, e.g. Prof. Wilkins, do not accept this rule as universal, and keep the gen. in -ii. A. & G. 40, b, and footnote; B. 25, 1, 2; G. 33, REM. 1; H. 51, 5. The derivation of *Palātium* (also called *mōns Palātinus*) is a very open question: (1) Corssen derives it from a root *pal* = to guard, in reference to its having been the fort of early Rome and continuing to be its strongest post; (2) others derive from *Pales*, the tutelary goddess of shepherds, or from a root *pal* (akin to *Palēs*) = *pās*, Latin *pascere*, signifying to pasture; (3) others derive from some supposed people called *Palātini* who originally occupied the hill; (4) others from *bālāre* or *pālāre*, = to bleat; (5) others from *palānēs* (*pālōr* = I wander). Of the above, (1) is much the best, and (2) appears to come next in probability. This hill was the original Rome, was the largest of Rome's seven hills, and was built and fortified in the shape of a square, hence often called *Rōma quadrāta*. The magnificent mansions of Catiline, M. Cicerō, Q. Cicerō, Clōdius, etc., stood upon it; there Tullus Hostilius had had his residence, and there Augustus lived and held his court (hence our word *palace*, = a monarch's residence) in the house that had belonged to the orator Hortensius; here too stood fine public buildings, e.g. the *Palātīnae Balneae* (= Palatine Baths), and the temple of Jupiter Stator, wherein the Senate is assembled to hear Cicero denounce Catiline. — *nihil*, adverbial acc. of *nihil*, indecl. n. (see *nihil* above); modifying *mōrērunt*, the pred. of *vigiliæ*. Observe the repetition of *nihil* with each member of the composite subject of *mōrērunt*. This repetition is called *anaphora*, and the repeated word stands first in each sentence. *Anaphora* is a favorite rhetorical device, adding much emphasis to what is said, and often conjunctions are omitted, as here (*asyndeton*), in order to make the repeated word yet more pointed. For *anaphora*, consult A. & G. 344, f; B. 350, 11, b; G. 636, NOTE 4; H. 636, III, 3. For *asyndeton*, consult A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. — *urbis*, gen. sing. of *urbs*, f. 3d; poss. gen., or perhaps objective (the *Palāti* above), limiting *vigiliæ*. *Urbs* = all the space included within the boundary of Servius Tullius, which remained unchanged for 800 years. The suburbs outside the wall also doubtless had *vigiliæ*.

6 *vigiliae, nihil timor populi, nihil* | the city watches, the  
*the watches, not at all the fear of the people, not at all* | people's fear, the  
7 *concurrus bonorum omnium, nihil hic* | thronging together of  
*the assemblage of good (citizens) all, not at all this* | all who are loyal, this

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LINE 6. *vigiliae*, nom. plur. of *vigilia*, -ae, f. 1st (formed, as also the verb *vigilō*, from the adj. *vigi*); subj. of *mōvērunt*. The plur. *vigiliae* is often used by Caesar in a concrete sense, = *sentinels, watchmen*, and has this meaning here. The other senses of *vigilia* are: (1) a state of *wakefulness or watchfulness*, (2) *vigilance, watching*, (3) *watching*, at religious festivals, (4) a *watch*, in military division of time, = a 4th part of a night. Refer to the note on *praesidium* above for Sallust's mention of city-watches. *Vigiliae* includes the subordinates of the aediles and minor officials whose duty it was to keep the peace in Rome, guard against fire, and the like; in imperial times there was a *praefectus urbis*, and under him a *praefectus vigilius*. — *nihil*, adverbial acc.; modifies *mōvit* understood from *mōvērunt*, l. 10, as pred. of *timor*. — *timor*, gen. *timōris*, m. 3d (from *timeō*), subj. of *mōvit* understood from *mōvērunt*, l. 10, or a member of the composite subj. of *mōvērunt*. Synonyms: *timor* = *fear*, due to timidity or cowardice and expresses the simple emotion; *metus* = *anxiety*, due to foresight of imminent evil (defined by Cicero as *opīnō impēnditī malī, quod intolērābile esse videātur* = *expectation of imminent evil seemingly unbearable*); *pavor* = *mind-disturbing fear* (*metus locō mōvēns mentem*, Cicero); *formidō* = *terror* (*metus permanēns*, Cic.); *verēcundia* = *awe, reverential fear* (sometimes = *modest shyness*); *horror* = *shuddering fear* (from *horrescō* = *I bristle, I tremble*); *trepidatō* = *consternation, agitated fear* (from *trepidō* = *I hurry to and fro in alarm*). Sallust, *Cat.* XXXI, *ad init.* pictures the alarm in Rome, how dejection and terror supplanted the usual gayety, how men distrusted each other, how women lamented, prayed to the gods, and trembled as they asked for information. — *populi*, gen. sing. of *populus*, m. 2d (from a root *par* or *pal*, Latin *ple* = *to fill*; cf. Greek *πλῆθος* and Latin *plēnus*); poss. gen., limiting *timor*. *Pōpūlus* (old form *populus*) = *people*; *pōpūlus*, -i, f. 2d = *poplar tree*. *Populus* = (1) a *people*, generic; (2) the *Roman people*, usually + *Rōmānus*; (3) the *Roman people*, as distinguished from *senātūs*; (4) a *multitude, a throng*. Synonyms: (1) *populus* = *the people*, i.e. all citizens, senators, knights, and populace (*plēbs*), regarded collectively as a political whole; (2) *plēbs* = *the commons*, as opposed to patricians, senators, and knights; (3) *vulgaris* = *the rabble*; (4) *gēns* = *a race*, the generic term, e.g. *gēns Germāna*; (5) *nātiō* = *a people, a tribe*, i.e. of barbarians, properly a subdivision of a *gēns*, e.g. the *Sūēvī*, a *nātiō* of the *gēns Germāna*; (6) *homīnēs* = *the English colloquial people, i.e. persons*. — *nihil*, adverbial acc.; modifies the predicate, as above.

LINE 7. *concurrus*, gen. *concurrūs*, m. 4th (from *concurrō*, *con* = *together* + *currō* = *I run*); nom. sing., a subj. of *mōvērunt*, l. 10, or of *mōvit* understood. The allusion is in part to the crowded Senate, but particularly to the throng of citizens (many of them carrying weapons) which had gathered round about the temple of Jupiter Stator, cf. Chap. VIII, ll. 54–56, *illi equites Rōmāni . . . ceterique fortissimī cīvēs, quā circumstant senātūm, ff.* These *bonī* had gathered to protect the meeting and support the city's cause against the mob violence of the conspirators. Quintilian, IX, 3, 30, reads *cōnsēnsus* = *agreement, unanimity*, for *concurrus*, but the latter is preferable. In epistles *ad Atticum*, IV, 1, 4, Cicero states that the law repealing his banishment, which was his reward for the execution of Lentulus and other comrades of Catiline, was carried *incredibili concursū Italiac.* — *bonorum*, gen. plur. of the plur. noun *bonī*, m. 2d (strictly the mas. plur. of the adj. *bonus*, -a, -um, used substantively); poss. gen., modifying *concurrus*. The substantival use of adjectives is very common in Latin, e.g. *multī* = *many men*, *multa* = *many things*, and in some cases the former use is much more

strongly protected | **mūnītissimus**      habendī      senātūs locus, s.  
 spot for the holding | excellently fortified of holding (lit. to be held) the Senate place,

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general than the latter, e.g. *amicus* = a friend. A. & G. 188, 189; B. 236–238; G. 204, NOTES 1–4; H. 441. *Boni* in Cicero = good or loyal citizens, especially members of his own party, the *Optimātēs*, composed mainly of knights and senators; Cicero's name for the chief opposing party is *populārēs* (the proletariat, which preferred a single leader of the state, e.g. Pompey, or Caesar), though often he calls it *improbī*, especially when it diverged at all from political morality and offended against the constitution. Aristocracies are fond of labelling their politics with complimentary epithets; thus in Rome the so-called *nobilēs* became known in politics as *bonī virī*, or stronger still as *optimī, optimatēs*; so in Athens the oligarchical party assumes the title of *καλοὶ κάγαβοι*, or stronger *ἄριστοι, βέλτιστοι*, and strongest *χρηστοι*, describing the democrats as *μοχθηροί*, or *πονηροί* (= lit. villains). From much usage these terms gradually lost moral significance, and served merely as party titles. Similarly the English *Whig* and *Tory* (now supplanted by *Liberal* and *Conservative*), which came into use in 1680 A.D., mean respectively a Scotch farmer and an Irish plunderer. — *omnium*, gen. plur. m. of the 3d decl. adj. *omnis, -e*; agrees with *bonōrum*. Of course *omnium* adds rhetorical effect, but is not literally true, for there were many more *bonī cīvēs* in the country districts of Italy than in the city of Rome. — *nihil*, adverbial acc.; modifies the predicate like *nihil*, l. 4. — *hic*, nom. sing. m. of the demonstr. pron. *hic, haec, hoc* (gen. *hūius*, dat. *hūic*); agrees with *locus*, and as spoken was probably accompanied by a gesture. It will be remembered that *hic* denotes something near the speaker in place, thought, or time, and is therefore called the demonstr. of the 1st person; *iste* denotes something near or belonging to the person addressed, and is the demonstr. of the 2d person; *ille* denotes something remote, and is the demonstr. of the 3d pers. A. & G. 101; B. 87; G. 104; H. 186.

LINE 8. **mūnītissimus**, nom. sing. m. of the adj. *mūnītissimus, -a-, -um*, superl. degree of *mūnītūs, -a-, -um*, perf. part. pass. of *mūniō, -ire, -iō, -itum*, 4 (from a root *mu* = to bind, enclose, protect, cf. Greek *μύνειν* = defence, *μονεία*, *μύρος*, etc.); agrees with and modifies *locus*. The reference is to the strong guard of *equites* which surrounded the temple, as well as generally to the natural and artificially increased strength of the Palatine hill, the central hill of Rome. — **habendī**, gen. sing. m. of *habendus, -a, -um*, gerundive of *habeō, -ere, -ēre, -ūi, -itum*, 2; agrees with *senātūs* in the gerundival attraction construction. The gerundive and the gerund are respectively the adjectival and the substantival forms of a participle ending in *-ndus*; the gerund is a verbal noun, supplementing the inf. act. (which can be subj. or obj. of a sentence), and has the following cases, acc. (only used after prepositions), gen., dat., and abl.; the gerundive is declined in full like a 1st and 2d decl. adjective. The gerundive construction is a development of the use of the gerund (as verbal) with a direct object, the object being attracted into the case of the gerund, and the gerund taking adjectival inflections and agreeing with the object in gender and number; e.g. (1) gerund, *causā pācem petendi*, = for the sake of seeking peace, (2) gerundive, *causā pācis petendae*. Observe that the gerundive construction is preferably used in all cases where the gerund with direct object may be used; (1) after a prep., e.g. *ad pācem petendam*, much better than *ad pācem petendum*; (2) gen., as above; (3) dat., *praesē agri colendis*, = to supervise the tilling of the fields; (4) abl., *bellō gerendō*, = by waging war, or with prep., *dē pāce petendā*, = about seeking peace. *Utor, fruor*, and other verbs taking the abl. are used in the gerundive construction exactly as if they were transitive verbs governing an acc. case. Other uses of the gerundive are: (a) as an attribute, e.g. *volvenda dīes*, = the rolling day; (b) personally, as a pass. part. in a periphrastic pass. tense, e.g. *pāx*

9 nihil hōrum ōra vultūsque | ing, the faces and expressions of the senators here among us?  
 not at all of these (senators) the faces and expressions

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*petenda est = peace is to be sought* (i.e. *must be or ought to be sought*); (*c*) as a kind of complement, after certain verbs like *cūrō*, *dō*, etc., e.g. *templum adificandum cūrāvit*, = *he had a temple built*. A. & G. 296–301; B. 337, 7, and 339; G. 115, 3, and 427–433; H. 543, 544. — **senātūs**, gen. sing. of *senātus*, m. 4th (from *senex*, gen. *senis*, = *old*, cf. Greek *ēbos* = *old*); subjective gen., in the gerundive construction with *habendī*, limiting *locus*. The gen. of the gerund or gerundive is sometimes subjective, sometimes objective, e.g. (1) *vivendi fīnis est optimus*, = *it is the best end of living* (subjective), (2) *neque cōsiliī habendī neque arma capiendī spatiō datō*, = *time being given neither for forming plans nor for taking arms* (objective). [Examples quoted from A. & G.] *Senātūs* here = *a meeting of the Senate*; usually it = *the senators* regarded collectively, i.e. *the Senate*. — *locus*, gen. sing. *loci*, m. 2d; nom. sing., a subj. of *mōverunt*, l. 10, or of *mōvit* understood. *locus* has two plurals: (1) *loci*, m., which = *places*, mentioned singly; (2) *loca*, n., = *places connected with one another*, hence *region*, *district*. The common senses of *locus* are: (1) *a place, spot*; (2) *a position, post*; (3) *room, occasion*; (4) *a topic*, which is being discussed; (5) *rank*. The place of meeting on this occasion was the temple of *Jupiter Stator*, on the Palatine, chosen instead of the usual *Cūria Hostilia* because it was safer. The *cūria Hostilia* was called after *Tullus Hostilius*, and stood in the northern part of the *Forum Rōmānum*, between the Palatine and Capitoline hills. It was burnt down in 52 B.C., but the son of the great Sulla rebuilt it and called it *cūria Cornēlia*. Caesar demolished it, and began a new *cūria*, finished by Augustus, and known as *cūria Iuliā*. There was another senate-house, viz. the *cūria Pompēia*, built by Pompey in the *campus Martius*, in which Caesar was murdered in 44 B.C. The magistrate who called the meeting appointed where it should take place; but it could only be held in a *templum*, i.e. a building sanctioned by auspices. Note, however, that any place might be made a *templum*, if there was an augur present to take auspices and pronounce the place *inaugurātūm*.

LINE 9. *nihil*, adverbial acc.; modifies the pred. *mōverunt*, l. 10. — *hōrum*, gen. plur. m. of the demonstr. pron. of the 1st pers. *hic*, *haec*, *hōc*; poss. gen., limiting *ōra vultūsque*; *hōrum* refers to the senators present at the meeting, to whose numbers and expressions Cicero would draw Catiline's notice by the rhetorical artifice of a pause, a wide glance around, or a gesture. — *ōra*, nom. plur. of the 3d decl. noun *ōs*, *ōris*, n. (from Sanskrit root = *to eat*, hence *the eating party*, i.e. *the mouth*; gen. plur. not in use); subj. of *mōverunt*. Distinguish *ōs*, *ōris*, from *os*, *ossis*, n. 3d = *a bone*. Synonyms: (1) *ōs*, by metonymy = *features, countenance*, and practically the same as (2); (2) *faciēs* = *face*, i.e. the form of the features, whereby we distinguish one person from another; *faciēs* in poetry often = *form*, i.e. the whole bodily appearance; (3) *vultūs* = *the countenance*, i.e. the face as a medium expressive of mental passions and emotions; thus Cicero speaks of *vultūs simulātōs* = *feigned looks*. Hence it is clear that *ōra vultūsque* = *the expressions of the faces*, an instance of *Hendiadys* (τὸ διὰ δύον = *one thing by means of two*). *Hendiadys* is the expression of a single idea, which would ordinarily require a noun + an adj. or an attributive gen., by two substantives joined by a copulative conjunction; cf. the well-known Vergilian example, *pateris libātūs et aurō* = *we make libation with bowls and gold* (i.e. *with golden bowls or with bowls of gold*). A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. For the attitude of the Senate towards Catiline, cf. Chap. VII, ll. 5–8, describing the silence that marked his entry and the vacation of the benches next to Catiline's seat. — *vultūs*, nom. plur. of *vultus*, -ūs, m. 4th (etymology doubtful, but perhaps akin to *volō*); joined by *que* to *ōra*, and a member of the composite subj. of *mōverunt*. — *que* (akin to Greek *τέ*), enclitic cop. conj., joining *ōra*

Are you not conscious | mōvērunt? Patēre tua cōnsilia nōn 10  
 that your designs are | have they moved? To be exposed your plans not

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and *vultus*. The copulative conjunctions: *que* joins together two members which have a close internal connection; *et* simply connects words or sentences; *atque* (*ac* before words beginning with any consonant except *c*, *g*, *qu*) adds emphasis to the second of the members it connects, and frequently introduces a third and important member of a series. A. & G. 156, *a*; B. 341; G. 475-477; H. 554, I.

LINE 10. *mōvērunt*, 3d pers. plur. perf. ind. act. of *moveō*, -ēre, *mōvi*, *mōlum*, 2; agrees with the subj. *ōra vultusque* and understood with *praesidium*, *vigiliae*, *timor*, *concurrus*, and *locus*, though all these nouns may be regarded as the composite subject. *Moveō* here has the figurative sense, *I move, affect, influence, impress*. The verb elsewhere has several meanings, e.g. *I set in motion, dislodge, remove, repulse, produce, revolve and declare* (poetical), *disturb*, etc. — — — *Patēre*, pres. inf. act. of *pateō*, -ēre, -ēi, no supine, 2 (akin to Greek *τερπνυμι*); agrees with its subj.-acc. *cōnsilia* in the acc. and inf. construction after *sentīs*, a verb of perception. Observe that *tua cōnsilia patēre*, the whole phrase, is the real object of *sentīs*, and that this is a simpler form of indirect discourse (*ōrātō obliqua*), viz. that in which the acc. and inf. is used without dependent clauses, and serves (1) as subj. of principal verb, e.g. *hominēs mortālēs esse manifestum est*, (2) as obj., e.g. *cōnsilia patēre* above. The direct thought is *tua cōnsilia patent*, and after the introductory verb *sentīs* the subj. *cōnsilia* becomes a subj.-acc., and the verb *patent* becomes an infinitive. This construction is always used after a verb of *saying, knowing, thinking, feeling*, and the like, when the verb expresses a direct thought or statement in an indirect manner. The term *indirect discourse* refers in a narrower sense to speeches or narratives reported at length, as in Livy or Caesar. In every kind of indirect discourse, the verbs of dependent clauses have the subjunct. mood, following the general rule of tense sequence with certain modifications determined by the tense of the leading verb. A. & G. 272 and REM., and 336; B. 313-318, and 330, 331; G. 508, 527, 531; H. 534, ff. With regard to the tense of the inf., observe that when the action of the verb in the indirect discourse is prior to that of the introductory verb of *feeling* or *saying*, the perf. inf. is used; when it is subsequent, the fut. inf.; when the time of the action of both verbs is the same, the inf. is present. So here the action of *patēre* is contemporaneous with that of *sentīs*. — — — *tua*, acc. plur. n. of the poss. adj. *tuus*, -a, -um (poss. of *tū*); agrees with *cōnsilia*. — — — *cōnsilia*, acc. plur. of *cōnsilium*, -i, n. 2d (from *cōsulō*); subj.-acc. of *patēre* above in the acc. and inf. construction after *sentīs*. Here *cōnsilia* = *plans, designs*; other meanings of *cōnsilium* are (1) *advice*, (2) *resolution*, (3) *deliberation*, (4) *deliberative body*, i.e. *council*. Distinguish from *cōciliūm*, -i, n. 2d = *an assembly* (probably from *con* = *together* + *calō* or *kalō*, Greek *καλέω*, = *I call*). The *cōnsilia* are general and particular; the *general* being the creation of a revolution, during which Catiline hoped to secure the chief power, overthrow the constitution, cancel all debts, and exercise a despotic oppression after the example of Marius and Sulla; the *particular* being those plans formed at Laeca's house (*vidē* Chap. IV, ll. 26-36), viz. to murder Cicero and prominent Romans, fire the city, organize the rebel army, and seize important military stations in Italy. — — — *nōn* (originally *noenum*, for *ne + oenum = unum = not one*), neg. adv., limiting *sentīs*. *Nōn* is the common negative adverb; *haud* (= *not*) is very common with adjectives and adverbs, but is rare with verbs, except *sciō* in the expression *haud sciō an = perhaps*. *Haud* is often found limiting verbs in early writers, and reappears in Livy and Tacitus; Caesar only uses it once, viz. in *haud sciō an*; Cicero uses it in *haud sciō an*, and also has *haud dubitō*, *haud ignōrō*, *haud dubium est*, and a few other like expressions. *Nōn* may limit not only verbs, but also words and phrases.

- 11 sentīs? cōnstrictam iam hōrum omnium | Do you not see that  
do you feel? held firm already of these (men here) all your conspiracy is  
12 scientiā tenērī coniūratiōnem tuam | already fast held and  
by the knowledge to be checked conspiracy bound in the knowl-  
edge of all who are

**LINE 11.** *sentis*, 2d pers. sing. pres. ind. act. of *sentio*, -īre, *sensī*, *sensum*, 4; the subj. implied by the personal ending is *tū*, i.e. Catiline. Observe that this simple sentence has no interrogative particle; the omission of *ne*, *num*, etc., occurs when the question conveys the speaker's indignation, wonder, disgust, or censure. A. & G. 210, b; B. 162, 2, d; G. 453; H. 351, 3. *Nōn sentis* expects the affirmative answer, for *nōnne* is a compound of *nōn* and the unexpressive enclitic *ne*; refer to *ne*, l. 4. — *cōnstrictam*, acc. sing. f. of *cōnstrictus*, -a, -um, perf. part. pass. of *cōstringō*, -ere, *cōstrinxi*, *cōnstrictum*, 3 (*con* = together + *stringō* = I press close, hence I check, repress); agrees with *coniūratiōnem*, and must be taken predicatively with *tenērī*; *cōnstrictam . . . tenērī* = *cōnstrictam esse et cōstringi*, i.e. the participle (whose action is prior to that of the verb *cōstringi*) in the predicate serves to compress two co-ordinate predictions into one single predication. In English the opposite idiom is preferred, so translate *is bound firmly and held*. A. & G. 292, REM.; B. 336, 3, and 337, 2; G. 437; H. 549, 5. Cicero makes frequent use of this metaphor, which appears to be derived from the capture and caging of wild beasts. — *iam* (probably = *eam*, f. sing. of *is*), temporal adv., modifying the predicate *cōnstrictam tenērī*. *Iam* has a very large number of different shades of meaning, of which the chief are: (1) now, already, as above; (2) now, at this time; (3) forthwith, at once; (4) just now, a moment ago; (5) preceded by a neg., e.g. *nōn iam* = no longer; (6) in transitions, moreover, besides; (7) in several combinations, e.g. *iam iam* = at this very moment, *iam nunc*, and *iam tum* (*pridē*, *dūdū*, etc.), where it intensifies another adverb. — *hōrum*, gen. plur. m. of the demonstr. pron. *hic*, *haec*, *hōc*; poss. gen., limiting *conscientiā*; as in l. 9 above, *hōrum* refers to the senators; some editors arrange *omnium hōrum* for *hōrum omnium*. — *omnium*, gen. plur. m. of the 3d decl. adj. *omnis*, -e (etymology doubtful, but perhaps akin to Greek *dupl* = around); agrees with *hōrum*. Synonyms: (1) *omnis* = all, or the whole, when number is implied and opposed to *nullius*, but is sometimes used for *tōtus*, e.g. *omne coelum, tōtamque terram*, Cic.; (2) *tōtus* = the whole, without subtraction. Quintilian distinguishes *tōtus* and *omnēs* thus, the former as meaning the whole collectively, the latter as meaning all in detail and particularity; (3) *cunctus* or *cuncti* = all, together and in one mass (*coacervatim* = in a heap, as Apuleius says); as opposed to *scīunt* or *diversi*, whereas *omnēs* might refer to far scattered units; (4) *ūniuersi* = all (lit. turned into one, from *ūnus* and *vertō*), in regard to same time or unanimity, and in opposition to *singuli*, cf. *ūniversum* = the universe, Cic.; (5) *integer* (= lit. untouched, from *in* = not + *tangō* = I touch) = the whole, entire and without division.

**LINE 12.** *scientiā*, abl. sing. of *scientia*, -ae, f. 1st (from *sciōns*, pres. part. act. of *sciō*, 4 = I know, discern); abl. of the means or instrument with *tenērī*. It will be remembered that the instrument is expressed by the simple abl. case. A. & G. 248, c; B. 218; G. 401; H. 420. *Sciō* (*scientia*), *secō* = I cut, and *saxum* = a rock, are all kindred words from a root *sak* or *ski* = to split, cleave, distinguish; cf. Greek *καίσω* = I split. There is another reading *conscientia* (a compound with *cum* = together) which would imply that many of the senators shared the knowledge of the conspiracy, for Schütz defines *conscientia* as *communis inter complūres rei alicuius nōtitia*. — *tenērī*, pres. inf. pass. of *teneō*, -īre, -ū, *tentum*, 2 (akin to *tendō* and Greek *τείχω* = I stretch); agrees with its subj.-acc. *coniūratiōnem* in the acc. and inf. construction after *vidēs*, a *verbum sentientiā*; the construction is exactly similar to that of *patēre tua cōnsilia*, l. 10.

present here? As regards what you did last night, what the | nōn vidēs? Quid proximā, quid is | not do you see? What on the preceding (night), what

*Tenēri* in this metaphor = *dēprehendī*, for as Ernesti explains, those are said *tenēri* (*to be caught*) who have been convicted of some charge and cannot clear themselves from the meshes of the prosecutor. This verb is a favorite with Cicero, who uses it in several different connections, for which consult a reliable dictionary. — *coniūratiōnem*, acc. sing. of *coniūratiō*, -*nis*, f. 3d (*con* = *together* + *iurō* = *I swear*; lit. *I bind myself*, from a root *iu* or *yu* = *to bind*, cf. *iungō* and Greek *ζύγνυμι* = *I join*); subj.-acc. of *tenēri* in the acc. and inf. construction dependent on *vidēs*. *Coniūratiō* rarely has the good sense of *union, agreement*; in Cicero it = *a conspiracy*, or by metonymy *a band of conspirators*. — *tuam*, acc. sing. f. of the poss. adj. *tuus*, -*a*, -*um*; agrees with *coniūratiōnem*; Cicero calls the plot *yours* (*tuam*) because Catiline was recognized as the prime leader and the moving spirit of disaffection, as had been apparent from his behavior since his first failure to secure the consulship, and especially after the election of Decimus Junius Silanus and L. Licinius Mūrena as consuls for 62 B.C.

LINE 13. nōn, negative adv. (see l. 10 above for derivation and use); limits *vidēs*, and as in *nōn sentis* the omission of *ne* (*nōnne*) shows that the question demands an affirmative reply, and is brimful of indignation and surprise. — *vidēs*, 2d pers. sing. pres. ind. act. of *videō*, -*re*, *viāt*, *viūm*, 2 (from a root *vid*, Greek *lō*, or with the *digamma* *fīd* = *to see*; cf. the Greek *εἶδον* = *I saw*, for *ϝίδον*); the implied subj. is *tū*, i.e. Catiline. Synonyms: (1) *videō* = *I see*, the general word; (2) *cernō* = *I see clearly*, so as to be able to discriminate; (3) *animadvertisō* = *I notice, turn my attention to*, as opposed to overlooking anything; (4) *aspicere* (= *ad* + *speciō*) = *to look at*, whether with or without intent; (5) *spectare* = *to look at steadily*, as at the movement of the stars; (6) *intuēri* = *to gaze at carefully*. — Quid, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid* (see *quem*, l. 3); direct obj. of *ēgeris*, understood from *ēgeris*, l. 14. What Catiline had done on the night before the speech was delivered was known to Cicero from information furnished by Fulvia, the mistress of Quintus Curius, one of the conspirators; Cicero by large promises also induced Curius himself to disclose details of the plot. The historian Ihne has, not without reason, described this evidence as very untrustworthy, but Cicero certainly saved his own life through information received from Fulvia. The order may be thus simplified: *quem nostrū ignōrāre arbitrāris quid proximā (nocte ēgeris)*, *quid superiōre nocte ēgeris*, etc. — *proximā*, abl. sing. f. of the superl. adj. *proximus*, -*a*, -*um*; modifies *nocte*, understood from *nocte*, l. 14. *Proximus* (*proximus*) is a superl. formed from the adv. and prep. *prope*, = *near*; no positive; comparative *propior* (cf. *summus* from *super*, and *īmus* from *īfer*, though these have rare positives, *superius* and *īferus*). *Prope*, *proximus*, *primus*, *pridē*, etc., are all descended from an Indo-European root *pra* = *before*, cf. Greek *πρό* = *before*, *πρώτος* = *first*. *Proximus* = *nearest*, hence often substantively = *a neighbor*; in point of time *proximus* may = *nearest* in the future or in the past, but in contrast to *posterus*, e.g. *postérō diē* = *on the next day (following)*, usually = *nearest*, i.e. in the past, e.g. here *proximā nocte* = *on the night before* (preceding this day). This speech was delivered in the Senate on Nov. 8th, B.C. 63 (for the evidence, see the Introduction); *proximā* therefore refers to the preceding night, viz. Nov. 7th. Thus *superiōre* would refer to the *next before last*, i.e. Nov. 6th, the night of the meeting at Laeca's house. If it be considered that the attempt on Cicero's life was made in the early morning of Nov. 7th, directly after the meeting at Laeca's house broke up, we must account for Cicero's inaction in not calling the Senate together earlier. The main arguments in favor of the view that Vargunteius and Cornēlius tried to obtain access to Cicero on the 7th are as follows: (1) the clear statement (*illā ipsā nocte*) in Chap. IV, which certainly gives the impression

14 superiōre nocte ēgeris, ubi fueris, quōs | night before, where  
last but one on the night you did, where you were, whom | you were, what men

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that the attempt was made on the 7th; (2) Sallust, XXVII *ad fin.* and XXVIII *ad init.* describes the meeting at Laeca's house, the promise to kill Cicero that same night, the hasty communication of the plot through Fulvia to Cicero, so as to set him on his guard, and concludes "and so, as they (the would-be murderers) were refused admission, they undertook the very desperate deed all in vain"; (3) Catiline was anxious to leave Rome and join Manlius immediately, and it was unlikely that Vargunteius and Cornēlius would wait at the meeting and allow it to grow so late as to have to defer the attempt till the next morning (the 8th); (4) Cicero very likely thought Catiline would set off on the night of the 7th of Nov., whether the consul were murdered or not, and as the 1st Oration aims only at driving Catiline from Rome, Cicero would have been satisfied with his departure. This would account for deferring the Senate's meeting till the 8th. (5) Cicero had every movement of Catiline watched, and so in referring to "last night" (*proximā nocte*) he is merely trying to terrify Catiline by the evidence of his carefulness. For the evidence in favor of the view that Cicero's life was threatened on the 8th (Mommsen's view), see the note on *hesternō (diē)*, Chap. VI, of the 2d Oration. — *quid*, acc. sing. n. of the interrog. pron. *quis, quae, quid*; direct obj. of *ēgeris*, l. 14; introduces an indirect question after *ignōrāre*, exactly like *quid* above. Observe that the indirect clauses follow one another without any connecting conjunctions, whereby they are made more emphatic (*asyndeton*). A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. The stock example of *asyndeton* is Caesar's letter to Rome, consisting of three words, — *vénī, vidi, vici*.

LINE 14. *superiōre*, abl. sing. of the comparative adj. *superior, -ius*, 3d decl.; modified by *nocte* below. *Superior* is the comparative of the rare positive *superus*, chiefly found in the poets (though Cic. speaks of *supera, īfera*, both rare), derived from the adv. or prep. *super* (not from *suprā*, which = *supérā*, adverbial f. of *superus*); in the plur. *superi* = the gods above, just as *inferi* = the gods below; the superl. has two forms (1) *superiōrus* = last, (2) *summus* = highest. In origin *super* = Greek *ὑπέρ*, and so of place *superior* = upper; of time earlier, older, previous (special, *next before last*); of quality, *superior*, higher, more distinguished. As stated above, *superiōre nocte* = Nov. 6th, as we assume the Senate to have met on the 8th. If, however, we suppose the first speech to have been delivered on Nov. 7th (and there is a fair amount of support for this view; see the Introduction, and II, Chap. VI, *hesternō diē proximā*, l. 13 would refer to Nov. 6th when Laeca's house was the conspirators' rendezvous, and *superiōre* here and *priōre* Chap. IV, l. 5, to Nov. 5th. But we have no definite information about what happened, on Nov. 5th. — *nocte*, abl. sing. of *nox, noctis*, f. 3d (akin to Greek *νύξ*, and Ind.-Eur. root *nak*); abl. of time when. *Time when* is expressed by the abl. without a preposition, *time within which* by the abl. with or without the prep. *in*. A. & G. 256; B. 230; G. 393; H. 429. We have no information as to the time when the meeting at Laeca's house on Nov. 6th began or ended. Prof. Wilkins contents himself with saying it was held on the night of Nov. 6th-7th, i.e. probably continuing till the early morning hours of the 7th. Mommsen (see Introduction) argues that it lasted so long, that Vargunteius and Cornēlius were unable to attend Cicero's morning levée. — *ēgeris*, 2d pers. sing. perf. subjunct. act. of *agō, -ere, ēgī, actum, 3* (from a root *ag*, Greek *ἄγ* = to drive, put in motion, hence *do*; cf. Greek *ἄγω* = I lead, drive, etc.); the subj. implied by the personal ending is *tū* = Catiline. The root *ag* has many different meanings, which accounts for the multiplicity of the senses of *agō*, e.g. *I lead, do, guide, rob, chase, spend (time), treat (with some one), etc.*; Martial devotes a whole epigram to the illustration of some of these, concluding with the phrase *actum est dē (aliquo)* = it is all over with (some one). For Catiline's doings, refer to the introduction, on Catiline's conspi-

you summoned together, what scheme you took in hand, **convocāveris, quid cōnsili cēperis, quem** is *you called together, what (of) design you undertook, whom*

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racy. *Égeris* is subjunct. in the indirect question *quid égeris* dependent on the inf. *ignōrāre*; the simple question would be *quid égisti = what did you do?* NOTE. Indirect questions: (1) are introduced by an interrog. pronoun, adjective, or adverb; (2) give the substance of a question contained within the whole compound sentence, but not retaining the form of a direct question; (3) are connected with some verb or verbal expression, either as subj. or obj. e.g. as subj. *quis sis mihi nōtum est*, as obj. *sciō quis sis*; (4) the verb of the contained question is put in the subjunct. mood, and conforms to the rule of tense sequence. A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. The rule of tense sequence is: that *primary* tenses of the ind. in the principal clause (fut., perf., and fut. perf.) are followed by *primary* in the subjunct. of the subordinate clause (pres., perf., and periphrastic fut., e.g. *actūrus sim*), and *historic* or *secondary* in the ind. (imperf., pluperf., and perf. indefinite or *aorist*) by *historic* in the subjunct. (imperf., pluperf., and periphrastic fut., e.g. *actūrus essem*). A. & G. 286; B. 267, 268; G. 509, f; H. 491. — *ubi*, for *quo-*bis**, akin to the rel. *qui*, and Greek *ποῦ = where*, from a root *ka*, in Latin *quo*, in Greek *κο* or *το*), interrog. adv. of place; introduces the indirect question *ubi fueris*, dependent on *ignōrāre*. *Ubi* is in origin a rel. local adv., corresponding to the demonstr. *ibi = there*. Its uses: (1) rel. e.g. *ibi . . . ubi = there . . . where*; (2) temporal conj. = *when*, e.g. *haec ubi dicta (sunt)*, Vergil; (3) rel. with regard to antecedent persons or things = *by, with, which or whom*; (4) interrog. of place or time = *when? where?* Cicero tells us (Chap. IV, ll. 4-6) where Catiline was on Nov. 6th, and here implies knowledge of his movements on the 7th also, though he does not describe them. — *fueris*, 2d pers. sing. perf. subjunct. of the verb *sum, esse, fuī*; the implied subj. is *tū*. The tense is perf., describing past events in subordinate sequence after a primary principal verb, *ignōrāre arbitrāris*; for references, consult note on *égeris* above. — *quōd*, acc. plur. m. of the interrog. pron. *quis, quae, quid*; direct obj. of *convocāveris*, and introduces an indirect question. Sallust (chapter 17) gives a list of the conspirators at Laeca's house, including 11 prominent men (given by name) of patrician rank, 4 of equestrian (named), and many men of influence from the colonies and *mūnicīpia*.

LINE 15. **convocāveris**, 2d. pers. sing. perf. subjunct. act. of *convocō*, -*āre*, -*āvī*, -*ātum*, 1 (*con = together*, + *vocō = I call*, from a root *vak = to speak, call*); the implied subj. is *tū*; the construction is similar to that of *égeris* and *fueris* above. Those who assign this speech to Nov. 7th consider that this refers to Catiline's occupation *superiore nocte*, Nov. 5th. — *quid*, acc. sing. n. of the interrog. pron. *quis, quae, quid*; direct obj. of *cēperis*, and introduces an indirect question. — *cōnsili*, gen. sing. of *cōnsilium* (see *cōnsilia*, l. 10) n. 2d; partitive gen., after *quid*. The partitive gen. represents the whole to which a part is assigned, and so is a branch of the ordinary poss. gen. It may be used with nouns, e.g. *pars militū*; pronouns, e.g. *ii nostrū = those of us*; adjectives, especially numerals, e.g. *multi* or *ūnus militū*; comparatives and superlatives, e.g. *fortior* or *fortissimus militū* (*fortior = braver, of two*); many neut. adjectives and pronouns, e.g. *nihil novī = nothing new*; and even adverbs, e.g. *ubi terrārum = where on earth*. A. & G. 216, 3; B. 201, 2; G. 369; H. 397, 3. For the contraction of the gen. from *-ii* to *-i*, refer to the note and references under *Palāti*, l. 5. — *cēperis*, 2d pers. sing. perf. subjunct. act. of *cāpiō*, -*ere*, -*cēpi*, *captū*, 3 (from an Ind.-Eur. root *kāp = to take hold of*; cf. Greek *κύρη = a handle*); the subj. understood is *tū*; the verb is in the subjunc. because the question *quid cēperis* is indirect, the construction being like that of *quid égeris*, l. 14. — *quem*, acc. sing. m. of the interrog. pron. *quis, quae, quid*; direct obj. of *arbitrāris*, and subj.-acc. of *ignōrāre*, which is a *verbum sentiendi*. Observe that

- 16 nostrum ignōrāre arbitrāris? O tempora,  
of us to be ignorant of do you think? Oh the times,  
whom of us do you suppose to be ignorant? What an age, what conduct are ours! The Senate perceives these evils,
- 17 ō mōrēs! senātus haec intellegit,  
oh the manners! The senate these things understands,

*quem* introduces a direct question, *quem ignōrāre arbitrāris?* = *whom do you think not to know?* whereas *quid ēgeris*, etc., are indirect and dependent on *ignōrāre*. The question here is rhetorical, and = an emphatic statement, *nēmō nostrum ignōrat*. There could scarcely be any senator who was not aware of the conspiracy, at least after the consuls were empowered by the Senate to protect the state from harm (Oct. 21st, *circ.*).

LINE 16. *nostrum*, gen. plur. of the 1st pers. pron. *ego*, plur. *nōs* (cf. Greek *τύώ*); partitive gen., after *quem*, cf. *quid cōsīti* above. Observe that *ego* and *tū* have two forms of the gen. plur., viz. *nōtri* and *nostrum*, and *vestri* and *vestrum*; as a general rule the form in *-um* is *partitive*, and the form in *-i objective*. A. & G. 194, b; B. 241, 2; G. 364, REM.; H. 446, NOTE 3. — *ignōrāre*, pres. inf. at. of *ignōrō*, -āre, -āvi, -ātum, I (from *in* = *not* + root *gna* or *gno* = *to know*, cf. *ignārus*, *noscō*, etc., and Greek *γνῶσις*); agrees with the subj.-acc. *quem* in the simple acc. and inf. construction dependent on *arbitrāris*, the tense being present because the action of *ignōrāre* and of *arbitrāris* is contemporaneous; refer to the note on *patēre*, l. 10. The negative use of the particle *in-* should be noted; this particle is akin to the Sanskrit *a*, the Greek *a(áva, áv-)* privative, as in *ánepos* = *inexperienced*, the English *un-, in-, im-*, as in *unnecessary, intolerable, impossible*. — *arbitrāris*, 2d pers. sing. pres. ind. of the deponent verb *arbitrō*, -āri, -ātus sum, I (from *arbiter* = lit. one who goes to see, hence *spectator*, or one who goes to inquire into something, hence *an arbiter, judge*); the implied subj. is *tū*. The active form *arbitrō*, -āre, no perf., -ātum, I, is found in Plautus, etc. = (1) *to decide*; (2) *to think*; but is little used by Cicero. *Arbitror* and *arbiter* are derived from *ar* = *ad*, *to*, + root *bi* or *bi* = *to go*; cf. Greek *βάοις*, *ε-βη-ν*; the Latin root sometimes appears as *bu* and *ven*, cf. *am-bu-lō*, *ven-iō*. Synonyms: (1) *rērī* = *to think, to consider as a fact*; (2) *opīnārī* = *to think, to form an opinion*, not implying real knowledge; (3) *arbitrārī* = *to think, to decide*, from an examination of disputed matters, and differs from *rērī* and *opīnārī*, as it denotes the expression of an opinion, whereas they denote merely the entertainment; (4) *existimārē* = *to think, after logical consideration*; (5) *censērē* = *to think, to resolve*, in an official sense, as of the Senate; (6) *iūdicārē* = *to judge*; (7) *putārē* = lit. *to clear up*, hence *to settle, to think, sometimes to suspect*. — *O*, interjection, used to express joy, sorrow, desire, wonder, indignation, and other emotions. Here *ō* is attached to the acc. *tempora* in an exclamation. *ō* is often found: (1) with the voc., to emphasize the address and command attention; (2) with the nom., to emphasize a characteristic; (3) with *sī* (*ō sī = utinam*), followed by the subjunct. of desire (*optative*); (4) *ō* precedes the word it emphasizes, but in poetry sometimes stands after it, e.g. *spēs ō fidissima Teucrūm*, Vergil. — *tempora*, acc. plur. of *tempus*, *temporis*, n. 3d (from an Ind.-Eur. root *tam*, Latin *tem* = *to cut*, cf. Greek *τέμνω* = *I cut*; hence *tem-pus* = lit. *a section of time*); exclamatory acc.; cf. *mē miserum* = *wretched me!* A. & G. 240, d; B. 183; G. 343, I; H. 381. This acc. may be used with or without an interjection, as *ō, prō*, etc. Cicero uses this same exclamation elsewhere, e.g. in his speech against Verrēs. *Tempora* here = *the times*, i.e. the condition of present circumstances; the commonest sense is simply *time*; sometimes *tempus* = *emergency*.

LINE 17. *ō*, exclamatory interjection, emphasizing *mōrēs*. — *mōrēs*, acc. plur. of *mōs*, *mōris*, m. 3d; exclamatory acc., like *tempora* above. In the sing. *mōs* = *custom, way, fashion*; in the plur. *manners, morals*, and very often *character*. — *senātūs*, gen.

the consul sees them, | cōsul      videt:      hīc      tamen      vīvit. 18  
 — yet this fellow | the consul      sees (them):      this man      nevertheless      lives.

*senātūs*, m. 4th (from *senex = old*); nom. sing., subj. of *intelligit*; *senātūs* here has its common collective sense, the *Senate*, i.e. all the senators. — *haec*, acc. plur. n. of the demonstr. pron. *hīc, haec, hōc*; direct obj. of *intelligit*; under *haec* are included the signs of the conspiracy mentioned in ll. 13–15. — *intelligit*, 3d pers. sing. pres. ind. act. of *intelligō, -ere, intellexi, intellectum*, 3 (from *inter = between*, + *legō = I choose*; hence *I perceive, understand*); agrees with its subj. *senātūs*. It is better to regard this verb as a compound of *legō = I choose*, although the commoner meanings are *I gather, I read*, and although *legō* is the usual verb = *I choose*; but in point of fact both *legō* and *lēgō* are from one root *leg* (Latin *leg*, Greek *λέγω*) = *to collect*, cf. Greek *λέγω* = (1) *I pick, count, collect*, (2) *I speak, tell*. *Intelligō, neglegō*, and *aequiparō* are often incorrectly written as *intelligo*, *negligō*, and *aquiparō*; cf. Prof. Mayor, quoting Ritschl, Prolegoma, page XCVII, “*Nec antiquitās . . . formās nōvit, sed in his e vīcālēm probāvit sōlam*,” = “*antiquity was not acquainted with the forms (in it), but sanctioned only the vowel e in these verbs.*” Synonyms: (1) *intelligere = to perceive by the senses or understanding*; (2) *nōscere = to know things or attributes as the objects of perception*, e.g. *nōvī hominem = I know the man*; (3) *cōgnōscere = to know, to recognize, to ascertain*; (4) *percipere = lit. to seize, hence to hear, to comprehend*; (5) *sciō*, and its neg. *nēsciō = to know facts or truths, as the objects of conviction*, e.g. *sciō quis sit*. The above verbs express mental selection or perception, as opposed to sensual perception, for which refer to *videt* in the following line.

LINE 18. *cōsul*, gen. *cōsulis*, m. 3d (from *cōsulō = I consult*, because the consuls were executive officers, who summoned the Senate to consult it and carry out its orders); nom. sing., subj. of *videt*. Observe the *asyndeton*, whereby greater stress is laid upon the facts of the Senate's knowledge and the consuls' perception of the conspiracy. Either Cicero is referring to himself impersonally when he uses *cōsul* in the sing. and is ignoring his colleague in office, or he is using the noun in an abstract sense in reference to the magistracy rather than the magistrate. Cicero's colleague in the consulship was Gaius Antōnius, the younger son of the orator Marcus Antōnius, and the brother of Marcus Antōnius Crēticus, the great triumvir's father. He was a man of dissolute life which made him acquainted with Catiline and also caused his expulsion from the Senate in 70 B.C. He was Cicero's colleague in the praetorship in 65 B.C., and stood with him for the consulship in 64 B.C. He was then implicated in Catiline's plot, but Cicero won him over to his own side by offering him the rich province of Macedonia for government as proconsul. Being appointed to lead the Roman army against Catiline, he preferred to send his legate Marcus Petreius against his former friend. He misgoverned Macedonia, where he was in command for two years, and in B.C. 59 was accused on this count and on the charge of complicity in Catiline's plot. In spite of Cicero's defence he was found guilty and went into exile to Cephallēnia, whence he was afterwards recalled, for he was in Rome in 44 B.C. — *videt*, 3d pers. sing. pres. ind. act. of *videō, -ere, vidi, visum*, 2 (root *vid*, cf. Greek *εἴδον = εἰδόν*); agrees with its subj. *cōsul*. For synonyms, refer to the note on *vidēs*, l. 13. — *hīc*, nom. sing. m. of the demonstr. pron. *hīc, haec, hōc*; subj. of *vīvit*; *hīc* is deictic and very emphatic. — *tamen*, adv. or adversative conj., introducing an idea opposed to what has preceded. Adversative particles: (1) *tamen*, = *yet, however, etc.* *Tamen* is usually prepositive, i.e. stands first in the sentence, but when a particular word is to be emphasized (as *hīc* above) *tamen* is postpositive; *tamen* may or may not be preceded by a concessive clause with *etsi* or *etiam si*, to which *senātūs intelligit, consul videt* is equivalent; (2) *sed = but*, strongest of the adversative particles, *sed* and *tamen* being the only ones that are really adversative; *sed* may be used in two ways, (a) in a strong sense, but contradictory; (b) in a weaker sense, introducing a

19 Vivit? Immō vērō etiam in senātūm | lives! Lives, did I  
He lives? Nay more but even into the senate | say? Nay, he even

new idea; it is often strengthened by the conjunction of *tamen*, *autem*, *enim* or *vērō*; (3) *vērum* and *vērā* are somewhat weaker than *sed*, often = *indeed*; the former usually stands first in the sentence, the latter second; (4) *at* introduces some new and lively objection, and so does its stronger form *aliqui* (most common in argumentative sentences); (5) *ceterum* = *besides, for the rest*, occurs once in Terence and once in Cicero, but is fairly common in Sallust and later writers; (6) *autem* is the weakest of all the adversatives, and is often scarcely anything more than connective. A. & G. 156, b; B. 343, I; G. 483-491; H. 554, III. — *vivit*, 3d pers. sing. pres. ind. act. of *vīvō*, *-ere*, *vīxi*, *victum*, 3 (from a root *gi*, *guī*, = *to live*; cf. Greek *βίος* from root *βί*); agrees with the subj. *hic*.

LINE 19. *Vivit*, 3d pers. sing. pres. ind. act. of *vīvō* (as above); the subj. implied is a pron. referring to Catiline. Observe that ll. 16-24 are spoken aside or rather addressed to the senators. Also note that the question *vivit* has no interrog. particle; this is because the question is rhetorical and expresses intense indignation; refer to the note on *senīs*, l. 11, for references. Though Cicero here and in several other places hints or says that Catiline should have been executed long ago, yet it is clear from the speeches that he did not dare to employ extreme measures until he had documentary and irrefragable proof of the conspiracy. The real object of this speech was to drive Catiline from Rome into manifest rebellion. It is true that on or about Oct. 21st the Senate had empowered the consuls to take any measures to protect the state, but even when the conspiracy was fully proved the authority of this *senātūs cōsultūlūm ultūm* is open to strong dispute (see Introduction), and Cicero's execution of Lentulus and others caused his banishment. — *Immō*, adv., partly correcting and partly emphasizing what has been already said, and when so used often strengthened by *vērō*, cf. Greek *μὲν οὐν*. Observe the rhetorical figure (*correctiō*) of a question immediately followed by an emphatic statement. Other uses of *immō* are: (1) in replies, = *no indeed*, or *yes indeed*; (2) in the phrase *immō sī sciās (audiās)* = *yes (or no) if you only knew (heard)*, found in Plautus, and implying that the condition was not realized; (3) corrective, in the middle of sentences, e.g. Livy, *simulacrū dēūm, dēōs immō ipsōs = the images of the gods, nay the gods themselves*. — *vērō*, adv., = *truly, however, but in fact*, here strengthening *immō*. Some of the older editors omit *vēro*, but the best editions retain it. In origin *vērō* is the adverbial abl. n. sing. of the adj. *vērus*, *-a*, *-um*, just as *vērum* is the adverbial acc. n. sing. of the same adjective; cf. *subitō*. A. & G. 148, e; B. 77, 2; G. 91, 2, c; H. 304, II. — *etiam*, adv., intensifying *venit in senātūm*. For the uses of *etiam*, and grammatical references, see the note on *etiam*, l. 2. — *in*, prep. with the acc.; governs *senātūm*. *In = to, into*, i.e. into the interior; *ad = to, towards*, i.e. to the borders. *senātūm*, acc. sing. of *senātūs*, *-is*, m. 4th; governed by the prep. *in*; *senātūm* here = the meeting place of the Senate, just as *cūriam* might be used. Cicero pictures Catiline's audacities in an ascending manner; he says first that he ought to be dead, but not being dead he actually enters the Senate; but he does not enter the Senate to make a petition for mercy, but to consult on the general welfare as if he were an honest citizen; as a climax of effrontery, he is present to see and make a note of the men who best uphold the constitution, intending to have them murdered. By the legislation of Sulla the Senate was confined to acting and past magistrates, and though in 70 B.C. the censors' authority was revived and 64 senators were expelled, yet its constitution was little affected. Accordingly, as an ex-praetor, Catiline could attend the Senate as a member, being classified as a *vir prætorius* (cf. *virī cōsulārēs*, *quaestorii*, etc.). As one who had held a curule office, he wore the *mulleus*, which was a purple shoe, and the *toga prætexta*. All ordinary senators wore the *calceus senātūris*, which was a peculiar kind of half-boot, and the *tunica lāticlāvia* (with wide purple edges).

enters the Senate, shares in the deliberations of the commonwealth, marks and picks out with his eyes each of us

	<i>venit, fit pūblicī cōsili particeps, 20</i>
	<i>he comes, he becomes public of the deliberation a sharer,</i>
	<i>notat et dēsignat oculis ad caedem 21</i>
	<i>he observes and marks out with his eyes for murder</i>

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LINE 20. *venit*, 3d pers. sing. pres. ind. act. of *veniō, -ire, vēni, ventum*, 4 (from an Ind.-Eur. root *ga, va*, etc., Latin *bi, bu*, or *ven*, = *to go*; cf. Greek *βαίω* = *I go*, from root *βα*) ; agrees with the implied pron.-subj. referring to Catiline. Observe that the present tense is here used of a past act in order to make it vivid and emphatic; this is called the *historic* present, and is very common in emotional speeches and graphic descriptions (as in Livy's battle-scenes). A. & G. 276, *d*; B. 259, 3; G. 229; H. 467, III. That the tense is present and not perfect (*vēnit*) is obvious from a comparison of the coördinate verbs *fit* below, and *notat* and *dēsignat* in the next line. — *fit*, 3d pers. sing. pres. ind. of *fīo, fieri, factus sum*, irreg. and intrans. (used (1) = *to become, happen*, (2) as pass. of *faciō* = *to be done*); the implied subj. is a pron. referring to Catiline. *Faciō* and *fīo* are derived from an Ind.-Eur. root *dha*, Latin *fa(c)*, = *to do, make, or place*. The tense is *historic* present, like *veniō* above. — *pūblici*, gen. sing. n. of the adj. *pūblicus, -a, -um* (from root *par* or *pal*, Latin *ple*, Greek *πλα* or *πλε* = *to fill*, being a contraction of *populicus*, = pertaining to the *populus*, people; cf. Greek *πλέος* = *full*, and *πλήθος* = *strong*); agrees with and modifies *cōsili*. As its origin implies, *pūblicus* always refers to something affecting the state, e.g. *equus pūblicus*, the horse provided by the state for an *eques*, so *rēs pūblica* = lit. the interest or weal of the state, hence often = the state. As an attribute of an individual, *pūblicus* denotes one holding office in the state, as opposed to *privātus (homō)*, i.e. one who is not a magistrate; thus *pūblicē sepeliri* = *to be buried with a state funeral*, as opposed to *privātum*. The same distinction is noteworthy in Greek between *κοινός* = *public*, and *ἴδιος* = *private*. — *cōsili* (contracted from *cōnsiliū*), gen. sing. of *cōsilium*, n. 2d (see *cōsili*, l. 15); objective gen., limiting *particeps*. This gen. is found limiting adjectives expressing *fulness, sharing, power, memory, knowledge, etc.* A. & G. 218, *a*; B. 204, *i*; G. 374; H. 399, I. In post-classical Latin *particeps* is frequently found with the dative case. *Cōsili* might = here (1) *counsel, deliberation*, or (2) *the deliberating body*; the second meaning is not uncommon, but there is no necessity for insisting on it here, as Upcott does. The rest of Upcott's note, however, is worth notice, wherein he says that any state-constituted body of men gathered together for deliberation was called *cōsiliū pūblicū*, as for example the board of *iūdices* who met to try a law-case. — *particeps*, gen. *participis*, 3d decl. adj. often used substantively as here (from *par*s = *a part*, + *capio* = *I take*, hence *sharing*); nom. sing. m., complement in the predicate of the copulative verb *fit*. It should be remembered that the *copula sum*, and verbs signifying *to be named, to be made (elected, etc.), to become, to seem*, and the like, are used with a predicate noun or adj. so as to make a complete predication; the predicate noun or adj. is in the same case as its subject. Observe that *sum* = *I am* is *copulative*; but *sum* = *I exist* is the *substantive* verb, making a complete predicate. A. & G. 176; B. 233, 2; G. 205, 206; H. 360.

LINE 21. *notat*, 3d pers. sing. pres. ind. act. of *notō, -āre, -āvō, -ātum*, 1 (from *nota* = *a mark*, from root *gna (gno)* = *to know*, hence *that by which something is known*); the implied subj.-pron. refers to Catiline. *Notat* = *marks, singles out*, so as to know with a view to destroying in the future. Observe the absence of conjunctions between these coördinate sentences (*asyndeton*). — *et*, copulative conj., connecting *notat* and *dēsignat*. In etymology *et* and *atque* seem to be akin to one another, and also to the Greek *ἔτι* = *still*. For the cop. conjunctions, refer to the note on *que*, l. 9. —

22 **ūnum quemque nostrum.** Nōs autem, fortēs | individually for mas-  
one each of us. We however, brave | sacre. While we, men

**dēsignat**, 3d. pers. sing. pres. ind. act. of *dēsignō*, -āre, -āvī, -ātum, 1 (*dē* + *signō*, from *signum* = *a mark*); its subj. is a pron. understood. *Dēsignō* = lit. *I mark out*, e.g. Vergil, *urbem dēsignat arātrō*; hence *I mark, select*, e.g. officially *cōsul dēsignātus* = *the consul elect*. — *oculis*, abl. plur. of *oculus*, -i, m. 2d (from a root *ak*, Latin *oc*, Greek *ōn*, cf. Greek *ōpua* (= *ōpua*) = *sight*); abl. of the means or instrument, extending the pred. *notat et dēsignat*. *Oculus* has a diminutive form *ocellus*, used as a term of endearment. Cicero's ideas of Catiline's daring are exaggerated by his excitement and his fear of the man; Sallust seems to explain Catiline's attendance more reasonably by imputing it to the desire of appearing ingenuously innocent or else of clearing himself of any charges that might be made against him. — *ad*, prep. with the acc.; governs *caedem*, and = *for*, expressing purpose. *Ad* has many applications which it is instructive to note: (1) motion, *to*, or direction, *towards*; (2) reference, *as regards*; (3) manner, *according to*; (4) place, *at or near*; (5) time, *at*, generally of future time; (6) with numbers, *about*; (7) *ad* occurs in many phrases, and after Cicero *ad* + the acc. becomes to some extent a substitute for the dat. case. For examples, consult A. & G. 153, under *AD*; B. 182, 3; G. 416, 1; H. 433, I, AD. — *caedem*, acc. sing. of *caedēs*, -is, f. 3d (from *caēdō* = *I cut, I kill*; Sanskrit root *khid*, Greek *σχίδω*, cf. *σχίζω* and *scindō* = *I split*); governed by the prep. *ad*. The prose authors use *caedēs* of (1) *slaughter*, in battle, (2) *murder*, by an assassin; the second meaning is the one that keeps recurring in these speeches.

**LINE 22. ūnum**, acc. sing. m. of the cardinal numeral adj. *ūnus*, -a, -um, gen. *ūnius*, dat. *ūni* (old forms *oinus* and *oenos*, akin to Greek *els*, gen. *ēr·bs* = *one*, and *olvn*, the ace on dice); agrees with and modifies emphatically *quemque*. — *quemque*, acc. sing. m. of the indef. pron. *quisque*, *quaerque*, *quidque* (when used adjectively the neut. is *quodque*); direct obj. of *notat* and *dēsignat*; *quemque ūnum* = not all of us, but each of us singly, i.e. individually, for Cicero does not mean to say that Catiline will destroy every senator, but such individuals among them as he has marked as enemies, cf. Sect. IV, ll. 11, 12, wherein Cicero says that some of Catiline's accomplices are present in the Senate. Special uses of *quisque* are: (1) with superlatives, e.g. *fortissimus quisque* = all the bravest men; (2) with ordinal numerals, to express generality, e.g. *tertiō quaque verbō* = at every third word; (3) with *primus*, e.g. *primo quaque tempore*. Cic. = on the very first occasion; (4) rarely, *quisque* = each of two, instead of *uterque*; and in Plautus *quisque* appears as feminine. — **nostrum**, gen. plur. of 1st pers. pron. *ego* (plur. *nōs*); partitive gen., limiting *quemque*. For *nostrum* partitive, and *nōstrī* objective, etc., refer to the note on *nostrum*, l. 16. — **Nōs**, nom. plur. of *ego*; subj. of *vidēmūr*, l. 23. When the subj. is a personal pron., it is not usually expressed, except for the purpose of emphasis or contrast; *nōs* here is emphatic and scornful. — **autem**, adversative conj. (see note on *tamen*, l. 18); introducing a contrast to the previous statement — Catiline is a bold murderer, but we are shrinking cowards. — **fortēs**, nom. plur. m. of the adj. *fortis*, -e, 3d decl. (akin to *fīrmus*, and *frēnum*, from a root *dhar* (*dhra*) = to support); modifies *virī*; some editors arrange *virī fortēs*. *Fortēs* is ironical here, for Cicero really charges himself and the Senate with timidity for not having already brought Catiline to account for his crimes. Synonyms: (1) *fortis* = brave, chiefly with regard to strength and firmness of mind, though sometimes of mere physical strength; as applied to statesmen (*virī fortēs* or *fortissimi*) *fortis* denotes a character that cannot be driven from duty by fear, but must express itself freely in the face of peril; (2) *animōsus* = spirited, an attribute of the spiritual and emotional part of a man (*animus*); as distinguished from *fortis*, *animōsus* = *animī vehementiam habēns*; (3) *strenuus* = strong, energetic, and always refers to action, as an attribute of one characterized by deeds of prowess.

of courage, think we | *virī, satis facere reī pūblicae vidēmur,* 23  
are fulfilling our obligation to the state if | *men, enough to do for the weal common seem,*

**LINe 23.** *virī*, nom. plur. of *vir*, *virī*, m. 2d (gen. plur. *virōrum* sometimes contracted to *virūm*) ; in apposition with the subj. *nōs*. An appositive is a noun not in the predicate describing another noun, and standing in the same case. A. & G. 184 ; B. 169 ; G. 320, ff. H. 359, NOTE 2. Synonyms : (1) *vir = a man*, as distinguished from a woman, hence frequently *husband*; a special sense is *hero*, as in Vergil, *Aen.* I, 1, *Arma virumque canō*; *vir*, as regards adjectival attribution, is used only with reference to good qualities, e.g. *vir fortis* or *cōstāns*; (2) *homō = a man*, as distinguished from *deī* on one side and *bestiae* on the other ; it is used with regard to virtues or vices, birth, intelligence, etc., e.g. *homō improbus, nōbilis, īnductus*, etc. ; in the plur., *hominēs = mankind*, including men and women. — *satis* (or *sat*), adv. (from a root *sat*, akin to Greek *ἀδ*, cf. *satiō*, *I = I satisfy* and Greek *ἀδέω*) ; modifies *facere* and with it becomes one idea to *satisfy*, hence often written in one *satisfacere* ; or *satis* may be taken as an indecl. noun, the direct obj. of *facere*. *Satis* appears to have three distinct uses : (1) as adjective ; thus it has a comparative degree *satisūs = better* ; (2) indecl. noun ; (3) adverb. *Satis* occurs in many phrases : (1) *satis accipere vel dare = to take or to give sufficient bail* ; (2) *satis facere = to satisfy*, often in a mercantile sense = *to pay a creditor* ; another sense is to give satisfaction, to apologize. — *facere*, pres. inf. act. of *faciō, -ere, fēcī, factum, 3* (from the same root as *fit*, l. 20) ; *prolative* inf., with *vidēmur*. Certain verbs, e.g. *to seem, dare, be able, begin, hesitate, learn, know how, etc.*, which suggest a further action of the same subject, require an inf. (without any subj.-acc.) to complete their meaning. This inf. is variously called *complementary*, *prolative*, *epexegetic*, and *explanatory*, though some grammarians reserve the names *prolative* and *epexegetic* for an extended poetical use of the inf. instead of the subjunct. with *ut*. A. & G. 271 ; B. 326 ; G. 423 ; H. 533. *Satisfacere reī pūblicae* = lit. *to do enough for the state, i.e. to fulfil our duty to the state.* — *reī*, dat. sing. of *rēs*, *reī*, f. 5th ; dat. of the indirect obj. with *satis* in *satis facere*. *Rēs* has many different meanings : (1) *event, thing, circumstance* ; (2) *a real thing, fact, as rē vērā = in truth* ; (3) *in plur., property, possessions* ; (4) *benefit, advantage* ; (5) *cause, ground, reason* ; (6) *an affair, business* ; (7) *a case in law, cause, suit* ; (8) *very many phrases*, e.g. *rēs pūblica = good of the community, administration, and often = cīvitas, the state*. The context is the only guide for the rendering of *rēs*. In combinations, observe especially *rēs prosperae (adversae) = prosperity (adversity)* ; *rēs gestae = achievements, facts of history* ; *rēs militāris = the art of war* ; *rēs novas = revolution* ; *rēs familiāris = property* ; *rērum potīrī = to become master of the government* ; *rēs rationēsque = business relations*. The above are only a small fraction of the Ciceronian idioms in which *rēs* bears a part. — *pūblicae*, dat. sing. f. of the adj. *pūblicus, -a, -um* (see *pūblici*, l. 20) ; modifies *reī* ; when *pūblica* occurs in combination with *rēs*, many editors write in one *rēspūblica* ; cf. *quamdiū, senātūcōnsultum*. — *vidēmur*, 1st pers. plur. pres. ind. of *vidēr* used as deponent (properly pass. of *video, -ērē, vidi, vīsum, 2* ; see *vīdes*, l. 13) ; agrees with its subj. *nōs*, l. 22. *Vidēr* is generally used = *I seem*, though sometimes *I am seen* ; the impersonal *vidētur* = *it seems good*. Note that only the personal construction is allowable with the passives of verbs of feeling or saying such as *vidērī* and *dīcī* ; thus *it seems (is said) that Cicero was consul* cannot be rendered *viaētūr (dīcītur) Cicerōnēm fuisse cōnsulem*, but *Cicerō vidētūr (dīcītur) fuisse cōsul*. With other verbs of *saying*, etc., the personal construction is preferred, except in the compound tenses, e.g. *trāditum est Homērūm caecūm fuisse = tradition relates that Homer was blind*, but *trāditūr Homērus caecus fuisse*. For the two ways of explaining the ind. *vidēmur satis facere* of the principal clause followed by the subjunct. *vītēmus* of the subordinate, refer to the note on *vītēmus*, L 24.

- 24 **sī** istiūs furōrem ac tēla vītēmus. | we manage to escape  
if of that (fellow) the frenzy and the weapons we avoid. | the ruffian's frenzied  
assaults. Long ago,  
25 **Ad** mortem tē, Catilina, dūcī iussū | Catiline, you ought to have been conducted  
To death you, Catiline, to be led by order
- 

LINE 24. **sī**, conditional or hypothetical conj. followed by ind. or subjunct. (akin to Greek *ei = if*); introducing the subordinate clause *sī . . . vītēmus*, which is the *protasis* in the condition. Uses of *sī*: (1) = *if*, in the *protasis* of a conditional sentence; sometimes strengthened *sī quidem = if indeed*; sometimes introducing an adverse condition, *quod sī = but if*; (2) the sense *if* sometimes in Caesar passes into the causal *since*, when the condition is realized, and in Vergil into *when*; (3) *sī* rarely introduces indirect question, except in poetry; (4) *sī* + the subjunct. sometimes = *to see if*, denoting purpose. A conditional sentence consists of two parts: (a) *protasis*, the dependent clause stating the condition with *if*, (b) the *apodosis*, the main clause, stating the conclusion. But in origin a conditional sentence was the mere statement of two independent ideas, for *sī = if* is a weak demonstrative akin to *sic (thus)* and = *in some way*. Thus *sī audire volēs, reperiēs (if you will listen, you will find) = you will listen in some way, you will find*, two distinct statements united into one modified statement. For a general survey of the kinds of conditions, with various tenses of the ind. or subjunct., consult A. & G. 304-309; B. 301-304; G. 589, 594, ff; H. 507-512. — *istiūs*, gen. sing. m. of *iste, ista, istud*; poss. gen., limiting *furōrem* and *tēla*. *Istiūs* is here used with its acquired forensic implication of scorn = *of that villain*; see the note and references under *iste*, l. 3. — *furōrem*, acc. sing. of *furor, -ōris*, m. 3d (from *furō = I rave*, sometimes of madness, sometimes of inspiration); direct obj. of *vītēmus*. — *ac* (shortened form of *atque*), cop. conj., connecting *furōrem* and *tēla*. *Ac* is used instead of *atque* before words beginning with any consonant except *c, g*, and *qu*. For its use, and for the other cop. conjunctions, see the note on *que*, l. 9. — *tēla*, acc. plur. of *tēlum, -i*, n. 2d; joined by *ac* to *furōrem*, and direct obj. of *vītēmus*. *Tēlum* = (1) a missile, spear, dart, arrow, etc.; (2) a weapon, sword, etc. The derivation from *r̄hē = afar* (hence something sent from afar, a missile) is exploded; others refer to *tendō = to hurl*, in poetry, as if for *tend-lum*; but the best etymology is from an Ind.-Eur. root *tak*, or *tuk* = to prepare, to hit, to generate. Thus *tēlum = tec-lum*; cf. Greek *r̄bōv = a bow*. — *vītēmus*, 1st pers. plur. pres. subjunct. act. of *vītō, -āre, -āvī, -ātum, I (= vīc-i-tō, from a root *vīk* = to yield; cf. Greek *ek-w = I yield*, and *vīcissim*)*; the subj. *nōs* is implied by the personal ending. There are two ways of explaining the subjunct. mood of *vītēmus*, and the second appears preferable: (1) *vidēmūr satis facere* is regarded as slightly stronger than the potential subjunct. *satis faciāmus*. Thus the whole sentence is a remote future condition, which may or may not come true = *we should fulfil our duties . . . if we should avoid his weapons*. A similar contingency is expressed by the ind. in II, Chap. XI, *sī . . . contendere vītēmus . . . intellegere possumus* (= *intelligāmus*). A. & G. 307, b; B. 303; G. 596, 1; H. 509. According to this explanation the statement of the compound sentence is ironical throughout. (2) The subjunct. is used, not because the sentence is a hypothetical one, but because the condition is a reported one in virtual indirect discourse. *Vidēmūr* then = *we seem (nōbīs, to ourselves)*, i.e. *we think we are fulfilling*, etc., *if we avoid*, etc.; the direct condition is *satisfacimus, sī vītēmus*, and according to the rule that the indicative of dependent clauses becomes subjunct. in indirect discourse, *vītēmus* becomes *vītēmus* after the primary *vidēmūr*. A. & G. 336, 2; B. 314, 1; G. 650; H. 524.

LINE 25. **Ad**, prep. with the acc.; governs *mortem*; *ad mortem* combines the idea of motion after *dūcī*, to death, with one of purpose, for death; observe the emphatic position of *ad mortem*. — *mortem*, acc. sing. of *mors, mortis*, f. 3d (from a root *mar*

to your death at the cōsulis iam pridem oportēbat, in tē 26  
 consul's command; upon your own head of the consul already long ago it behooved, against you

= to waste away; cf. Greek *μάραντις* = decay); gov. by the prep. *ad*. Had Cicero really on his own authority as consul put Catiline to death, and not with the authority of the Senate, as it fell out later, he would indisputably have broken the laws of the state. The *Lex Valeria* (509 B.C.) gave the defendant the right to appeal from a magistrate's decision to the people; and this law was re-enacted and made more stringent by the *Lex Porcia* (197 B.C.), and by the *Lex Sempronia* of Gaius Gracchus (122 B.C.). All these laws made it clear that no magistrate could scourge or put to death a citizen without the consent of the people, and the people generally preferred a condemned citizen to retire into exile and free them from the responsibility of dealing with him. — *tē*, acc. sing. of the 2d pers. pron. *tū*; direct obj. of *oportēbat*, l. 26. Observe here that while *tē* is object of *oportēbat*, it is subj.-acc. of *dūci* below, and the whole acc. and inf. *tē dūci* is the subj. of *oportēbat*. — *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; case of the person addressed. Cicero turns from the senators and addresses Catiline directly. — *dūci*, pres. inf. pass. of *dūcō*, -ere, *dūxi*, *dūctum*, 3 (from a root *dūk-*), in Latin *dūc* or *dūc*, cf. *ēdūcō* = *I train up*; agrees with its subj.-acc. *tē*. Observe that, if *oportet tē* + the inf. be rendered in English by *you ought*, the tense is expressed by the inf. as *ought* is auxiliary, e.g. *you ought to be led* (pres. or fut.) and *you ought to have been led* (past); but in Latin the tense is expressed by the verb itself, e.g. *oportēbit* (fut.), *oportēbat* and *oportuit* (past), *oportet* (pres.) *tē dūci*; but for a common variation see the note on *oportēbat* below. — *iussū*, adverbial abl. of *iussus*, -ūs, m. 4th (only found in this abl.; so *iniussū*; from *iubeō*, 2 = *I order*); modifies *dūci*. Though used adverbially, *iussū* may be accompanied by a poss. adj., e.g. *mē iussū*, and both *iussū* and *iniussū* by a limiting gen., as *cōsulis* below. *Iubeō* (and its derivatives *iussum*, -ī, n. 2d and *iussū*) is from the root *yū* = *to bind*, and may perhaps be a compound of *tūs*, n. 3d (also from root *yū*), and *habeō*.

LINE 26. *cōsulis*, gen. sing. of *cōsul*, m. 3d; poss. gen., limiting *iussū*; *cōsulis* seems to refer to Cicero himself, but may be used of the office. Cicero evidently means that he might have acted on the strength of the Senate's decree of Oct. 21st, which armed the consuls with extraordinary power to enable them to ward off danger from the state. The precedents for executing traitors which he proceeds to cite are very unhappy, for Tiberius Gracchus was murdered by an unruly mob, and Servilius Ahāla had to retire into exile for obeying the dictator's order to kill Maelius. — *iam*, temporal adv., strengthening *pridem* = *already long ago, this long time*. — *pridem* (from a root *pra* = *before*; cf. Greek *πρό*, *πρίν*, etc., and Latin *prae*, *primus*, *princeps*, and many more), temporal adv. = *long ago*, modifying *oportēbat*. Cicero was probably thinking of Catiline's first conspiracy (see Introduction). — *oportēbat*, 3d pers. sing. imperf. ind. act. of the impersonal verb *oportet*, *oportēre*, *oportuit*, 2; the real subj. is the acc. and inf. *tē dūci*. *Oportet* is used: (1) with the subjunct. without *ut* (later writers add *ut*) in a substantive clause of purpose; (2) with the inf., with or without a subj.-acc. For the difference between the Latin and English constructions of *I ought* and *oportet mē*, refer to the note on *dūci*, l. 25. But past obligation is sometimes expressed by the perf. part. pass., instead of the pres. inf., with or without *esse*, and a past tense of *oportēre*, cf. Chap. II, 40, *quod iam pridem factum esse oportuit*, and consult the note and references under *interfectum*, l. 20 of Chap. I. The imperf. tense with *iam diū*, etc., denotes an action begun in the past and continuing in it. A. & G. 277, b; B. 260, 4; G. 234; H. 469, II, 2. — *in*, prep. with the acc.; gov. *tē*; *in tē* is very emphatic by position. *In* + the acc. = *to, into*, of place; *for, into*, of time; *towards*, often *against*, of disposition; *in, after*, of manner. — *tē*, acc. sing. of *tū*; gov. by the prep. *in*.

27 cōferrī	istam	pestem,	quam	tū	should have been
(it behooved)	to be applied that	ruin,	which	you	heaped the ruin
28 in nōs māchināris.	An	vērō vir			which you are plot-
against us are contriving.	Or	truly the man			ting for us. You will

admit, I suppose, that

LINE 27. *conferrī*, pres. inf. pass. of *cōfērō*, *cōferrē*, *contulī*, *collātūm*, irreg. (compound of *con* + *ferō* = lit. *I bring together, collect*); agrees with its subj.-acc. *pestem*, in construction after *oportēbat* understood from l. 23. *Cōferrē* = (1) *to collect*, (2) *to compare*, hence to *match against*, (3) *to employ, bring*, as here, (4) *to bestow, grant, assign*, (5) *to postpone*; (6) *sē cōferrē* = *to betake oneself, to go*. — *istam*, acc. sing. f. of the demonstr. pron. *iste, ista, istud*; agrees with *pestem* and modifies it emphatically; many editors omit *istam*, but if retained it adds much to the force of the passage, as Cicero is wishing that Catiline may be “hoist with his own petard.” *Istam* = not *your* but *devised by you*, for *ista* refers to what appertains to the person addressed in any relation. — *pestem*, acc. sing. of *pestis*, -*is*, f. 3d; obj. of *oportēbat* understood, and subj.-acc. of *conferrī*. Synonyms: (1) *perniciēs* = *destruction*, the general word; (2) *pestis* = (a) *plague*, (b) *ruin, destruction*, (c) *bane*, of one causing ruin; (3) *exitium* = *destruction*, lit. a *going to naught*; (4) *dāmmum* = simply *loss, hurt*; (5) *cacaōs* = *destruction, slaughter*, from *caedō* = *I kill*; (6) *clāeōs* = *ruin, defeat, often of warfare*; (7) *strāges* = lit. *overthrow*, especially of armies, hence *massacre, carnage*; (8) *interitus* = *annihilation, extermination*. — *quam*, acc. sing. f. of the rel. pron. *qui, quae, quod*; direct obj. of *māchināris*. It should be remembered that the rel. pron. agrees in gender and number with its antecedent, but its case depends on its function in its own clause; the verb in the rel. clause agrees in number and person with the subj., e.g. *ego qui audiō, tū qui audis*. A. & G. 198; B. 250, 1; G. 614; H. 445. — *tū*, nom. sing. of the 2d pers. pron.; subj. of *māchināris*, and emphatic.

LINE 28. *in*, prep. with the acc. (see in above); gov. *nōs*. — *nōs*, acc. plur. of the 1st pers. pron.; governed by *in*; *nōs* includes the senators and Roman citizens in general. — *māchināris*, 2d pers. sing. pres. ind. of the deponent verb *māchinor*, -*ārī*, -*ātus sum*, 1 (from *māchina*, f. 1st, akin to Greek *μηχανή*); agrees with its subj. *tū*. Cicero uses this verb in a good sense = *to skilfully devise*, in reference to the works of nature, and in a bad sense, as here, = *to plot, scheme*; he also has nouns *māchinātiō*, and *māchinātor*; and Livy employs *māchināmentum* = *a military engine*. For deponents, refer to *abūtēre*, l. 1. Observe the ending in *-ris*, which Cicero prefers for the pres. ind. passive. — *An*, conj., introducing a question with *interfēcīt*, l. 32. *An* is properly a conj. introducing a second or subsequent clause in direct disjunctive questions, and so = *or*, the first clause being introduced by *utrum*, *ne* enclitic, or by no special word, e.g. (1) *utrum hōc falsum est an vērum?* (2) *hōcne falsum est an vērum?* (3) *hōc falsum an vērum est?* Sometimes *-ne* is added to *an* pleonastically, e.g. *utrum hōc falsum anne vērum est?* When the second member is a mere negative, *nōn* is added to *an*, e.g. *utrum hōc falsum annōn (or not)?* Occasionally *an* = *or rather, or on the contrary*, emphasizing the second clause. In indirect disjunctive questions, *an* introduces a second clause in the same way as in direct, e.g. *quaerō utrum hōc vērum an falsum sit*, and in rare instances leads the first clause instead of *utrum*, *num*, and the other regular particles. But in the passage before us there is only one question, and that is scarcely more than an exclamation. When so used in direct question, *an* is regarded as introducing an elliptical double question, with the first clause suppressed or involved. We may supply the suppression thus: “*am I mistaken in my recollection or did that most illustrious man, P. Scipio, really kill Tiberius Græchus?*” As such direct questions with *an* are expressive of some emotion, e.g. surprise, indignation, or are remonstrative in character, *an* may be left untranslated and the question be rendered as an exclamation —

the illustrious *Publius* | *amplissimus*, P. *Scipiō*, *pontifex māximus*,<sup>29</sup>  
*Scipio, supreme pon-* | *most honorable, Publius Scipio, high-priest supreme,*

---

surely *Scipiō killed Gracchus*. *An* is used in early Latin in direct questions, and there is some reason for supposing it was originally a simple particle of interrogation. A. & G. 211, b; B. 163, 4, a; G. 457, I; H. 353, NOTE 4. — *vērō*, adv., with slight adversative force (originally abl. n. of adj. *vērus*, -a, -um). See *vērō*, l. 19. — *vir*, gen. *virī*, m. 2d; appositive of *Scipiō*. When in English we attribute a quality to the name of a person, the Latin idiom is to add *vir* or *homō* as an appositive and to attribute the quality to the appositive, e.g. *the brave Brūtus = Brūtus, vir fortis (fortissimus)*. *Vir* is only used with reference to a man's good qualities; refer to the note on *virī*, l. 23.

LINe 29. *amplissimus*, nom. sing. m. of the superl. degree of the adj. *amplus*, -a, -um (from *am* = *ambi* = *around* + *plus* from *pleō* = *I fill*, hence *full all round*; *ambi* is a prep. only used in composition, cf. Greek *ἀμφι*) ; qualifies *vir*. As distinguished from *māgnus* and *ingēns*, *amplus* = *wide, spacious*; in the positive, and esp. in the superl., this adj. is much used as a term of honorable compliment, referring in particular to a man's high standing in respect of birth and office. *Scipiō* was *amplissimus* in nobility, as he belonged to the great Cornelian family; in office, as he was *pontifex māximus* and probably the only Roman elected to this office without being present at the election, and he had been consul in 138 B.C.; in character, if we follow Cicero, who in many passages praises him very highly. — *Pūblius* (abbreviated P.), gen. *Pūbli*, m. 2d; nom. sing., the *praenōmen* or forename of *Scipiō*. The Romans had three names each, one for himself, one for his *gēns*, and one for his family: thus *Pūblius Cornēlius Scipiō Nasica Serāpiō*: *Pūblius* is the *praenōmen*, serving as a Christian name in English; *Cornēlius* is the *nōmen*, showing *Publius* to belong to the *gēns Cornēlia*, founded by a certain *Cornēlius*; *Scipiō*, the family name or *cōgnōmen*, is, as often (cf. *Cicerō* = *chick-pea*, from *cicer*), a nickname = *a staff*, which name was supposed to have been given to the founder because he guided his blind father; any extra title is an *agnōmen* (*ad* + (*g*)*nōmen* = *name in addition*), as *Nasica* (= *with pointed nose*) and *Serāpiō*; *agnōmina* were often given for military success, e.g. *Africānus*, given to another great *Scipiō*. Women had no Christian names, only the *nōmen* of the house, e.g. *Cornēlia*; sisters, if two in number, were distinguished as *Cornēlia māior* and *minor*, but if more, as (1) *Cornēlia*, (2) *Cornēlia secunda*, (3) *Cornēlia tertia*, and so on. There were only some 18 *praenōmina* to choose from. The most common are: *Aulus* (A.), *Gātius* (C.), *Marcus* (M.), *Lūcius* (L.), *Quintus* (Q.), *Mānius* (M'.), *Gnaeus* (Cn.), *Titus* (T.), and *Pūblius* (P.). — *Scipiō*, gen. *Scipiōnis*, m. 3d; nom. sing., subj. of *interfēcī*, l. 32. *Pūblius Cornēlius Scipiō Nasica Serāpiō* was the son of *Scipiō Nasica Corculum*, and grandson of *Scipiō Nasica* who was considered the most virtuous man in Rome. He was consul in 138 B.C., and later *pontifex māximus*. His private character is said to have been eminently noble. In politics he was leader of the senatorial party, and when Tiberius Gracchus sought re-election in 133 B.C. as tribune *Scipiō* defied the law and led the riot in which Gracchus met his death. The populace demanded reparation for this crime, whereupon *Scipiō* was sent on a mission to Asia and never returned to Rome, i.e. he went into voluntary exile. — *pōntifēx*, gen. *pōntificis*, m. 3d (*pōns* + *faciō*, hence originally *bridge-builders*, one of whose duties would be "to appear the deities on whose domains the bridges or roads intruded," Prof. Gow); nom. sing., in apposition with *P. Scipiō*. The *pōntificēs* were founded as college by Numa, the king (as afterwards the emperor) being president (*pōntifēx māximus*). Under the republic the *Pōntifēx Māximus* and the *Rēx Sacrōrum* divided the king's priestly functions, the *Rēx Sacrōrum* (with 15 other *flāminīs*, i.e. priests of particular deities) being appointed by the *Pōntifēx Māximus*. The pontifical duties were to choose Vestal Virgins, keep the calendar, announce festivals, preside over religious marriages (by *cō-*

30 Ti. Gracchum, mediocriter labefactantem  
*Tiberius Gracchus, to a slight extent undermining*

31 statum rei publicae, privatus  
*the constitution of the commonwealth, (as) a private (citizen)*

tiff, although not a magistrate, killed Tiberius Gracchus because of his not very grave disturbance of the settled order of

*farreūtiō*), and superintend all religious affairs not specially attended to by priestly clubs, e.g. the *Lupercī*, the *Salii*. The number of *pōnūtīci*s was 9 at first; Sulla added 6 more, and Caesar yet another. By the *lēx Ogūlnīa* (300 B.C.) a plebeian might be elected *suprēmū pōntīfīs*, and soon after the people secured the right of electing to this dignity. The *pōntīfīx māximus* was elected for life, and was the superior of the *rēx sacrōrum*. — *māximus*, nom. sing. m. of the adj. *māximus*, -a, -um (superl. of *magnus*, -a, -um; comp. *māior*); qualifies *pōntīfīx*. There is some doubt as to whether *Scipio* was high-priest at the time of the riot. The office was certainly held for life, but there may have been methods of resignation.

LINE 30. *Tiberium* (= *Ti.* or *Tib.* abbreviated), acc. sing. of *Tiberius*, -i, m. 2d; *prāenōmen* of the elder Gracchus, and here direct obj. of *interfūcīt*. — *Gracchum*, acc. sing. m. of *Gracchus*, -i, m. 2d (the name of a famous family of the *gēns Semprōnia*); direct obj. of *interfūcīt*. Tiberius Semprōnius Gracchus was the elder son of his father of the same name, and Cornēlia, the daughter of the Scipiō who conquered Hannibal. He was an earnest social reformer, and as tribune of the people in 133 B.C. he proposed an agrarian law reënacting the old Licinian Rogations which forbade *lātīfundīa* or large estates. The opposition of the capitalist Senate drove him against his will to use unconstitutional methods and depose a fellow-tribune who vetoed his measures, and he carried his law. When against precedent he sought reëlection, he and 300 of his followers met a violent death in a party riot. Nasīca led the senatorial rioters, but P. Saturnius and L. Rūfus laid claim to the murder. Tiberius and his more famous brother Gāius are sometimes alluded to in the plural, *Gracchī* = the Gracchī; for Gāius, see the note on Chap. II, l. 5. — *mediocriter* (from the adj. *mediocris*, -e, 3d), adv. of manner, limiting *labefactantem*. Cicero speaks of the Gracchī with varying degrees of severity, according to the object he has in mind; here he calls Tiberius a mild offender, arguing from the less to the greater, in order to prove Catiline worthy of death. Cicero's prejudice prevented him from seeing that, if the Senate had not forced Tiberius into illegality, Italy would have had self-supporting citizen-farmers, who with the abolition of large estates and the consequent diminution of slave labor would have infused new life into the constitution of the state. — *labefactantem*, acc. sing. m. of *labefactāns*, -antis, pres. part. act. of *labefactō*, -are, -āvi, -ātum, I (frequentative form of *labefaciō*, from *lābō* + *faciō*, hence *I make to reel*); agrees with *Gracchum* in participial enlargement of the subject; *mediocriter labefactantem* of Gracchus is purposely mild, being contrasted with *orbem terrae . . . vāstāre cupientem* of Catiline.

LINE 31. *statum*, acc. sing. of *status*, -ūs, m. 4th (from *stō* = *I stand*, hence *standing, condition*); direct obj. of *labefactantem* = *quī statum . . . labefactāvit*; the metaphor is taken from causing something previously standing firm to spin from its support and totter, ready to fall, on the brink. — *rei*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *statum*. — *pōblīcae*, gen. sing. f. of the adj. *pōblīcus*, -a, -um; agrees with *rei*, forming one idea = *the commonwealth*; refer to *rei pōblīcae*, l. 23. Quintilian (VIII, 4, 13) remarks on the elaborate contrast thus: "a comparison is made between Catiline and Gracchus; the state's organization and the whole world; a slight disturbance and massacre, fire, and devastation; a private citizen and the consuls." — *privatus*, nom. sing. m. of the adj. *privātus*, -a, -um (originally perf. part. pass. of *privō*, hence *set apart from the state, private*), agrees with the subj. *Scipiō*, but modūlīcs the verb *interfūcīt* adverb-

public affairs: and shall we, we the con- suls, endure Catiline, whose cherished aim is to make the whole	interfēcit: killed: caede with slaughter	Catilinam, <i>Catiline,</i> atque and	orbem the circle incendiis with conflagrations	terrae ss of the earth vāstāre ss to lay waste
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ially = *in a private (unofficial) capacity*. The adjs. most often used adverbially are: *primus*, *prior*, *volens*, *totus*, *ūnus*, *sōlus*, and *ultimus*, but any adjective may be so used, e.g. *primus vēni* = *I came first*, *laeti audiēre* = *they heard with gladness*. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. For *privatus*, as opposed to *pūblicus*, see note on *pūblici*, l. 20. *Scipiō* is called *privatus* because, if he was not high-priest in 133 B.C., yet he held no other office; while, even if he was *pōntifex māximus*, this office was not among the *magistratūs*. For this latter reason the *pōntifex māximus* might be a candidate for a magistracy; Jūlius Caesar held the high-priesthood at the same time that he was dictator. It is worth while noting that if *Scipiō* was high-priest in 133 B.C. his act was sacrilegious in being a party to the death of *Gracchus* (who, as some say, fell by his hand), and the more so as a tribune's person was inviolable (*sacrōsāncus*); he further broke the laws by retiring for safety on a pretended mission to Asia, for the *pōntifex māximus* was not allowed to leave Italy.

LINE 32. *interfēcit*, 3d pers. sing. perf. ind. act. of *interficiō*, -ere, *interfeci*, *interfectum*, 3 (inter + faciō = lit. to make something be between the parts of anything, so as to sunder and destroy it); agrees with the subj. *Scipiō*, l. 29. Observe the coördination of the clauses, "was Tiberius Gracchus killed? (and) shall we endure Catiline?" In English it is better to subordinate the first clause, e.g. if (while) Gracchus was killed, etc. — *Catilinam*, acc. sing. of *Catilina*, -ae, m. 1st; direct obj. of *pēferēmus*, l. 34. Old editions used to read *vērō* after *Catilinam*, but, as it has occurred in l. 28, and as Quintilian does not quote it, it is better omitted. — *orbem*, acc. sing. of *orbis*, -is, m. 3d (= (1) *circle*, (2) *region*, (3) *circuit*, (4) *wheel*); direct obj. of *vāstāre* in the participle clause *vāstāre cupientem*; *orbem terrae* is in strong contrast with *statum rei pūblicae* above. *Orbis terrae* = *the world*; the more usual expression is *orbis terrārum* (cf. *ubi terrārum* = *where in the world?*), but Cicero uses both without any discrimination of sense; cf. Chap. IV, l. 16 and l. 20. Synonyms: (1) *orbis terrae* or *terrārum* = *the world, the whole earth*, cf. *imperium orbis terrārum* = *universal empire*; (2) *mundus* = *the universe*. — *terrae*, gen. sing. of *terra*, f. 1st (probably from a root *tars* = *to be dry*, cf. Greek *repōtalw* = *I make dry*, and *torreō* = *I burn*); poss. gen., limiting *orbem*; Schütz reads *terrārum* as quoted by Quintilian, but most prefer *terrae*. Synonyms: (1) *terra* = *the earth, as opposed to sky and sea, the dry land*; (2) *tellūs* = *the earth, as the globe (poetical chiefly, but once in Cicero)*; *Tellūs* personified = *the Greek goddess Γαῖα*, also known as *Cybelē*, *Cerēs*, etc.; (3) *humus* = *the ground, the surface earth, as the low (humilis) part of the visible world*; cf. *humē iacēre* = *to lie on the ground*; (4) *solum* = *the firm ground*, cf. *sōlō aequāre* = *to level with the ground*; (5) *ager* = *cultivated ground*.

LINE 33. *caede*, abl. sing. of *caedē*, -is, f. 3d (from *caedō* = *I kill*, from a Sanskrit root *khid* = *to cut*); abl. of the means or instrument with *vāstāre*. There is often scarcely any difference between this abl. and the abl. of manner, though manner requires the abl. with *cum* unless it be modified by an adjective; many grammarians class *vī et armīs*, a similar phrase, as an abl. of manner. For the synonyms of *caedē*, refer to the note on *pestem*, l. 27. — *atque*, cop. conj., joining *caede* and *incendiis*. *Atque*, a compound of *ad* = *at + que* = *and also, as well as, and specially*, and usually introduces something important. For the cop. conjunctions, refer to the note on *que*, l. 9. — *incendiis*, abl. plur. of *incendium*, -i, n. 2d (from *incendō* = *I set on fire*, for *incando*, from a root *kan* = *to burn*, cf. Greek *kalw*); abl. of the means or instrument, with *vāstāre*, joined by *atque* to *caede*. The allusion in *caede atque incendiis* is to one part of Catiline's scheme,

84 cupientem, nōs cōsulēs perferēmus? Nam  
desiring, we the consuls shall (we) endure? For  
85 illa nimis antiqua praetereō, quod  
those (instances) too ancient I pass by, that (= how) | world desolate with  
fire and murder? I  
pass over the famous  
precedents, too far  
back in the past, how

viz. to set fire to Rome in several different places, and in the general confusion slaughter all who opposed revolution, secure plunder, and seize with armed men the strongest parts of Rome, e.g. the Palatine hill. — *vāstāre*, pres. inf. act. of *vāstō*, -āre, -āvī, -ātūm, I (= I make *vāstus*, i.e. *desolate*, *vāstus*, being probably akin to *vacuus* = *empty*); complementary inf. with *cupientem*, of which it is the object. See the note on *facere*, I. 23. Synonyms: (1) *vāstāre* = to render *desolate* or *waste* (by emptying), particularly in regard to the country, houses, fields, etc.; (2) *dēpopulārī* (*dē* + *populus*) = to destroy the people, to *depopulate*, but it often loses its strict application and denotes plunder and destruction of inhabitants and property like *vāstāre*.

LINE 34. *cupientem*, acc. sing. m. of *cupiēns*, -entis, pres. part. act. of *cupiō*, -ere, *cupiō* or *cupiēt*, *cupitum*, 3 (akin to Sanskrit root *kup* = (1) to be angry, (2) to desire strongly); in agreement with and participial enlargement of *Catilinam*, l. 32; *Catilinam* . . . *vāstāre cupientem* = a rel. clause *qui vāstāre cupit*, and is in contrast with *Gracchum* . . . *labefactantem*, l. 30. Synonyms: (1) *cupiō* = I desire passionately, cf. English *cupidity*; with the dat. *cupiō* = I wish (well) for some one, hence I favor; (2) *volō* = I wish, but in a weaker sense, hence often I am willing; the distinction is well marked in the complimentary expression *cupiō omnia quae vīs* = I strongly desire (for you) what you wish for (Horace); (3) *expetō* = I wish, crave, especially of desiring to reach something, e.g., *divitiās*, as opposed to *fugiō*; (4) *optō* = lit. I choose, cf. *optiō* = choice, hence I wish as the result of rational choice; (5) *dēsiderō* (*dē* + root *sid* = *vid* = to look, hence to look for something absent), I yearn for, I miss. — *nōs*, nom. plur. of the 1st pers. pron.; subj. of *perferēmus*, and emphatic because contrasted with *Scipiō privātus*. — *cōsulēs*, nom. plur. of *cōsul*, *cōsulīs*, m. 3d; in apposition with the subj. *nōs*; *cōsulīs* is contrasted with *privātus*, l. 31. Cicero, the *eques* and *novus homō*, was much impressed by the dignity of the office of consul. — *perferēmus*, 1st pers. plur. fut. ind. act. of *perferō*, *perferre*, *pertuli*, *perlātūm*, irreg. (*per* = through, i.e. to the end + *ferō* = I bear); agrees with the subj. *nōs*; this question is coördinate with the first one (see *interfécit* above) and implies an indignant negative answer. — *Nam*, causal conj., explaining the unexpressed idea that the recent fate of Gracchus was sufficient precedent for severe measures against Catiline, and assigning their remoteness as a reason for not multiplying instances. The causal particles are *nam* (prae-positive), *enim* (post-positive), *namque* and *etimū* (both as a rule first in the sentence). *Nam* is used: (1) with its original asseverative force, assigning a reason; (2) as in the present passage, to pass over a subject; Cicero uses it so frequently; (3) in close connection with interrogative words, emphasizing them, e.g. *ubinam gentium sumus*, Chap. IV, l. 13. A. & G. 156, d; B. 345; G. 498, A; H. 310, 5, and 554, V.

LINE 35. *illa*, acc. plur. n. of the demonstr. pron. of the 3d pers., *ille*, *illa*, *illud*; direct obj. of *praetereō*. *Ille* is used: (1) of what is remote from the speaker and his audience = that yonder; (2) = that famous, or that well known, in which case it usually follows the noun it qualifies; (3) sometimes, as here, *illa* is used like the Greek *ékeīros* with reference to what follows. A. & G. 102, b; B. 246, 2; G. 307, esp. 3 and 4; H. 450, esp. 3. When the neut. of adjectives or demonstr. prons. is found in Latin, English idiom often requires the addition of a noun suitable to the context; so *illa* = those (precedents), cf. *multa cōnātus est* = he made many attempts. — *nimir*, (*ni-*, *ne-* + root *ma* = measure, hence beyond measure), adv. of degree, limiting *antiqua*. — *antiqua*, acc. plur. n. of the adj. *antiquus*, -a, -um (akin to *ante*); agrees with *illa*. Observe that *illa*

Gaius Servilius Ahala | C. Servilius Ahala Sp. Maelium, novis 86  
 with his own hand | Gaius Servilius Ahala Spurius Maelius, new

*antīqua* is plural, but yet only one instance is given by Cicero, viz. the case of Ahala; it is implied that several other precedents of ancient date might be cited. But the plural may be due to another cause, for the MSS. read *quodque Servilius*, and the *que* of *quodque* may connect the example of Servilius with that of another person which was originally also introduced by *quod* and has somehow been lost from the text. Cicero states his desire to rely on modern precedents, but the insecurity of his ground causes him to ignore at least three important facts: (1) that Scipiō had to leave Rome to avoid trial for the death of Tiberius Gracchus; (2) that L. Opimius was brought to trial (though not convicted) for causing the death of C. Gracchus; (3) that C. Rabīrius was accused in this very year, 63 B.C., of implication in the murder of Sāturninūs, which took place nearly 40 years before; he was condemned by his judges, but appealed to the people, with Cicero as his advocate; nevertheless the people would have condemned him if the trial had been allowed to run its course, but Rabīrius' friends saved him by obstruction.

— **praeterēō**, 1st pers. sing. pres. ind. act. of *praetereō*, *praeterire*, *praeterī*, *praeterītum*, irreg. (*praeter* = beyond + *eō* = I go); the subj. *ego* is implied by the personal ending. Observe that the intrans. verb *eō* by composition with *praeter* acquires a transitive force, and governs the acc. case. Similar to *praetereō* are all compounds of *per*, *circum*, *trāns*, and *subter*; many compounds of other prepositions likewise govern a direct object, e.g. *adēō*, *antegredīō*. A. & G. 228, *a*; B. 175, 2, *a*; G. 331; H. 372.

— **quod** (acc. sing. n. of *qui*), conj., introducing a substantival clause *quod . . . occidit* in partitive apposition with *illa*. Observe that *quod* is not strictly causal here (*because*), but must rather be rendered the *fact that*. Such substantival clauses may act as the subj. or obj. of the main verb, and *quod . . . occidit*, being in apposition with *illa*, is a direct obj. of *praetereō*. The antecedent demonstr. of the *quod* clause may be either a pron. e.g. *illud*, *illī*, or an adv., e.g. *inde*. A. & G. 333, and NOTE; B. 299, 1, *a*; G. 525, 2; H. 540, IV, NOTE. *Quod* causal = *because* takes the ind. or subjunct., according to whether the statement rests on the speaker's or another's authority. For partitive apposition, consult A. & G. 184, *a*; B. 169, 5; G. 322, 323; H. 364.

LINE 36. *Gāius* (abbreviated = C.), gen. *Gāii*, m. 2d; nom. sing., the *praenōmen* of Ahala. *Gāius* is often less correctly written *Cāius*; cf. *Cn.* the abbreviation of *Gnaeus*. For Roman names, refer to the note on *Pūblius*, l. 29. The old reading here was *Q* = *Quintus*, but Ernesti restored the true reading *C*. — **Servilius**, gen. *Servili*, m. 2d; nom. sing., the *nōmen* of Ahala, signifying that he belonged to the *gens Servilia*. — **Ahala**, gen. *Ahālae*, m. 1st; nom. sing., the *cōgnōmen* or family-name of *Gāius* above, subj. of *occidit* below. *Gāius* appears to be his proper *praenōmen*, though in another oration of Cicero it appears as *Marcus*. According to the tradition Ahala was the *magister equitum* or master-of-horse of the dictator L. Quintius Cincinnatus, when the latter was in 439 B.C. for the second time raised to that extraordinary office for the purpose of coping with the supposed regal designs of Maelius. When Maelius refused to appear before Cincinnatus to meet accusations, Ahala went in search of him, and killed him as he was inciting his friends of the populace to protect him. Ahala was prosecuted for this murder, and retired into voluntary exile; but he was subsequently recalled and elected to the highest office in the state. — **Spurium** (originally = *illegitimate*; abbreviation = *Sp.*), acc. case sing. of *Spurius*, -*i*, m. 2d, the *praenōmen* of Maelius. — **Maelium**, acc. sing. of *Maelius*, -*i*, m. 2d; the *nōmen* of Spurius above, and the direct obj. of *occidit* below. Spurius Maelius was a very wealthy plebeian knight, and in 440 B.C. when the price of food in Rome was so high as to occasion famine, Maelius employed his wealth in buying in Etruria large quantities of corn, which he either sold to the Roman people at a nominal price or distributed free. He aspired to the consulship, but was not

- 87 r̄ebus studentem, manū suā | slew Spurius Maelius  
 things (=revolution) being eager for, with hand his own | who was promoting a  
 revolution. Yet there  
 88 occidit. Fuit, fuit ista quondam in | was once, at one time  
 slew. There was, there was that (=such) once in | in our state's history,

elected, and being suspected of designs to make himself supreme in Rome, he was denounced before the Senate, which created Cincinnatus dictator to deal with the dangerous situation. He was killed as described in the note above. Some used to consider Maelius an injured benefactor, but according to Livy he was a revolutionist. He is interesting as anticipating C. Gracchus, who employed free corn largesses to win a following in Rome, and made empire necessary, even if he did not aspire to it himself. — *novis*, dat. plur. f. of the adj. *novus*, -a, -um (akin to the Greek *v̄eos* = new); agrees with *r̄ebus*. *Novae r̄es* = lit. new things, i.e. politically revolution; cf. the similar Greek verb *v̄ewrepl̄eiv* = to make a revolution, which is derived from *v̄ewrepos*, the comparative degree of the adj. *v̄eos*.

LINE 37. *r̄ebus*, dat. plur. of *r̄es*, *rei*, f. 5th; obj. of *studentem*. The object of intransitive verbs is put in the dative case, e.g. *persuadeō*, *pareō*, *ignōscō*, and many others. Most of these verbs are intrans. in Latin, though trans. in English; they cannot therefore be used personally in the passive. For special lists of such verbs, consult A. & G. 227; B. 187, II, and a; G. 346; H. 385, I, II. For the extensive use of *r̄es*, refer to l. 23, *rei*. — *studentem*, acc. sing. m. of *studēns*, -entis, pres. part. act. of *studeō*, -ere, -ū, no supine, 2 (probably akin to Greek *στουδή* = zeal, and *στουδάζειν* = to be zealous); agrees with *Maelium*, which it enlarges; *studentem* = a rel. clause *qui studēbat*. — *manū*, abl. sing. of *manus*, -ūs, f. 4th (from a root *ma* = to measure, hence the measuring thing, the shaper, the hand); abl. of the means or instrument, extending the pred. *occidit*. Note that *mānus* (rare) = good; also that *mānus* is one of the few exceptions to the general rule that nouns of the 4th declension are masculine. — *suā*, abl. sing. f. of the reflexive poss. adj. of the 3d pers., *suus*, -a, -um (akin to *sē*, and the Greek *é*, *ébs*, and *l̄ios*); agrees with *manū*.

LINE 38. *occidō*, 3d pers. sing. perf. ind. act. of *occidō*, -ere, *occidī*, *occīsum*, 3 (ob + *caedō*); agrees with the subj. C. *Servilius Ahāla*. Distinguish *occidō* = I cut down, I kill, from *occidō*, -ere, *occidi*, *occīsum*, 3 intrans. (ob + *caedō*) = I fall down. Synonymous verbs of killing: (1) *interficiō*, the generic verb; (2) *caedō* and *occidō* = I cut down, esp. of hand to hand conflict, as in battle; (3) *necō* = I slay, usually in a terrible way, e.g. *verberibus* = by scourging; (4) *trucidāre* = to butcher, e.g. *captīvōs*; (5) *iugulāre* (from *iugulum* = the throat) = to cut the throat, to kill in bandit fashion; (6) *interimere* and *ē mediō tollere* = to make away with; (7) *perimere* = to destroy, annihilate; (8) *percutere* = to strike dead, e.g. *fulmine* = by lightning, or *secūri* = by the axe of the executioner. — *Fuit*, 3d. pers. sing. perf. ind. of the copula *sum*, *ese*, *fui*, no supine, irreg.; agrees with its subj. *virtūs*; the perf. here has special significance, denoting that the state of things mentioned as existing in the past no longer exists now, cf. the Vergilian *Trōia fuit*. — *fuit* (see above), repeated by *anaphora*, in order to emphasize the contrast between political cowardice and immorality in the present and the blunt uprightness of Roman statesmen in the past. A. & G. 344 f; B. 350, II, b; G. 636, NOTE 4; H. 636, III, 3. — *ista*, nom. sing. f. of the demonstr. pron. *iste*, *ista*, *istud*; agrees with *virtūs*. Observe that *ista* in this passage is not used in the usual Ciceronian way in contempt, but on the contrary is laudatory, = such; *illa*, the demonstr. pron. of the 3d pers., would be more natural here, and Cicero might have used it but for the fact that *illa* occurs just before in l. 35. Refer to *iste*, l. 4, for usage and references. — *quondam* (*quom*, old form of *cum*, + suffix *dam*), temporal adv., modifying *fuit*. — *in*, prep. with the acc. and abl.; gov. the abl. *r̄ē pūblicā*.

such loyal spirit that | *hāc rē pūblicā virtūs, ut virī fortēs* <sup>89</sup>  
 men of character | *this commonwealth virtue, that men brave*  
 checked a dangerous | *ācriōribus suppliciis cīvem perniciōsum* <sup>40</sup>  
 citizen with severer | *sharper with punishments a citizen harmful*  
 punishment than | *quam acerbissimum hostem coērcent. Habēmus* <sup>41</sup>  
 (they meted out to) | *than most bitter the enemy repressed. We have*

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LINE 39. *hāc*, abl. sing. f. of the demonstr. pron. *hīc, haec, hōc*; agrees with *rē pūblicā*. — *rē*, abl. sing. of *rēs, rei*, f. 5th; governed by the prep. *in*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus, -a, -um*; agrees with *rē*. — *virtūs*, gen. *virtūtis*, f. 3d (from *vir, a man*, hence *manliness*); nom. sing., subj. of *fuit*. *Virtūs* has two chief meanings, (1) *manliness*, hence *courage*; (2) *moral worth, virtue, merit*; personified *Virtūs* = the goddess of manly valor, who had a temple in Rome. Synonyms of the two senses of *virtūs* above should be noted. A. (1) *virtus* = *courage*, the generic term; (2) *fortitūdō* = *courageous endurance* of dangers and troubles; (3) *audācia* = *boldness*, and differs from the first two as it implies no moral principle or regard for the value of the object; it is sometimes used favorably, but Cicero calls it a vice, and says *imitātur audācia fortitūdinem*: B. (1) *virtūs* = *the true worth* of a manly man; (2) *praestantia* = *worth, or excellence*, in a comparative sense. — *ut* (originally *uti*), conj., here followed by the subjunct. *coērcent* expressing consequence or result, = *so that*. Observe the five rules of the conj. *ut* or *uti*: (1) consecutive, or expressing result, = *so that*, being the rel. of an antecedent demonstr. adj. or adv., e.g. *tālis, tantus, tam, ita*, etc.; when the result clause is negative, *ut nōn* is used; the verb of the result clause is always in the subjunct. mood; (2) *final*, or expressing purpose, = *in order that*; the negative is not *ut nōn*, but *nē*; the verb of the purpose clause is always in the subjunct. mood; (3) *ut concessive*, or making some admission, = *although*, followed by the subjunct. mood; *ut* is here elliptical for *fac ut*, = *suppose that*; (4) *ut* = *that not* after verbs of fearing, and expresses apprehension that something will not happen, e.g., *timeō ut veniat* = *I fear that he will not come*; (5) *temporal*, = *when, as*, often + *primum*, = *as soon as*, followed by the ind. mood, and usually by the historic pres. or perf. tenses, less commonly the imperf. and pluperf. *Ut* or *uti* is also used adverbially: (a) of place, = *where*, (b) of manner, both interrog. and rel., = *how*; (c) relatively in comparisons, *as, if*, often followed by *ita*; (d) exclamatory, = *how!*; (e) in wishes *ut* is used like *utinam*, the verb always being in the subjunct. mood. For *ut* in result clauses, consult A. & G. 319; B. 284; G. 552; H. 500. — *virī*, nom. plur. of *vir, virī*, m. 2d; subj. of *coērcent*. — *fortēs*, nom. plur. of the adj. *fortis, -e*, 3d (akin to *firmitas*, from a root *dhar* = *to support*); qualifies the subj. *virī*.

LINE 40. *ācriōribus*, abl. plur. n. of *ācrior, ācrius*, the compar. of the 3d decl. adj. *ācer, ācris, ācre*, superl. *ācerriimus, -a, -um* (from a root *ak* = *sharp, swift*, cf. Greek *ἄκων* = *a javelin*, and *ἄκος* = *swift*); agrees with *suppliciis*. — *suppliciis*, abl. plur. of *supplicium, -i*, n. 2d (from the adj. *supplex*, *sub + plōc*, denoting bending the knee to make entreaty or receive punishment); abl. of the means, extending the pred. *coērcent*. — *cīvem*, acc. sing. of *cīvis, -is*, m. 3d; direct obj. of *coērcent*; Cicero contrasts a secret revolutionist at home with an open foreign enemy. — *perniciōsum*, acc. sing. m. of the adj. *perniciōsus, -a, -um* (from the noun *perniciēs*, a compound of *per* and the root *nak*, in Latin *nec* or *nocē* = *to destroy*, cf. *neō, nocēō*); agrees with *cīvem*.

LINE 41. *quam*, adv., in comparative sentence; connects *cīvem* and *hostem* after the compar. *ācriōribus*; for the use of *quam*, refer to the note on *quam*, l. 2. — *acerbissimum*, acc. sing. m. of the adj. *acerbissimus, -a, -um*, superl. of the adj. *acerbus, -a, -um* (from root *ak* = *sharp*, akin to *ācer*); agrees with *hostem*. — *hostem*, acc. sing.

42	senātūs	cōnsultum	in	tē,	Catilina,	against you, Catiline,
	of the senate	a decree	against	you,	Catiline,	we have a stern and
43	vehemēns	et	grave;	nōn	deest	forcible decree of the
	forcible	and	severe;	not	is wanting	Senate; the state
44	rei pūblicae	cōnsilium	neque	auctōritās	counsel and the sanc-	does not lack the
	to the commonwealth	the deliberation	nor	the authority	tion of this order	

of *hostis*, -is, m. 3d; direct obj. of *coērcērent*, and joined by *quam* to *cīvem*. Synonyms: *hostis* = a public enemy, a state's opponent, in war; *inimicus* = a private or personal enemy. — *coērcērent*, 3d pers. plur. imperf. subjunct. act. of *coērcēō*, -ēre, -ūi, -itum, 2 (*cum + arceō* = I confine on all sides, hence I check, curb); agrees with the subj. *viri* above, and is subjunct. because expressing result with *ut*, l. 39 above. The tense is imperf. in sequence with the historic perf. *fuit* of the main clause. A. & G. 286; B. 267, 268; G. 509 ff; H. 491. — *Habēmus*, 1st pers. plur. pres. ind. act. of the verb *habēō*, -ēre, -ūi, -itum, 2; the subj. *nōi* is implied by the personal ending.

LINE 42. *senātūs*, gen. sing. of *senātūs*, m. 4th (from *senex* = old); poss. gen., limiting the noun *cōnsultum*, and so closely connected with it as to be often written in one, *senātūscōnsultum*. — *cōnsultum*, acc. sing. of the noun, *cōnsultum*, -ī, n. 2d (originally the neut. sing. of the perf. part. *cōnsultus*, -a, -um, of the verb *consulō*, hence something resolved upon); direct obj. of *habēmus*. The *senātūs cōnsultum* (or *acērētum*), often called the *acērētum ultimum*, was the formula *vidēant cōsulēs nō quid dētrimenti rēs pūblica capiat*. This resolution of the Senate was an acknowledgment that the state was in danger, and by it the Senate directed the consuls to provide for the public safety; whether dictatorial powers of life and death were thereby given to the consuls is a disputed question; see the Introduction. The conjectured date of this decree is Oct. 21, 63 B.C., but the chronology is very unsettled. A *senātūs cōnsultum* or *decision of the Senate*, if formally carried, was an instruction to the magistrate who had summoned the meeting, and if it was accepted by the magistrate who asked for it and was not vetoed by any magistrate entitled to do so, it had the force of law; if, however, it was vetoed, it became only a *senātūs auctōritās*, and had no force at all except as an expression of the opinion of the Senate. — *in*, prep. with the acc. or abl.; gov. the acc. *tē*. — *tē*, acc. sing. of the 2d pers. pron. *tū*; governed by the prep. *in*. — *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; the person addressed.

LINE 43. *vehemēns*, acc. sing. n. of the adj. *vehemēns*, -entis, 3d (probably a lengthened form of *vēmēns*, the inseparable negative particle *vē* + *mēns*, = lit. not having mind, hence unreasonable, violent); agrees with the obj. *cōnsultum*. — *et*, cop. conj., joining *vehemēns* and *grave*. — *grave*, acc. sing. n. of the adj. *gravis*, -e, 3d (= *gar-vis*, from a root *gar* or *bar*, cf. Greek *βαρ-βις* = heavy); agrees with *cōnsultum*, and is joined by *et* to *vehemēns*. — *nōn*, negative adv., limiting *cōnsilium deest*. — *deest*, 3d pers. sing. pres. ind. of *dēsum*, *deesse*, *dēfūi*, no supine (compound of *dē* and *sum*), irreg. and intrans.; agrees with the subj. *cōnsultum*, and is understood with *auctōritās*. Observe that *dēsum* is used with the dative of the indirect object.

LINE 44. *rei*, dat. sing. of *rēs*, *rei*, f. 5th; dat. of the indirect obj. with the intrans. verb *deest*. — *pūblicae*, dat. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rei*. — *cōnsilium*, gen. *cōsili*, n. 2d; nom. sing., subj. of *deest*. Observe that *cōnsilium* here = advice, or deliberation; elsewhere it = a council, or deliberative assembly, and especially plan as in line 15; *cōcilium* is always concrete = council, assembly. The notion conveyed by this passage is that the Senate has done its duty as far as it could, as it had given its deliberate advice (*cōnsilium*) and its sanction (*auctōritās*) in advance to any measures the consuls might take; the deliberative body was therefore free of all blame,

(the Senate): I say | hūius ōrdinis: nōs, nōs, dīcō apertē, cōnsulēs 45  
 it openly, it is we, | this of order: we, we, I say openly, the consuls  
 we the consuls, who | dēsumus. 46  
 fail to help her. | are wanting (= remiss).

II. On one occasion the Senate gave a decree that Lucius | II. Dēcrēvit quondam senātus, ut L. 1  
 Decreed once the senate, that Lucius

the executive officers (*cōsulēs*) were alone remiss in their duties. Sallust calls the authority given the consuls by the *dēcrētum ultimum* "the highest ever vested in a magistrate by the Senate according to the Roman constitution, viz. to enroll an army, carry on war, control citizens and allies in every way, and exercise supreme military and judicial power." The question still remains whether the consuls, even thus empowered, could usurp the people's prerogative of deciding sentences affecting a citizen's life and death. — *neque* (*ne + que*), neg. cop. conj., = and . . . not; *neque* here connects *nōn deest cōsiliūm* with *auctōritātis* (*deest*). *Neque* is often used correlativey, in the following ways: (1) *neque* (*nec*) . . . *neque* (*nec*), (2) *neque* . . . *nec*, (3) *nec* . . . *neque* (rare). In this passage *neque* merely illustrates copulation by means of a negative, cf. *et nōn*. A. & G. 156, a; B. 341, 1, d; G. 480; H. 310, 1. — *auctōritātis*, gen. *auctōritātis*, f. 3d (from the noun *auctor*); nom. sing., subj. of *deest* to be supplied from *deest* in the preceding line. *Auctōritātis* here refers in general to the decree of the Senate, and does not have the special sense of a decree of the Senate rendered legally forceless by the interposition of a tribune's veto.

LINE 45. *hūius*, gen. sing. m. of the demonstr. pronominal adj. *hic*, *haec*, *hōc*; agrees with *ōrdinis*. — *ōrdinis*, gen. sing. of *ōrdō*, m. 3d (= *senātus*); poss. gen., limiting *cōsiliūm* and *auctōritātis*. The meanings of *ōrdō* are: (1) *row, line*; (2) *rank, order, grade*; (3) *series, array*; (4) *body, or class*, as in this passage. — *nōs*, gen. *nōstrī* or *nōstrūm*; nom. plur. of the 1st personal pron., subj. of *dēsumus*. Observe the three ways in which emphasis is thrown upon this word: (1) by its presence in the sentence, for the nom. case of the personal pronouns is usually omitted and the subj. implied by the verbal termination, except where strong emphasis or contrast is intended; (2) by the omission of a conjunction connecting the sentence with the previous one (*asyndeton*). A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I. 1; (3) by the repetition of *nōs*. — *dīcō*, 1st pers. sing. pres. ind. act. of *dīcō*, -*ere*, *dīxī*, *dīctum*, 3 (from a root *dak*, in Latin *dic* = *to show*, cf. Greek *δεκνυμι* = *I show*); the subj. *ego* (Cicerō) is implied by the personal ending. *Dīcō apertē* is inserted here parenthetically. — *apertē*, adv. from the adj. *apertus*, -*a*, -*um*; modifies *dīcō*. — *cōnsulēs*, nom. plur. of *cōsul*, *cōnsulis*, m. 3d; in apposition with the subj. *nōs*. Cicero did not yet dare to apprehend and put to death Catilene; Antōnius was not important, even as consul, and had a certain attachment for the conspirator.

LINE 46. *dēsumus*, 1st pers. plur. pres. ind. of *āsum*, *deesse*, *dēfui*, no supine, irreg. (see *deest*, l. 43); agrees with the subj. *nōs*.

LINE 1. *Dēcrēvit*, 3d pers. sing. perf. ind. act. of *dēcernō*, -*ere*, *dēcrēvī*, *dēcrētum*, 3 (*dē + cernō*); agrees with the subj. *senātus*. In 121 B.C., when Caius Gracchus had failed to be reelected as tribune, and his opponents began to repeal some of his measures, Gracchus himself appeared in the *forum* to oppose them and a riot occurred; whereupon the Senate met and passed the *ācrētum ultimum*. Cicero here leaves the *nīmis antiqua* precedents for others more recent. — *quondam* (*quoniam*, old form of *cum* + *-dam*), temporal adv., modifying *dēcrēvit*. — *senātus*, gen. *senātūs*, m. 4th; nom.

- 2 Opīmīus cōnsul vidēret nē quid rēs | Opīmīus, the consul,  
*Opīmīus* the consul should see that not anything the should see that the  
 8 pūblica dētrimenti caperet: nox nūlla state suffered no  
*pūblica* dētrimenti caperet: nox nūlla harm. Before a sin-  
*commonwealth* of harm (*should experience*) night no gle night passed some

sing., subj. of *dēcrēvit*. The Senate were acting in an intensely partisan spirit on this occasion, and the death of Gracchus was doubtless intended; yet their course was justifiable, seeing that Gaius, like his brother Tiberius, had trampled on constitutional principles. — *ut*, final conj., introducing a complementary or substantival final clause *ut . . . vidēret*, after the leading verb *dēcrēvit*, which belongs to the class of *verba studii et voluntatis* (verbs of *will* and *desire*); the verb is subjunct. in accordance with the regular rule of *ut* in final clauses; see *ut*, l. 39 of Chap. I. The student should note that final sentences fall into three divisions: (1) pure, when *ut* or *nē* expresses the purpose; (2) complementary, when the leading verb expresses the purpose, as *dēcrēvit*; (3) *ut* or *nē* after verbs of fearing. A. & G. 331; B. 295, esp. 4, and 296; G. 546; H. 498. — Lūcius (abbreviated = L.), gen. *Lūci*, m. 2d; nom. sing., the *prænōmen* of Opīmīus.

LINE 2. **Opīmīus**, gen. *Opīmī*, m. 2d; nom. sing., the *nōmen* of Lūcius, and the subj. of *vidēret* in the final clause with *ut*. He was consul in 121 B.C., and was a devoted and unscrupulous member of the aristocratic party. The Senate enlarged his powers as consul by passing the *dēcrētum ultimum*. This is the only instance of a single consul having his authority so increased, and the reason is that his colleague in the office, Q. Fabius Māximus, was absent from Rome, conducting a campaign in southern Gaul. Opīmīus led the senatorial mob in the riot in which C. Gracchus was killed. In 109 B.C. he was convicted on the charge of receiving bribes from Jugurtha, king of Numidia, and went into exile, finally dying in great poverty and misery. The year of his consulship was very fruitful in wine, and two centuries after some of the vintage of 121 B.C. was obtainable; thus the name of Opīmīus descends in the expression *vīnum Opīmīānum*. — *cōnsul*, gen. *cōnsulīs*, m. 3d; nom. sing., in appos. with *Opīmīus*. — *vidēret*, 3d pers. sing. imperf. subjunct. act. of *videō*, -ēre, *vidē*, *vīsum*, 2; agrees with its subj. *Opīmīus*, and is in the subjunct. because it is in the complementary final clause with *ut*; the tense sequence is historic, because *dēcrēvit* is historic. — *nē* (a strengthening of *nē*, the primitive negative, e.g. *nēque*), negative final conj. = *that . . . not, lest*, introducing the substantival final clause *nē . . . caperet* in dependence on *vidēret*; the construction is similar to that of *dēcrēvit . . . ut . . . cōnsul vidēret* above, the only difference being that this is negative; *vidēret* as leading verb belongs to the class of verbs of *caution* or *effort*, which is a subdivision of the wide class of verbs of *will* and *desire*. *Nē* as an adv. occurs in phrases, e.g. *nē . . . quidem* = *not even, nēdūm* = *much less*, etc. As a conj., *nē* has the following chief uses: (1) as the neg. of *ut* final, in pure and complementary purpose clauses, and in final object clauses after verbs of fearing — the mood of the verb is always subjunctive; (2) with the perf. subjunct., less commonly in pres., in prohibitions, e.g. *nē hōc fecrīs* = *do not do this*; (3) in wishes, e.g. (*utinam*) *nē fiat!* (4) in restrictions, generally with *dum* or *modo*, with the subjunct.; cf. *nē dicam* in parentheses; (5) in concessions = *granted that . . . not*, with the subjunct.; (6) with the imperative mood, pres. imperative in poetry, and the fut. imperative in legal and moral maxims. — *quid*, acc. sing. n. of the indef. pron. *quis*, *quae*, and *qua*, *quid*; direct obj. of *caperet*. The indef. pron. is very rarely used in Latin except in clauses introduced by *si* or *nē*; it occurs, however, in compounds, e.g. *quisquam*. — *rēs*, gen. *rēi*, f. 5th; nom. sing., subj. of *caperet*.

LINE 3. *pūblica*, nom. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rēs*. — *dētrimenti*, gen. sing. of *dētrimentum*, n. 2d (from the verb *dēterō* = *I rub away*, hence

suspicion of treason- | intercessit; interfectus est propter quāsdam 4  
able disaffection | brought his death intervened; was killed on account of certain

*a rubbing away, impairment); partitive gen. with quid, cf. nihil novī = nothing new.* This genitive is common with the neuter of adjectives and pronouns. A. & G. 216, 3; B. 201, 2; G. 369; H. 397, 3. — *caperet*, 3d pers. sing. imperf. subjunct. act. of *capiō, -ere, cōpi, captum*, 3 (from a root *kap* = to seize, cf. Greek *κώπη* = a handle, i.e. something to take hold of); agrees with the subj. *rēs pūblica*; the mood is subjunct. because *nē . . . caperet* is a final object clause dependent on *vidēret*. Compare the wording of this decree with that passed in 121 B.C. which Cicero quotes in the eighth Philippic, *cen-suērunt uti L. Optimus cōsul rem pūblicam dēfendēret*. — *nox*, gen. noctis, f. 3d (from a root *nak* = to injure, night being regarded as "no man's friend," cf. Greek *vōkē*); nom. sing., subj. of *intercessit*. — *nūlla*, nom. sing. f. of the adj. *ūllus, -a, -um* (*ne + ūllus*); qualifies *nox*.

LINE 4. *intercessit*, 3d pers. sing. perf. ind. act. of *intercēdō, -ere, intercessi, intercessum*, 3, intrans. (*inter* = between + *cēdō* = I come); agrees with the subj. *nox*. Observe the coördination of this and the two following clauses, viz. *interfectus est . . . Gracchus* and *occīsus est . . . Fulvius*; subordination of clauses is usual in Latin, but in this instance Cicero gives his statements more rhetorical effect by employing crisp, unconnected sentences. — *interfectus est*, 3d pers. sing. perf. ind. pass. of *interficiō, -ere, interfeci, interfactum*, 3 (*inter* + *faciō*, i.e. to make something come between the parts of a thing, so as to break it up and destroy it); agrees with the subj. *Gracchus*; it will not be necessary to remark again that the perf., fut. perf., and pluperf. tenses passive are periphrastic, being compounded of the perf. part. passive and the pres., fut., and imperf. tenses (respectively) of the ind. of *sum*. There is no contrast between this sentence and the preceding one, though the cross order (*chiasmus*) might suggest it, viz. *nox . . . intercessit, interfectus est . . . Gracchus*; *interfectus est* is transferred from its usual place (at the end of the sentence) to the beginning for sake of emphasis, and as compensation for the omission of a conjunction (*asyndeton*). — *propter*, prep. with the acc. (contracted for *pro-piter*, from *prope*); gov. *suspīcōnēs*. As an adv., *propter* = near, like *prope*; as a prep., it = *on account of, because of*. Rarely it has the meaning (1) *near*, prep.; (2) *by means of*, e.g. *propter quōs vivit* = through whom he lives. As a prep., *propter* may occasionally stand after its object. — *quāsdam*, acc. plur. f. of the indef. pron. *quīdam, quādam, quiddam* (adjectival neut. *quoddam*); agrees with *suspīcōnēs*. Cicero, who really thought the proceedings of the Gracchi grave offences against the constitution (though he appreciated their ability and some of their aims for social improvement), here purposely speaks mildly of *certain* (i.e. some vague) *suspicions*, in order to add weight to his argument; he implies that if Gaius Gracchus, a mere seditious suspect, was killed in consequence of a senatorial decree, there is no excuse for sparing the life of an undoubted revolutionist such as Catiline. The indef. pronouns *quīdam* and *aliquis* often have a weakening or apologetic force; cf. Chap. VI, l. 47, *quādam declinātōne*, where he apologizes for the use of the noun, and Chap. VI, l. 38, *nōn mentem aliquam*. Indefinite pronouns: (1) *aliquis*, absolutely indefinite and undiscriminating = any one, some one or other (i.e. not known at all), in opposition to *nēmō*; (2) *nescīo quis* is similar to *aliquis*, but less vague; (3) *quīdam*, though indefinite, does discriminate, e.g. *quīdam Antōnius* = a certain Antonius, one Antonius, i.e. a definite person named Antonius, but otherwise unknown; in fact, *quīdam* = some one, a certain one, implying that something more is known but reserved unstated; (4) *quīvis* and *quīlibet* = any one you like, without distinction; (5) *quis* is purely indef., being used in clauses introduced by *nē* or *sī*; (6) *quisquam* = any one at all, and occurs usually in negative sentences, or sentences (chiefly interrogative) implying a negative; (7) *quisque* = each; for use, refer to note on *quemque*,

5 sēditiōnum	suspiciōnēs	C.	Gracchus,	upon Gaius Gracchus,
of treasonable practices	suspicions	Gaius	Gracchus,	the son, grandson,
6 clārissimō	patre,		avō,	and descendant of
(descended) most famous	from a father,		grandfather,	men of the highest

Chap. I, l. 22; (8) *quicunque*, and all compounds of *cumque* are universal in character = *whosoever*, etc.

LINE 5. *sēditiōnum*, gen. plur. of *sēditiō*, -ōnis, f. 3d (from *sē* or *sēd*, denoting separation and *itiō* from *ēō*, hence *a going apart*; others less probably derive from *sē* = *apart + dō* = *I put*); objective gen., limiting *suspiciōnēs*. *Sēditiō* generally has a political sense, = *internal schism, insurrection*, and the word was largely used by speakers of aristocratic sympathies to designate the aims of democrats. — *suspiciōnēs*, acc. plur. of *suspicio*, -ōnis, f. 3d (from *sub + speciō*, probably implying *looking at* some one from *under* knit eyebrows, i.e. with mistrust); gov. by the prep. *propter*. — *Gāius* (abbreviated = C; cf. *Cn.* for *Gnaeus*), gen. *Gāii*, m. 2d; nom. sing., *prānōmen* of Gracchus. — *Gracchus*, gen. *Gracchi*, m. 2d; nom. sing., *cōgnōmen* of *Gāius*, and subj. of *interfēctus est*. *Gāius Semprōnius Gracchus* was the younger brother of Tiberius referred to in l. 30 of Chap. I. He held the office of tribune of the people in the years 123 and 122 B.C. His reforms went much further than his brother's, for he not only revived the agrarian legislation of Tiberius, but also struck a severe blow at the Senate by raising the rich merchants to a class (*Equitēs*) and giving them sole judicial power. He also organized colonies, and strove to extend the Roman franchise in Italy. Mommsen credits him with anticipating many of the chief principles embodied and fulfilled in the Empire. The Senate undermined his influence with the people by having a senatorial puppet, M. Livius Drusus, elected tribune, who outdid Gracchus in the unsound practice of corn-largesses, and promised more colonies. Gracchus and his party took up their position on the Aventine when the riot of 121 B.C. (see note on *dīcrēvit*, l. 1) took place; a massacre ensued, and 3000 of the Gracchan supporters were killed, and many more imprisoned and strangled.

LINE 6. *clārissimō*, abl. sing. m. of the superl. *clārissimus*, -a, -um, of the adj. *clārus*, -a, -um; agrees with *patre*. — *patre*, abl. sing. of *pater, patris*, m. 3d (from a root *pa* = *to nourish*, cf. Greek *πατήρ*); abl. of quality = (*a man*) of most famous paternal descent, ancestry, etc. A. & G. 251; B. 224; G. 400; H. 419, II. This ablative may be used only when a modifying adj. like *clārissimō* or limiting gen. accompanies it; the abl. modifies the substantive, e.g. *Gracchus*, by describing it, and is often called the *descriptive ablative*. It is possible here to consider *clarissimō patre* (1) abl. of attendant circumstances, = *though his father was most renowned*, or (2) abl. of origin, supplying *descended from*; Prof. Wilkins regards it as an abl. of origin, but quotes in support an abl. which is rather one of quality. The father of the brothers Tiberius and *Gāius* was Tiberius Semprōnius Gracchus, a man of high character and ability. He was twice chosen consul, and once censor. As tribune in 187 B.C. he acquitted himself nobly, and P. Cornēlius Scipiō Africānus gave him his youngest daughter, Cornēlia, in marriage. They had 12 children, but none lived long except Tiberius and *Gāius*, and a daughter, Cornēlia, who married the younger Scipiō Africānus. The elder Cornēlia was renowned for her learning and virtue, and carefully educated her two sons, and after her death was honored by the people with a statue, inscribed "Cornēlia, mother of the Gracchī." — *avō*, abl. sing. of *avus*, -i, m. 2d; abl. of quality, modified by *clārissimō*, which, being an attribute of several nouns, agrees with the nearest and is understood (as here) with the rest. The maternal grandfather of *Gāius* was the famous Pūblius Cornēlius Scipiō Africānus Māior, one of Rome's greatest names. He rendered Rome great service against Hannibal in Italy after Cannae; later he drove the Carthaginians out of Spain.

renown; and Marcus Fulvius, an ex-consul, was killed, and his children with him. By a like decree of | **māiōribus**; / **occīsus est** cum liberis M. 7  
 (and) ancestor; was slain with his children **Marcus Fulvius cōsulāris.** Similī senātūs 8  
**Fulvius** (a man) of consular rank. Similar of the senate

In 205 B.C. he became consul, though legally debarred by age and the *cursus honōrum*. He carried the war against Carthage into Africa, and won a decisive victory at Zama, B.C. 202. He was later elected censor, and the consul for the second time, and overrode a charge of misapplication of money by appealing to the people's gratitude for his services. He remained to his death the idol of the people.

LINE 7. **māiōribus**, abl. plur. of *māiōrēs*, *māiōrum*, m. 3d, the plural of the compar. degree *māiōr* (of the adj. *māgnus*, -a, -um), used substantively; abl. of quality, with *clārissimis* understood as modifier, describing *Gāius Gracchus*. With *māiōrēs* the abl. of specification *nātū* = by birth is understood. *Nātū minor* (*māiōr*) and *nātū minimus* (*māximus*) are used as the compar. and superl. of *iuvenis* (*senex*); *senex* and *iuvenis* also have comparatives *senior* and *iunior*. The Gracchi had distinguished ancestors on their father's as well as their mother's side, e.g. Tiberius Semproniūs Gracchus, who fought in the second Punic War; the family of the *Scipiōnēs* included many famous names, among them being great generals, consuls, a *magister equitum*, and a dictator. — **occīsus est**, 3d pers. sing. perf. ind. pass. of *occīdō*, -ere, *occīdī*, *occīsum*, 3 (ob + caedō); agrees with the subj. *M. Fulvius*; observe the *asyndeton* and the emphatic position of the verb, as in the previous clause. — **cum**, prep. with the abl.; gov. the abl. *liberis*. **Cum** is used as an enclitic and affixed to the abl. of the personal, reflexive, and relative pronouns; when it is used with a noun modified by an adj., the best order is (1) adj., (2) prep., (3) noun, e.g. *māgnō cum exercitū*. — **liberis**, abl. plur. of *liberī*, gen. *liberōrum* or *liberūm*, m. 2d (the specialized substantial use of the adj. *liber*, -a, -um, = free, hence free people, and specially children of free parents); gov. by the prep. *cum*. Synonyms: (1) *puerī* = children, considered with reference to age, hence *disciplina puerōrum* = the training of children; (2) *liberī* = children (free-born) considered with reference to their parents; the sing. of *liberī* would be *filius* or *filia*; *puerī* might be used to describe children of slave parents born into slavery as well as the children of free citizens, but *liberī* can only mean the latter. The children referred to are the two sons of Fulvius, of whom the elder was killed in the riot in which Gāius Gracchus perished, and the younger, who had been sent to Opīmius under a flag of truce to propose an adjustment of difficulties, was apprehended, and after the massacre ruthlessly put to death. — **Marcus** (abbreviated = *M.*), gen. *Marci*, m. 2d; nom. sing., *praenōmen* of *Fulvius*.

LINE 8. **Fulvia**, gen. *Fulvī*, m. 2d; nom. sing., the *nōmen* or clan name (*gēns Fulvia*) of *Marcus*, subj. of *occīsus est*; the full name was *Marcus Fulvius Flaccus*, *Flaccus* being the *cōgnōmen* or family name. Fulvius commanded a division in the fight with the senatorial forces, but the archers of Opīmius caused such slaughter that he and his men fled; he was found hiding, and killed together with his elder son. Fulvius was a special object of hatred to the Senate, as he was one of the commission of three appointed to carry out the agrarian law of Tiberius Gracchus. — **cōsulāris**, nom. sing. m. of the adj. *cōsulāris*, -e, 3d (from the noun *cōsul*); qualifies *Fulvius*; *cōsulāris* = of consular rank, cf. *praetōrius* = of praetorian rank; there were special seats in the Senate for the various grades. Fulvius was consul in the year 125 B.C. — **Similī**, abl. sing. n. of the adj. *similis*, -e, 3d (from a root in Latin *sim* = like, in Greek ἀμ or ὁμ, cf. ὅμοιος = like); agrees with *cōsultō*; the similarity consists in the fact that the decrees were both *dēc̄rēta* (*cōsulta*) *ultima*. This decree, as quoted elsewhere by Cicero, instead of vaguely empowering the consuls to protect the state from danger, specifically instructed

9 cōsultō C. Mariō et L. Valeriō | the Senate the con-  
 by a decree Gaius to Marius and Lucius to Valerius suls Gaius Marius and  
 10 cōsulibus est permissa rēs pūblica : Lucius Valerius were  
 the consuls was entrusted the weal common : entrusted with the  
 11 num ūnum diem posteā L. Sāturninū care of the state;  
 surely not one for day afterwards Lucius Saturninus and did death, the  
 state's avenger, there-

them to employ all the tribunes and praetors they thought advisable and also to uphold the authority and dignity of the Roman people ; all the tribunes were made use of except Saturninus, all the praetors except Glaucia, Saturninus and Glaucia being the authors of the city's peril. — senātūs, gen. sing. of senātūs, m. 4th ; poss. gen. limiting cōsultō.

LINE 9. cōsultō, abl. sing. of cōsultum, -ī, n. 2d ; abl. of means with permissa est, or more likely abl. of manner = similiter. Manner may be expressed by an adverb, or by the abl. case with the prep. cum ; cum must be used if the abl. is not modified by an adjective, but it is often omitted when there is an adj., e.g. magnā curā or magnā cum curā = with great care. A. & G. 248 ; B. 220 ; G. 399 ; H. 419, III. — Gāiō (abbreviated in all cases C.), dat. sing. of Gāius, -ī, m. 2d ; praeñōmen in apposition with Mariō. — Mariō, dat. sing. of Marius, -ī, m. 2d ; dat. of the indirect obj. with permissa est ; Marius is the nōmen of the plebeian gēns to which Gaius belonged. C. Marius was born 157 B.C., and became one of Rome's greatest generals. He served with distinction in Spain, and in 106 B.C. conquered Jugurtha's stubborn resistance to Rome. He saved Rome from destruction by vast barbarian hordes by defeating the Teutones near Aquae Sextiae (102 B.C.) and the Cimbri near Vercellae (101 B.C.). Up to this time his career is notable for three things : (1) though a plebeian, he rose to high office, being elected consul five times to take command of the army against strong enemies of Rome ; (2) he married the sister of Jūlius Caesar ; (3) he reorganized and immensely improved the Roman army. For the sixth time in 100 B.C. he gained the consulship, by employing the demagogues Sāturninus and Glaucia. In 88 B.C. his aristocratic rival Sulla won the command against Mithridātēs, and Marius, who got the people to reverse this decision, was driven from Rome. In 87 B.C. Marius returned, and with the aid of Cinna, who led the democrats in his absence, instituted a general massacre of Sulla's party. Marius and Cinna declared themselves consuls for 86 B.C., and Marius died on the eighteenth day of his seventh consulship. — et, cop. conj., joining Mariō and Valeriō. — Lūciō (abbreviated = L.), dat. sing. of Lūcius, -ī, m. 2d ; praeñōmen in apposition with Valeriō. — Valeriō, dat. sing. of Valerius, -ī, m. 2d ; dat. of the indirect obj. with permissa est ; Valerius is the nōmen of Lūcius, showing him to be a member of the gēns Valeria. Lūcius Valerius Flaccus (Flaccus being the cōgnōmen or family name) was consul with Marius in 100 B.C., and it was he who fulfilled the Senate's wishes as expressed in the decree by inciting the mob to kill Sāturninus and Glaucia, for Marius was politically allied with these two and owed his election as consul to their help. In 86 B.C. Valerius was chosen consul in the place of Marius, and was sent to Asia against Mithridātēs ; his own soldiers, prompted by Fimbria, murdered him.

LINE 10. cōsulibus, dat. plur. of cōsul, -īs, m. 3d ; in appos. with Mariō and Valeriō. — est permissa, 3d pers. sing. perf. ind. pass. of permittō, -ere, permisi, permisum, 3 (per + mittō) ; agrees with its subj. rēs pūblica ; permittere here = to entrust, to surrender, a sense which it bears much more frequently than to permit, to allow (sincere, patī, or cōcōdere). — rēs, gen. reī, f. 5th ; nom. sing., subj. of est permissa ; rēs and pūblica (rēspūblica) represent only one idea, viz. the state. — pūblica, nom. sing. f. of the adj. pūblicus, -a, -um ; agrees with rēs.

LINE 11. num, interrogative adv., introducing a question to which a negative answer is expected. It has no English equivalent, and so the question it introduces may be

after allow a single	tribūnum	plēbis	et	C.	Servīlum	12
day's respite to the	the tribune	of the people	and	Gaius	Servilius	

treated as follows: *num . . . interfecit* = (1) *he did not kill . . . , did he?* or (2) *surely he did not kill*, a statement implying a question and expecting the challenge of a reply if incorrect. A. & G. 210, c; B. 162, 2, b; G. 456; H. 351, 1 and 2. *Numne* is found in Cicero, but is rare; *numnam* (*num + nam*) occurs chiefly in early Latin. *Num* may be used to introduce simple indirect questions, losing its negative force altogether = *whether*; it is not used in indirect disjunctive questions. For the other interrogative particles, see note on *ne*, l. 4 of Chap. I. — *ūnum*, acc. sing. n. of the numeral adj. *ūnus*, -*a*, -*um* (old forms *oīnos* and *oēnos*; akin to Greek *oīn* = *the ace* on dice, and *els*, gen. *ēvōs*); agrees with *dīem*. — *dīem*, acc. sing. of *dīēs*, *dīcī*, m. 5th (from a root *dī*, *div*, or *dyu* = *to be bright, to shine*, cf. Greek *diōs* = *divine* and *dīvus* = *a god*; *Zeōs*, gen. *Δī-bs*, and *Iuppiter*, gen. *Iovis* = *Djovis*; *dīū dūdūm*, etc.); acc. of duration of time. This acc. may be used with or without *per*, accompanying the verb, and answering a question, *how long?*; without *per* the acc. is a survival of the original meaning of the case which is older than prepositions, expressing *motion to* or *motion over*. A. & G. 256; B. 181; G. 336; H. 379. Observe that *dīes* is commonly masculine (fem. when it means a period of time) in the sing., and always in the plur. *Num unum diem*, etc., implies that *Sāturninus* and *Glaucia* were killed on the very day on which the decree was passed. — *postēā*, temporal adv.; defines *ūnum diem* more closely, the whole phrase being an adverbial extension of the pred. *remorāta est*. *Postēā* is a compound of *post* and *ea*; Corrsen thinks that the final vowel was originally short, and that *ea* is the acc. plur. n. of the demonstr. pron. *is*, *ea*, *id*; some regard *ea* as an abl., whose connection with *post* dates from a time when *post*, etc., could be used with that case; others less probably make *ea* = *eam*, the acc. f. of *is*; cf. similar adverbs *antedē* and *praetereā*. — *Lūcium* (abbreviated = *L.*), acc. sing. of *Lūcius*, -*i*, m. 2d; *praenōmen* and appositive of *Sāturninūm*. — *Sāturninūm*, acc. sing. of *Sāturninus*, -*i*, m. 2d; direct obj. of *remorāta est*; for the reading *Sāturninī*, see the note under *remorāta est*. The full name is *Lūcius Appuleius* (i.e. of the *gōns Appuleia*) *Sāturninus* (the family *cōgnōmen*). This demagogue was a violent democrat, who used the worst of the devices of C. Gracchus to gain popularity and power, and did little of service to the country except to promote the foundation of colonies. He was quaestor in 104 B.C., and tribune of the *plēbs*, 102 B.C. He was a second time tribune in 100 B.C., having secured the murder of his opponent. In the elections held in this year he secured re-election as tribune, but the aid which he extended to his friend and fellow-democrat *Glaucia* cost the life of both.

LINE 12. *tribūnum*, acc. sing. of *tribūnūs*, -*i*, m. 2d (from *tribūs* = *a tribe*); appositive of *Sāturninūm*; *Sāturninus* was doubly a tribune, as holding the office and being elected again for the next year. In 494 B.C., after the secession of the *plēbs* to the Mōns Sacer, the *tribūnī plēbis* were appointed, being inviolable in their persons and empowered to rescue prisoners held by the consuls; soon they acquired the additional right of the *intercessiō*, for which and other details see the Introduction. — *plēbis*, gen. sing. of *plēbs*, *plēbis*, f. 3d (with another form *plēbēs*, *plēbēi*, f. 5th; this gen. in combination with *tribūnūs*, *sētūm*, etc., often appears as *plēbi*, the final -*i* being = to -*eī* scanned as one syllable); poss. gen., limiting *tribūnūs*. *Plēbs* has no plural; as a political term it = *the plebeian citizens*, regarded as a class, in opposition to the patricians, senators, and knights. The word has the same etymological origin as *populus*; for difference of meaning, etc., see the note on *populi*, l. 6 of Chap. I. — *et*, cop. conj., connecting *Servīlum* with *Sāturninūm*. — *Gāium*, acc. sing. of *Gāius*, -*i*, m. 2d; *praenōmen* of *Servilius*. — *Servīlum*, acc. sing. of *Servilius*, -*i*, m. 2d; the *nōmen* of *Gāius*, direct ob. of *remorāta est*; observe that all *nōmina* are adjectival forms ending in -*iūs* used substantively, e.g. masc. *Servilius*, fem. *Servilia*. It is noteworthy that Cicero

18	praetōrem	mors	ac	rei pūblicae	tribune of the people, Lucius Saturninus, or
	<i>the praetor</i>	<i>death</i>	<i>and</i>	<i>of the commonwealth</i>	<i>to Gaius Servilius, the</i>
14	poena remorāta est?		At	vērō nōs	<i>prætor? But as for us, we have for these</i>
	<i>the penalty did keep waiting?</i>		<i>But</i>	<i>indeed we</i>	

speaks of Glaucia by the name of his *gens* (*Servilia*) and remarks that he held the important office of *praetor*, implying that the state's vengeance could overtake all, even the noblest-born and the highest officials. Gaius Servilius Glaucia was *praetor* in 100 B.C., in which year he sought to be elected as *consul* for the one following. There was, however, an influential rival candidate, C. Memmius, whom the tribune Saturninus, wishing to ensure his friend's election, caused his armed ruffians to murder openly in the streets. This act of violence alienated the people's sympathies, and by the Senate's decree Marius and Valerius, the *consuls*, were directed to guard the state from harm. Marius wished to spare his political adherents, but Valerius and many others were averse to this, and inflamed the mob's fury. Glaucia and Saturninus fled to the Capitol, but soon, through failure of food and water, surrendered to Marius, who removed them to the *Cūria Hostilia* for safety. But the mob tore off tiles from the roof, and pelted the two offenders to death.

LINE 13. *praetōrem*, acc. sing. of *praetor*, -ōris, m. 3d (from *prae* + *eō* = *one who goes before, a leader*); acc. in apposition with *C. Servilium*. In 366 B.C., when the Licinian Rogations of 367 B.C. revived the consulship and enacted that one consul at least must be plebeian, the patricians tried to prevent the plebeians from acquiring too great power by transferring the judicial powers of the *consuls* to a new magistrate called *praetor*; but in 337 B.C. this office was also opened to the *plēbs*. In 241 B.C. a second *praetor* was appointed to try disputes in which a foreigner was a party; this new *praetor* was called *peregrinus*, and the original one *urbanus*. For the functions, increase in number, etc., of the *praetors*, refer to the Introduction. — *mors*, gen. *moris*, f. 3d (from a root *mar*, in Greek and Latin *mar* or *mor*, = *to waste away*, cf. *morior* = *I die*, *marcō* = *I wither*, *μάρ-αρος* = *decay*, etc.); nom. sing., subj. of *remorāta est*. — *ac*, cop. conj., connecting *mors* and *poena*; see *ac*, l. 24 of Chap. I. *Ac* is here explanatory; see *poena* below. — *rei*, gen. sing. of *rēs*, f. 5th; subjective poss. gen., limiting *poena*; *rei pūblicae poena* = *penalty inflicted by the state*. — *pūblicae*, gen. sing. of the adj. *pūblicus*, -a, -um; modifies *rei*.

LINE 14. *poena*, gen. *poenae*, f. 1st (cf. Greek *ποινή* = *a penalty*, from a root *pu* = *to purify, to cleanse*; akin are *putō*, *pūrus*, *purgō*, *pūniō*); nom. sing., joined by *ac* to the subj. *mors*, more clearly defining *mors* as a state-inflicted punishment; in English *ac* is better left untranslated, *death, the penalty of the state*. *Mors ac poena* may be considered as a case of *hendiadys*, i.e. two connected nouns expressing a single idea which might be expressed by one noun accompanied by modifiers, e.g. *death of the avenging state's infliction*. A. & G. 385; B. 374, 4; G. 608; H. 636, III, 2. Observe that both *mors* and *poena* are here personified, as if avenging deities watching over the safety of the state. — *remorāta est*, 3d pers. sing. perf. ind. of the deponent verb *remoror*, -ārī, -ātus sum, I (*re* = *back*, + *moror* = *I delay*); agrees with the fem. subj. *mors*, and here governs a direct obj., viz. *Saturninum*, l. 11, and *Serviliūm*, l. 12. *Remoror* is often used: (1) intransitively, = *I stay, linger*, (2) transitively = *I hold back, detain, retard*. There is therefore nothing forced about the rendering *did death keep them waiting a single day?* i.e. *did death fail to overtake them (or give them respite) for a single day?* Though rather uncommon in this sense, *remoror* has parallel instances in other authors. — NOTE. Some editors, who doubt the Latinity of such an expression as *poena remorātur aliquem* and think that *remoror*, transitive, can only be used in the sense *I delay, retard*, = *retineō*, reconstruct the passage as follows: (1) *num ūnum diem posteā L. Sāturnini*

last twenty days been | vīcēsimūm iam diem patimur hebēscere 15  
passively allowing the | twentieth already for the day are allowing to grow blunt

*tribūnī plōbis et C. Servili prætōris mortem reī pūblicae poena remorāta est?* changing the case of the proper names and appositives to poss. gen. limiting *mortem*, the nom. mors to acc. *mortēm*, direct obj. of *remorāta est*, omitting *ac*, and keeping *poena reī pūblicae* as sole subject, = did the state's vengeance delay, for a single day after, the death of *Lūcius Sāturninūs*, tribune of the plōbs, or of *Gāius Servilius* the prætor? The change of *mors ac* to *mortēm* is somewhat violent. (2) Ernesti recommends that the acc. case of the proper names and appositives be changed to gen., and that the verb *remorāta est* be considered intransitive, = did the death (and), the penalty of the state, of *Lūcius Sāturninūs* the tribune, etc., and of *Servilius*, etc., tarry for a single day thereafter? This makes very good sense, but the necessity for changing the common reading is not apparent. — At, adversative conj. (see note on *tamen*, l. 18 of Chap. I); introducing a statement in emphatic contradiction of the idea that any one was remiss in duty except the consuls, and resuming the contention of ll. 45, 46 of Chap. I. — vērō (originally abl. n. of *vērus*), asseverative adv. or adversative conj., intensifying the contradiction introduced by *at*; see note on *tamen*, l. 18 of Chap. I. Some editors omit *vērō* here. — nōs, nom. plur. of the 1st pers. pron.; subj. of *patimur*, and very emphatic in contrast with the consuls Marius and Valerius.

LINE 15. *vīcēsimūm*, acc. sing. m. of the ordinal numeral adj. *vīcēsimus*, -a, -um (contracted from *vīgīntīsimus*, from the cardinal numeral *vīgīntī*, indeclinable; other forms *vīgīsimus* and *vīcēsimus* sometimes occur; akin is the Greek *etkōt*, Boeotian *fikart*, = twenty); agrees with *diem*; *vīcēsimūm* is approximate only, for supposing the *cōnsultum* to have been passed on Oct. 22d, the second day of the Senate's meeting, and not on Oct. 21st (and Dion Cassius supports our argument), Nov. 8th was only the 18th day; and if the decree was passed on Oct. 21st, as some hold, then Nov. 8th is only the 19th day after, reckoning inclusively. An orator always likes to use round numbers; so Cicero speaks of "40 years" in his speech against Pisō, where he should have said "36 years." — *iam*, temporal adv., modifying *vīcēsimūm*, as may be seen from its close proximity. — *diem*, acc. sing. of *diēs*, -ei, m. 5th; acc. of duration of time; see *diem*, l. 11 above. — *patimur*, 1st pers. plur. pres. ind. of the deponent verb *patior*, *pati*, *passus sum*, 3; agrees with the subj. *nōs*. Synonyms: (1) *pati* = to allow, implying non-interference (*cum patientiā sinere*); (2) *sinere* = to allow, with indifference; *sinere* is purely negative, in opposition to (3) *permittere* = to give permission (*poteſtātem dare*); (4) *concēdere* = to allow, in yielding compliance with a request. *Pati* often = to suffer, endure; note the following synonyms: (1) *pati* = to suffer, entirely passively, and differs from (2) *ferre* = to bear, inasmuch as the latter implies some energy; cf. in English "he suffered misfortunes and bore them well"; (3) *sustinēre* = to endure, to bear up, and implies greater energy and a heavier burden or evil than *ferre*; (4) *tolerāre* = to support, endure, with subjective regard to the state of mind of the person who is enduring. — *hebēscere*, pres. inf. act. of *hebēscō*, -ere, no perf., no supine, 3, intrans. (from the verb *hebēre* = to be dull); object-inf. agreeing with the subj.-acc. *aciem*. Observe that the real object of *patimur* is the whole phrase *aciem . . . hebēscere*; the inf. is really a kind of complementary one, helped into existence by the leading verb, as commonly after verbs of creation, will, power, effort, etc. The termination in *-scō* expresses the beginning of an action, e.g. Vergil *mitīscent saecula* = the ages will grow gentle; verbs ending in *-scō* are called *inceptive* or *inchoative*. A. & G. 167, a; B. 155, 1; G. 133, V; H. 337. The student should note that, no matter what may be the conjugation of the original verb, the inceptive is always of the 3d conjugation, e.g. *obdormīō*, -ire and *obdormīscō*, -ere; but frequently inceptives are formed directly from adjectives or nouns, cf. *mitēscō* from the adj. *mitis*, and *lapidēscō* from the substantive *lapis*.

- 16 aciem hōrum auctōritātis. Habēmus | weapon of this coun-  
*the edge of these (senators) of the authority.* We have cil's sanction to lose  
 its sharpness. For  
 17 enim hūius modi senātūs cōsultum, we, too, have a sena-  
*for this of kind of the senate a decree,* torial decree of this  
 18 vērum inclūsum in tabulīs, tamquam in is true, among the  
*but in truth shut up in the records, as if in* archives, like a sword

LINE 16. *aciem*, acc. sing. of *aciēs*, *aciēi*, f. 5th (from root *ak* = *sharp*, akin to *acer*, *acutus*, etc.); may be correctly called the direct obj. of *patimur* (with *hebescere* as complementary inf.), or subj.-acc. of the obj.-inf. *hebescere* after *patimur*. *Aciēs* has several meanings, e.g. (1) *point, sharp edge*; (2) *brightness*; (3) *battle order or array*; (4) *a battle, an engagement*; (5) *sharp sight* (rare). The metaphor is taken from a sword, to which the authority of the Senate is likened. — *hōrum*, gen. plur. m. of the demonstr. pron. *hic*, *haec*, *hōc*; poss. gen., limiting *auctōritātis*; *hōrum* is deictic = *senātōrum quī hic adsunt*. — *auctōritātis*, gen. sing. of *auctōritātis*, f. 3d (from *auctor*); poss. gen., limiting *aciem*. — *Habēmus*, 1st pers. plur. pres. ind. act. of *habeō*, -ēre, -ūi, -itum, 2; agrees with the subj. *nōs* implied; cf. *habēmus*, l. 41 of Chap. I.

LINE 17. *enim*, causal conj., introducing an explanation of the statement that the consuls are slow in doing their duty (end of Chap. I), a fact which Cicero has been illustrating in Chap. II. The causal particles are: (1) *enim*, post-positive, though in early Latin it often stood first; *enim* is often strengthened by another particle, e.g. *at enim*, *vērūmenim*, *enimvērō*; (2) *nam*, praepositive, except sometimes in poetry; see *nam*, Chap. I, l. 34; (3) *namque*, standing first, and not very common in classical Latin, though Livy uses it considerably; (4) *et enim*, standing first, is very common in classical Latin, especially in Cicero, but rare in ante-classical and post-classical literature. A. & G. 156, d; B. 345; G. 498; H. 310, 5, and 554, V. — *hūius*, gen. sing. m. of the demonstr. pron. *hic*, *haec*, *hōc*; agrees with *modi*; *hūius* and *ēius*, when used with *modi*, are often combined, e.g. *ēiusmodi* = *such*. The reading *hūiuscē* (*hūius* + *cē*) is adopted in some editions, -*cē* being a deictic particle appended to emphasize the demonstrative (cf. French *ce-ci* = *this here*). *Hic*, *haec*, *hōc*, combines in full with -*cē* in early Latin, but in classical Latin the following are the forms most found, *hōscē*, *hāscē*, *hūiuse* (esp. + *modi*), and *hīse*. *Ille* and *iste* also combine with -*cē*, and the neut. *istuc* is more common than *istud* in classical Latin. Note that *cē* is often shortened to *c*, as *istic*, *illic*, etc., and that the *c* of *hic*, *haec*, *hōc* is an abbreviation of the same particle. — *modi*, gen. sing. of *modus*, m. 2d (from a root *mad* or *med*, = *to measure*, cf. *μέτρων* = *a measure*, and English *mode*, *mood*; whence *modus* = (1) *measure*, (2) *moderation*, (3) *limit*, (4) *rhythm*, (5) *mode, manner*; descriptive gen., limiting *cōsultum*; *hūius modi* is an adjectival phrase. — *senātūs*, gen. sing. of *senātūs*, m. 4th; poss. gen., limiting *cōsultum*. — *cōsultum*, acc. sing. of *cōsultum*, -ī, n. 2d; direct obj. of *habēmus*. The idea intended is that the decree empowering Cicero and his colleague is just as efficient as that empowering Marius and Valerius; the latter put to death Glaucia, and so should Catiline long ago have been put to death.

LINE 18. *vērum*, adversative conj. (see note on *tamen*, Chap. I, l. 18); introducing something slightly opposed to what has been said. Some read *vērūntamen*, but the best editions omit *tamen*. — *inclusum*, acc. sing. n. of *inclusus*, -a, -um, perf. part. pass. of *includō*, -ere, *inclusi*, *inclusum*, 3 (*in* + *claudō*); agrees with and enlarges the object *cōsultum*. It is plain that Cicero's aim is to frighten Catiline, not to convince the senators; he warns Catiline that he holds the warrant for his arrest, and that its production from among the official documents is equivalent to drawing the weapon of execution from its resting-place. — *in*, prep.; gov. the abl. *tabulīs*. — *tabulīs*, abl. plur.

concealed within the | vāgīnā reconditum, quō ex senātūs 19  
 scabbard; and by the | a scabbard sheathed (lit. hidden), which according to of the senate

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of *tabula*, -ae, f. 1st; obj. of the prep. *in*. The *tabulae* referred to are the minutes or records of the questions discussed, resolutions passed, and general business transacted in the Senate. These records (*acta senātūs*) were in Caesar's time written out by shorthand scribes and published (59 B.C.); previously they were stored in the treasury (*aerarium*) under the care of the quaestors. Other meanings of *tabula* are: (1) a board, or plank of plane surface, the original sense; hence, (2) a tablet, of wood, etc., smeared with wax and used for writing; hence, (3) according to the nature of the writing, a will (Ovid), a list of proscribed persons (Juvenal), a map (Cicero), an auction (Cicero); (4) a voting-tablet, on which voters at the *comitia* registered their *punctum*; (5) a painted panel, a picture (Cicero); (6) a board, used for games such as dice, draughts, etc.; (7) a votive tablet, for dedication in a temple; (8) in plur., *tabulae* often = XII *tabulae*, the famous twelve tables of laws, which were published in 450 B.C., and gave some sort of form to traditional law; these were the foundation of Roman law. — *tamquam* (*tam* + *quam*, = lit. so . . . as, i.e. as if), adv. implying comparison; introducing the simile in *vāgīnā reconditum*. *Tamquam* and *quasi* as conjunctions are used in direct comparison with the ind. mood, and as the verb is likely to be the same in both the clauses it is usually left out. In regular conditional sentences of comparison, *tamquam*, *tamquam si*, *velut*, *velut si*, *ut si*, *et si*, and *quam si* are the particles used, and the verb in the comparative clause is subjunctive. Observe that in this passage *tamquam* is not a conj., but an adverb; thus it qualifies *reconditum*. *Tamquam* is now and then used by Cicero as the attribute of a noun, and the same author uses *tum*, *saepe*, and *quasi* in similar fashion. — *in*, prep.; gov. the abl. *vāgīnā*.

- LINE 19. *vāgīnā*, abl. sing. of *vāgīna*, -ae, f. 1st; obj. of the prep. *in*; the metaphor of the sword (cf. *aciem* above) of the Senate's authority is here further elaborated. The noun *gladiūm* is not found in the best MSS. and editions, but some insert it after *tamquam*, and Ernesti approves it because *inclusūm* has already been used of *cōsultūm*; thus the sentence would read (*the Senate's decree*) *shut up in the archives, like a sword hidden in the scabbard*. — *reconditum*, acc. sing. n. of *reconditus*, -a, -um, perf. part. pass. of *recondō*, -ere, *recondidi*, *reconditum*, 3 (*re* = back + *condō*, *condō* being a compound of *cum* and *dō* = I put, place); agrees with and enlarges attributively *cōsultūm* (or, if *gladium* be inserted after *tamquam*, agrees with *gladium*). Observe the force of *re* or *red* in composition: (1) = back, e.g. *reducō* = I lead back, removeō = I move back; (2) = again, e.g. *revisō* = I visit again, *revisit*, *repetō* = I seek again. — *quō*, abl. sing. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with *cōsultūm*; *ex quō* would have been sufficient in itself, *quō* agreeing in gender and number with the antecedent *cōsultūm*, l. 17, but the antecedent is repeated in the rel. clause to make the meaning clear (as often in legal statements) and emphasize the argument. The repetition of the antecedent in the rel. clause is very common in the best Latin, and Caesar often indulges in it. A. & G. 200, a; B. 251, 3; G. 615; H. no reference. — *ex*, prep. with the abl.; gov. *cōsultō*; here used of reference = according to. *Ex* may be used before words beginning with a vowel or a consonant, ē only before words whose initial letter is a consonant. It is used also of (1) time = from, (2) origin = from, (3) place = out of, from, (4) manner, in phrases, e.g. *ex ordine*, (5) after verbs of receiving = from, (6) in many phrases, e.g. *ex parte*. A. & G. 152, b; B. 142, 2; G. 417; H. 434. The prep. strictly stands next to the noun it governs, but *senātūs* intervenes here because it is so closely connected with *cōsultō*, forming a single idea and often written as one word, e.g. *senātūscōsultō*. — *senātūs*, gen. sing. of *senditus*, m. 4th; poss. gen., limiting *cōsultō*, with which it expresses a single notion.

- 20 cōsultō cōfēstīm interfēctūm tē  
decreē immediately killed (that) you  
cree, you, Catiline,  
21 esse, Catilina, convēnit. might have been very  
should have been (lit. to be), Catiline, & was fitting. properly put to death  
on the instant. You  
22 Vīvis, et vīvis nōn ad dēpōnēdam, sed live yet, and live, not  
You live, and you live not for laying aside, but to put your insolence

LINE 20. *cōsultō*, abl. sing. of *cōsultum*, -ī, n. 2d; governed by *ex*. — *cōfēstīm* (probably a compound of *cum* and adj. *festinus* = *hastening*; others think *cōfēstīm* = *cōnfēr-tim*, from *cōnfērō*), adv. of manner, modifying *interfectum esse*. — *interfectum*, acc. sing. m. of *interfectus*, -a, -um, perf. part. pass. of *interficiō*, -ere, *interfeci*, *interfec-tum*, 3 (*inter* + *faciō*), forming with *esse* below the perf. inf. pass.; the inf. *interfectum esse* agrees with the subj.-acc. *tē* after the leading verb *convēnit* below. As stated in the notes on *dūci*, l. 25, and *oportēbat*, l. 26 of Chap. I, the tense is expressed by the inf. in English when an auxiliary verb, e.g. *might*, *ought*, is used; but in Latin the tense is given in the leading verb, and the pres. inf. is used after it. In this passage the usual construction would have been *tē interfici . . . convēnit (oportuit)*. A. & G. 288, a; B. 270, 2; G. 535; H. 537, 1. Observe that the acc. and inf. constitute the real subject of the sentence. After verbs of *obligation* and *desire* the perf. inf. pass. or the perf. part. pass. without *esse* may be often found, as in this passage; cf. *nōllem factum = I could wish it not done*, and esp. l. 40, *quod iam pridem factum esse oportuit*. Allen and Greenough remark that the part. (with or without *esse*) is "rather in predicate agreement than used to form a strict perf. infinitive." A. & G. 288, d and NOTE; B. 270, 2, a; G. 280, 2, a, REM. 2; H. no reference. In the case of *oportet*, another construction is also used, viz. the consecutive subjunct., usually with *ut* omitted. — *tē*, acc. sing. of the 2d personal pron. *tū*; obj. of *convēnit*, and subj.-acc. of *interfectum esse*.

LINE 21. *esse*, pres. inf. of *sum*, perf. *fui*; constitutes with *interfectum* the perf. inf. pass. of *interficiō*, and agrees with the subj.-acc. *tē*. — *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; case of person addressed. — *convēnit*, 3d pers. sing. pres. ind. act. of the impersonal verb *convenit*, *convenire*, *convēnit*, 4 (a form of the personal verb *conveniō*, -ire, *convēni*, *conventum*, 4, *cum* + *veniō*); the logical subj. of *convēnit* is the clause *tē interfēctūm esse*; observe that *convēnit* is perf., referring to obligation in the past.

LINE 22. *Vīvis*, 2d pers. sing. pres. act. of *vīvō*, -ere, *vīxi*, *victum*, 3; agrees with the implied subj. *tū*, i.e. Catiline. — *et*, cop. conj.; connecting the first unmodified *vīvis* with the second *vīvis* which is extended by *nōn . . . audāciam*. In ordinary prose the second *vīvis* would be omitted, and possibly *et* also; or *et* would have been strengthened *et quidem* = *aye indeed*; the repetition of *vīvis* is rhetorical. — *vīvis*, 2d pers. sing. pres. ind. act. of *vīvō* (as above). — *nōn*, negative adv. (see *nōn*, l. 10 of Chap. I); negatives *ad dēpōnēdam (audāciam)*. — *ad*, prep. with the acc.; gov. *dēpōnēdam (audāciam)* in the gerundial construction, expressing purpose. Purpose may be expressed in the following ways in Latin: (1) *ad* with the acc. in the gerundial construction; (2) *causā* with the gen. of the gerund, or the gen. in the gerundial construction, e.g. *causā pugnādi vel pācīs petendāe*; (3) *ut* or *qui* final + the subjunct., e.g. *līgātōs pacēm pēlitūrōs mīsit*; (4) occasionally the fut. part. act., e.g. *līgātī pacēm pēlitūrōs mīsit*; (5) the supine in -um after verbs implying motion, e.g. *līgātī vēnērunt pācēm pēlitūm*; (6) in Tacitus the gen. of the gerundial construction without *causā*, the gen. limiting and defining the whole clause, e.g. *vītāndae suspičōnīs = in order to avoid suspicion*. — *dēpōnēdam*, acc. sing. f. of *dēpōnēdus*, -a, -um, gerundive of *dēpōnō*, -ere, *dīpōsūt*, *dēpōsūtum*, 3 (*dē* = *from*, *aside* + *pōnō* = *I lay*); agrees with *audāciam* understood from *ad cōfirmādām audāciam* below, in the construction

from you, but to increase its daring. I am anxious, Conscript Fathers, to be forbearing; I am anx- | ad cōfirmandam audāciam. Cupiō, patrēs 23  
for strengthening your audacity. I desire, fathers  
cōscripti, mē esse clēmentem, cupiō in 24  
enrolled, myself to be forbearing, I desire in

of gerundival attraction. Refer to the note and grammatical references under *habendī*, Chap. I, l. 8. — sed, adversative conj., connecting *dēponendam* and *cōfirmandam*, and introducing a contradiction of the former.

LINE 23. ad, prep. with the acc.; governs *audāciam* in the gerundival construction. — *cōfirmandam*, acc. sing. f. of *cōfirmandus*, -a, -um, gerundive of *cōfirmō*, -āre, -āvi, -ātum, 1 (*cum* + *firmō*); agrees with *audāciam* in the gerundival-attraction construction. — *audāciam*, acc. sing. of *audācia*, -ae, f. 1st; obj. of *ad*, expressing purpose in the gerundival construction. — *Cupiō*, 1st pers. sing. pres. ind. act. of *cupiō*, -ere, *cupiō* (*cupiō*), *cupitum*, 3; the subj. *ego* is implied in the personal ending; for synonyms, see note on *cupientem*, Chap. I, l. 34. Observe the rhetorical repetition of *cupiō* in the next line instead of the natural connection of the two object-clauses of *cupiō*, e.g. *cupiō mē esse clēmentem nege tamē . . . dissolutūm vidēri*; the two object clauses are antithetical, which fact would have been marked in Greek by μέν inserted in the first and δέ in the second. — *patrēs*, voc. plur. of *pater*, *patris*, m. 3d; case of address. The *patrēs* or senators were chosen out of the *patriciū*, who were the descendants of the ancient *gentes*; plebeians became eligible under the Republic. Not all *patrēs familiās* became *patrēs* or senators, but only such as were chosen by the king, consul, or censor, or succeeded to a seat in the Senate by virtue of having held a curule magistracy.

LINE 24. *cōscripti*, voc. plur. m. of *cōscriptus*, -a, -um, perf. part. pass. of *cōscribō*, -ere, *cōscripti*, *cōscriptūm*, 3 (*cum* + *scribō*); agrees with *patrēs*. NOTE. (1) The old explanation is that *patrēs cōscripti* = *patrēs et cōscripti*, i.e. senators (patrician) and enrolled (plebeians), in allusion to the enrolment of 160 plebeians in 509 B.C. Mommsen holds that the *cōscripti* did not become full senators, and had no share in giving *auctōritās*, sharing discussion, or doing anything at all except voting in silence, i.e. he identifies the *cōscripti* with the *pedārii*, though most scholars think that the term *pedārii* applies to all senators who were not present or past curule officers, *cōsulārēs*, *praetōrii*, etc. This explanation is very doubtful, for *et* is never found to connect *patrēs* and *cōscripti*, and besides *adscripti* would be more suitable to additional members. (2) It is better to regard *patrēs cōscripti* as = enrolled fathers, the epithet *cōscripti* being the distinguishing mark between those *patrēs* (patricians) or *patrēs familiās* who were senators and those who were not. — *mē*, acc. sing. of the 1st pers. pron. *ego*; obj. of *cupiō* and subj.-acc. of *esse*; instead of the usual *cupiō clēmēs esse*. — NOTE. Verbs of will and desire (e.g. *cupiō*) admit of two constructions: (1) with *ut* or *nē* and the subjunct. (complementary final clauses); (2) with the object acc. and infinitive, as in this passage. With regard to (2), note (A) that, when the subj. of the inf. and of the verb of wishing is the same, the subj. of the inf. is not usually expressed, but is understood in the nom. case, and so predicate words referring to the subj. must be in the nom. case. (B) But when the subj. of the inf. and verb of wishing is the same, and when the action expressed by the inf. is outside the power of the subj., then the subj. is put in the acc. case; this is common when the inf. is passive or = a passive (e.g. *esse* here nearly = *habēri* or *existimāri*), cf. *mālit SĒ DILIGI quāme METUÍ* = *he preferred being loved to being feared*. (C) When the subj. of the inf. is not the same as the subj. of the verb of wishing, it is invariably expressed in the acc. case, e.g. *et tuā frūi virtūte cupimus* = *we desire that you should enjoy your virtue*. A. & G. 331, b, NOTE; B. 331, IV, a; G. 532, REM. 2; H. 535, II. — *esse*, pres. inf. of *sum*; agrees with the subj.-acc. *mē* after *cupiō*; esse

25 tantis rei publicae periculis mē nōn	ious in this the state's hour of grievous peril
so great of the commonwealth dangers myself not	not to seem neglectful, but I do now
26 dissolutum vidēri, sed iam mē ipse	convict myself of remissness and slowness
negligent to appear, but now myself in person	to act. A camp has
27 inertiae nēquitiaeque condemnō. Castra	
for inactivity and inefficiency I condemn. A camp	

may almost be rendered *to be considered*. — **clēmentem**, acc. sing. m. of the adj. *clēmens*, -*entis*, 3d; complement of *esse* in the pred., and agrees with the subj.-acc. *mē*. — **cupiō**, 1st pers. sing. ind. act. (see *cupiō* above). The rhetorical repetition of *cupiō* at the beginning of this sentence is called *anaphora*; see note on *nihil*, Chap. I, l. 5. — **in**, prep.; gov. the abl. *periculis*.

LINE 25. **tantis**, abl. plur. n. of the demonstr. adj. *tantus*, -*a*, -*um*; agrees with *periculis*. — **rei**, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *periculis*. — **publicae**, gen. sing. of the adj. *publicus*, -*a*, -*um*; agrees with *reī*. Observe the position of *reī publicae*; a single word in the gen. case preferably stands immediately before the noun which it limits, when the latter is modified by an adjective, and the adj. then precedes the limiting genitive. — **periculis**, abl. plur. of *periculum*, -*i*, n. 2d; obj. of the prep. *in*. — **mē**, acc. sing. of *ego*; subj.-acc. of *vidēri* in the object clause dependent on *cupiō*. — **nōn**, negative adv., modifying *vidēri dissolutum*.

LINE 26. **dissolutum**, acc. sing. m. of the adj. *dissolutus*, -*a*, -*um*, properly perf. part. pass. of *dissolvō*, -*ere*, *dissolvi*, *dissolutum*, 3 (*dis* = apart + *solvō* = I loose, hence loosed apart, loose, remiss, dissolute); completes the pred. with *vidēri*, and agrees with the subj.-acc. *mē*. *Dissolutus* is a synonym of *neglegens*, but implies that the vice has become a permanent habit of mind; it is opposed to *sevērus et iustus* (Ernesti). *Dis-* or *di-* is an inseparable prep. only met in compound words as a prefix, = *asunder*, *apart*, *between*; sometimes negative = *not*, e.g. *difficilis*; sometimes with intensive force developed from the notion of separation, = *utterly*, e.g. *disperdō* = *I waste* (destroy) *utterly*. *Dis-* is its form before *s*, *c*, *p*, *f*, and *t*; *dis-* before *f* (by assimilation), e.g. *differō*; *di* before *b*, *d*, *g*, *m*, *n*, *l*, *v*, *r*, and *s* followed by another consonant, e.g. *divellō*, *disribō*; *dir-* before vowels, e.g. *dirimō* (= *dis + emō*); *dis-* or *di-* before *i* consonantal, e.g. *disiungō*, *diūdicō*. — **vidēri**, pres. inf. of the deponent verb *videor*, -*ēri*, *vīsus sum*, 2 (the pass. form of *videō*, -*ēre*, *vidī*, *vīsum*, 2, and sometimes so used, = *I am seen*); agrees with the subj.-acc. *mē*; *vidēri* requires the complement *dissolutum* to make a predicate, being a copulative verb. The copulative verbs include those of *seeming* (*appearing*), *becoming*, *making*, *calling*, *thinking*, *showing*, and *choosing*. — **sed**, adversative conj., introducing an idea opposed to what has been stated. — **iam**, temporal adv., modifies *condemnō*. — **mē**, acc. sing. of *ego*; direct obj., used reflexively, of *condemnō*. When the subj. acts upon itself and is a personal pron. of the 1st or 2d pers., the oblique forms of *tū* and *egō* are used; the reflexive pron. of the 3d person is *sē*, gen. *sūi* (poss. adj. reflexive *suus*). — **ipse**, nom. sing. m. of the intensive pron. *ipse*, *ipsa*, *ipsum*, gen. *ipsum* (*is*, + *pse* = *pte*, a suffix from the same root as *patis* = *able*, cf. *suōpte* (= *suō* + *pte*)); subj. of *condemnō*, or rather intensifies the subj. *ego* implied. *Ipse* is a determinative pron., and is used (1) as an intensive adj. agreeing with a noun or another pron., e.g. *Caesar ipse* = *Caesar himself*, *ego ipse* = *I myself*, or (2) independently, in which case the word intensified is suggested by the verb or the context, e.g. *ipse condemnō*: it may be variously translated, *-self*, *very*, *actually*, *in person*, etc., to suit the context. It is never used reflexively, though it may intensify a reflexive pron., e.g. *mē ipsum condemnō*. A. & G. 102, e; B. 88; G. 103, 3; H. 186, and 452.

LINE 27. **inertiae**, gen. sing. of *inertia*, f. 1st (from the adj. *iners* = *in*, *not* + *ars*, *skilled in production*, from a root *ar* = *to join*; akin are *ars*, *sollers*, *arma*, *āperī*, *āpōpor*,

been established in	sunt	in	Ítaliā	contrā	populūm	28
Italy, in a mountain	has been(lit. is) in		Italy	against	the people	
gorge of Etruria, to	Rōmānum	in	Etrūiae	faucibus	collocāta,	29
threaten the Roman	Roman	in	of Etruria	the passes	established,	

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etc.); objective gen. of the charge with *condemnō*. Judicial verbs, i.e. of *accusing*, *convicting*, *condemning*, and *acquitting*, govern the acc. of the person, and the gen. of the charge; verbs of *condemning* govern the gen. of the *penalty* also, esp. when it is stated indefinitely, e.g. *duplicē* = *at double*, but the abl. when the *penalty* is definite, e.g. *damnāri decem mīlitib⁹* = *to be fined ten thousand (coins)*; cf. English *guilty of death*. Common variations from the gen. construction are: (1) abl. of charge or penalty; (2) *nōmine* or *crimine* + the gen. of the charge; (3) *aē* + the abl., e.g. *aē vī accūsāre*. A. & G. 220; B. 208, 1, and 2, a; G. 378; H. 409, II. Synonyms: (1) *inertia* = *indolence*, originally from lack of skill; (2) *ignāvīa* = *idleness*, *cowardice*, from *ignāvus* (= *in, not + (g)nāvus = active*); (3) *segnitīa* (*segnis*) = *sluggishness*; (4) *désidēia* = *loth*, from *aēsidēo* = *I sit idle*; (5) *pigrītīa* (from *piger*, cf. *piget* = *it displeases, disgusts*) = *apathy, listlessness*. — *nēquītīae*, gen. sing. of *nēquītīa*, f. 1st (from *nēquam*, indecl. adj. = *worthless*); gen. of the charge, joined by *que* to *inertiae*. The usual sense of *nēquītīa* is *worthlessness, depravity*; here it is *inexcusable negligence*; in Chap. XI, ll. 38–40, it is contrasted with *sevēritātīs*. — *que*, enclitic cop. conj.; joins *inertiae* and *nēquītīae*. — *condemnō*, 1st pers. sing. pres. ind. act. of *condemnō*, -āre, -āvī, -ātum, I (*cum + damnō*); agrees with its subj. (*ego*) *ipse*. — *Castra*, gen. *castrōrum*, n. 2d plur. (sing. *castrum*, -i = *a fortress*, plur. = *a camp*, from root *skā* = *to cover*); nom. plur., subj. of *collocāta sunt*; the camp is that of the revolutionist Manlius; when modified by a numeral, the distributive is used, e.g. *bīna castra* = *two camps*.

LINE 28. *sunt*, 3d pers. plur. pres. ind. or *sum, esse, fuī*; agrees with the subj. *castra*, and probably forms with *collocāta* below the perf. tense ind. pass. of *collocō*. — *in*, prep.; gov. the abl. *Ítaliā*. — *Ítaliā*, gen. *Ítaliā*, f. 1st; abl. sing., obj. of the prep. *in*; *in Ítaliā* is emphatic and expresses indignation that Italy and Rome should be assailed from within. — *contrā*, prep. (originally and often adv.) with the acc.; gov. *populūm*. — *populūm*, acc. sing. of *populus*, -i, m. 2d; obj. of *contrā*; *populus Rōmānus* is often abbreviated *P. R.*, esp. in S. P. Q. R. (= *senātūs populusque Rōmānus*).

LINE 29. *Rōmānum*, acc. sing. m. of the adj. *Rōmānus*, -a, -um (from *Rōma*); qualifies *populūm*; *contrā populūm Rōmānum* expresses indignation like *in Ítaliā* above, and modifies *collocāta sunt*. — *in*, prep.; gov. the abl. *faucibus*. — *Etrūiae*, gen. sing. of *Etrūria*, f. 1st (sometimes *Etrūria*); poss. gen., limiting *faucibus*. Etrūria (Tuscia), called by the Greeks *Tyrrhēnia*, was a country of central Italy, west of the Tiber and south of the Po. The Etruscans' origin is doubtful; some think them a Lydian colony, others a Rhaetian race which settled from over the Alps. They had a confederacy of twelve cities, and were so powerful in early times that they dominated Rome, for the last three kings of Rome were Etruscan. Sulla's military colonies completely Romanized Etrūria. — *faucibus*, abl. of *faucēs*, -ium, f. 3d plur. (abl. sing. *faucē* is rare); obj. of prep. *in*; *faucēs* is the regular word for a *mountain pass, defile, or gorge*, formed by two mountain spurs. The camp of Mānlius was near Faesulae (now Fiesole), on a ridge of the western Apennines, and commanded a road to Cisalpine Gaul; it was thus strategically well chosen, especially as it was in the centre of the districts inhabited by Sulla's old veterans. — *collocāta*, nom. plur. n. of *collocātūs*, -a, -um, perf. part. pass. of *collocō*, -āre, -āvī, -ātum, I (*cum + locō*, through *con* = *col* by assimilation); agrees with the subj. *castra*, either in participial enlargement, or rather as perf. ind. pass. 3d pers. plur. with *sunt* above. The extension of *collocāta* by the adverbial phrases *in Ítaliā*, *contrā populūm Rōmānum*, etc., is very effective.

30 crēscit in diēs singulōs hostium | people. With each  
grows to days separate [= daily] of the enemy day the numbers of  
31 numerus, eōrum autem castrōrum imperātōrem the enemy grow  
the number, that but of camp the general larger; and now you  
see the ruling officer  
32 ducemque hostium intrā moenia atque of that camp, the  
and the leader of the enemy within our city-walls and leader of that enemy,  
within your walls and

LINE 30. *crēscit*, 3d pers. sing. pres. ind. act. of *crēscō*, -ere, *crēvī*, *crētūm*, 3 (Latin root *cre* or *cer* + inceptive termination *-scō*; root *kar* = to do, make, cf. *Cérēs*, as goddess of creation); agrees with the subj. *numerus*; note the absence of a conjunction (*asyndeton*). — *in*, prep.; gov. the acc. *diēs*. — *diēs*, acc. plur. of *diēs*, *diēt*, m. (also sometimes f. in sing.), 5th; obj. of *in*; *in diēs* is an idiomatic phrase, expressing daily increase, and differing from *cōfidiā*, inasmuch as the latter expresses mere daily repetition without any comparative force accompanying, e.g. *in diēs* (with or without *singulōs*) *litterās breviōrēs scribō* = from day to day I write shorter letters (i.e. the letter is shorter each day), but *cōfidiā litterās scribō* = I write letters daily. The comparative idea in this passage is contained in *crēscit* = *māior fit*. — *singulōs*, acc. plur. of the distributive adj. *singuli*, -ae, -a, plur. (sing. very rare); agrees with *diēs*. *Singuli* properly = one each, single, hence single, separate, individual, without exact distribution. — *hostium*, gen. plur. of *hostis*, -is, m. 3d; poss. gen., limiting *numerus*; *hostium* = the conspirators led by Mānlius.

LINE 31. *numerus*, gen. *numeri*, m. 2d (root *nam* = to allot, number, or pasture; cf. *nummus* = a coin, *rēwū* = I distribute); nom. sing. subj. of *crescit*. — *eōrum*, gen. plur. n. of the determinative pron. *is*, *ea*, *id*; agrees with *castrōrum*. — *autem*, weak adversative conj. (see note on *tamen*, Chap. I, l. 18); introduces something in opposition. — *castrōrum*, gen. of *castra*, plur. nom., n. 2d; poss. gen., limiting *imperātōrem*. — *imperātōrem*, acc. sing. of *imperātor*, -ōris, m. 3d (from verb *imperō*); direct obj. of *viātis*. *Dux* and *imperātor* are often used without discrimination = general, but in so far as they are distinguishable *imperātor* = general in chief, and *dux* = the leader (of a brigade), being the highest of the inferior officers and holding an important command. *Imperātor* was originally given as a title of honor to a successful general by his soldiers, and could only be held by a *cōsul*, *prōcōnsul*, on *praetor* or *propraetor* actually in the field. Caesar first assumed it as a permanent title, and Augustus did likewise in B.C. 40 as his heir. This title was formally assigned to Augustus by the Senate about 29 B.C., and henceforth was adopted by all his successors in the Principate. From *imperātor*, through the French *empereur*, comes the English *emperor*.

LINE 32. *ducem*, acc. sing. of *dux*, *ducis*, m. 3d (root *du* or *duk* = to lead, draw, cf. *dūcō*); direct obj. of *viātis*. — *que*, enclitic cop. conj.; connects *imperātōrem* and *ducem*, the two objects of *viātis*. — *hostium*, gen. plur. of *hostis*, -is, m. 3d; poss. gen., limiting *ducem*. — *intrā* (originally adv., contracted from *interd* + *parte* supplied = on the inside, from obsolete adj. *interus*, whose compar. *interior* and superl. *intimus* survive), prep. with the acc.; gov. *moenia*. *Intra* is etymologically akin to *in*, *inter*, *intestinus*, *ēv*, *els*, *ēvrōs*, etc. — *moenia*, acc. plur. of *moenia*, -ium, n. 3d (akin to *mūniō* and *mūrus*); obj. of the prep. *intrā*. Synonyms: (1) *moenia* = the city-walls, fortified against an enemy's attack; (2) *mūrus* = wall, the generic word, used of a city-wall or any kind of wall except the inner walls of a house; (3) *pariēs* = the partition-wall of a house. — *atque*, cop. conj.; here, as often, introducing something of importance, viz. *adēō in senātū* and connecting it with *intrā moenia*. *Atque* adds emphasis to the second of the words it connects, and sometimes introduces a third and important member of a series.

even in the Senate plotting every day from within some disaster to the state. If I order you, Catiline, to be at once arrested and put to

adeō in senātū vidētis intestīnam aliquam <sup>as further in the senate you see internal some</sup>  
cotidiē pernicem reī pūblicae mōlientem. <sup>84</sup>  
*daily destruction for the commonwealth contriving.*  
Sī tē iam, Catilīna, comprehendī, sī interfici <sup>85</sup>  
*If you now, Catiline, to be seized, if to be killed*

LINE 33. **adeō** (*ad + eō*), adv. = lit. *so far*, and + *atque* = *and still further*, emphasizing the idea introduced by *atque*. — **in**, prep.; gov. the abl. *senātū*. — *senātū*, abl. sing. of *senātus*, -ūs, m. 4th; obj. of the prep. *in*; *senātū* = *the senate*, in the sense of the meeting-place of the Senate, *senate-house*. — **vidētis**, 2d pers. plur. pres. ind. act. of *videō*, -ēre, vīdi, *visum*, 2; the subj. *vōs* is implied in the personal ending, i.e. *you, the senators*. — **intestīnam**, acc. sing. f. of the adj. *intestīnus*, -a, -um (see *intrā* above); agrees with *pernicem*. *Intestīnus* is local in signification, being used of that which is *intus* = *within*, in opposition to *externus*, which is also entirely local = *foreign*, belonging to those *outside*; cf. *intestīnum bellum* = *civil war within a state*. — **aliquam**, acc. sing. f. of the indef. pronominal adj. *aliquī*, *aliqua*, *aliquod* (*alius + qui*; the pron. pure is *aliquis*, *aliqua*, *aliquid*, i.e. *alius + quis*); agrees with *pernicem*, the nature of which is rendered vague by *aliquam*. For the indef. pronouns consult the note on *quasdam*, l. 4.

LINE 34. **cotidiē** (*quot + dies*), temporal adv., extending *mōlientem*. This word is often written *quotidiē*, but there is no authority for the form; on the other hand, *cotidiē*, though very common and adopted by Halm on Cicero, is not so old nor so well established as *cotidiē*. See the note under *dīē*, l. 30. — **pernicem**, acc. sing. of *pernīcīs*, *pernīcīci*, f. 5th (*per + nex*); direct obj. of *mōlientem*; see the synonyms in the note on *pestem*, Chap. I, l. 27. — **reī**, dat. sing. of *rēs*, *reī*, f. 5th; dat. of interest (indirect obj.) after *mōlientem*. — **pūblicae**, dat. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *reī*, forming one idea = *for the state*. — **mōlientem**, acc. sing. m. of *mōliens*, -entis, pres. part. of the deponent verb *mōlior*, -īrī, -ītus sum, 4 (from noun *mōlis* = *a mass, labor*); agrees with *ducem*, the direct obj. of *vidētis*, instead of the ordinary inf. which is used with the acc. after verbs *sentīndi*, e.g. *videō*. The participle after verbs of perception is more vivid than the inf., and represents the actual state of the object; but the construction is not originally Latin, being found only once in early writers. It is a development from the common Greek construction of verbs of emotion and perception and participles. Cicero and Sallust made it popular in Latin, and other writers, esp. poets, were quick to follow. A. & G. 292, 2; B. 336, 2; G. 536; H. 535, l. 4.

LINE 35. **Sī**, conditional conj., introducing the *protasis*, the *apodosis* being *erit verendum mihi nē nōn*, etc. A. & G. 304; B. 301; G. 589; H. 506. The conditional sentence that follows is of the logical kind, which does not consider whether the condition or conclusion be true or not, possible or not, but merely states that under given conditions, there will be such and such a conclusion. A. & G. 306; B. 302; G. 595; H. 508, 4. — **tē**, acc. sing. of *tū*; direct obj. of *iussērō*. — **iam**, temporal adv., modifying *iussērō*; **sī iam iussērō** = *if I shall at once order*, i.e. departing now from the mode of action followed till now. — **Catilīna**, voc. sing. of *Catiīna*, -ae, m. 1st; the case of address. — **comprehendī**, pres. inf. pass. of *comprehendō*, -ere, *comprehendī*, *comprehensum*, 3 (*cum +prehēndō*, *prehēndō* being from a Latin root *hēnd* = root *ghad* = *to seize*; cf. *præda* [= *præ-hēnd-a*, *booty*]); agrees with subj.-acc. *tē* in the object clause *tē . . . comprehendē* dependent on *iussērō*. Convicted criminals were not imprisoned long after arrest, for the *Tulliānum* was not used as a place of long detention;

- 36 iusserō, erēdō, erit verendum mihi, death, I shall have  
*I shall order, I suppose, it will have to be feared* by me, to fear, I suppose,  
 37 nē nōn potius hōc omnēs not so much that all  
*that not rather this (to have been done) all who are loyal will*
- 

the execution followed with little or no delay. — *sī*, conditional conj., repeated for effect instead of a cop. conj. connecting *comprehendit* and *interfici*. — *interfici*, pres. inf. pass. of *interficiō*, -ere, *interficit*, *interfictum*, 3 (*inter* + *faciō*) ; agrees with the subj.-acc. *tē* (understood from *tē* in preceding *si* clause), & *interfici* being direct obj. of *iusserō*. Three *lēgēs Porciae* of B.C. 198, 195, and 194 abolished altogether the flogging and execution of Roman citizens, and only foreigners, soldiers on active service, and slaves were henceforth so punished ; voluntary exile, with confiscation, was allowed as a substitute for the death penalty. Less grave crimes were punished by *infāmia* (= loss of citizenship), or merely by a fine (*multa*).

LINE 36. *iusserō*, 1st pers. sing. fut. perf. ind. act. of *iubeō*, -ere, *iussi*, *iussum*, 2 (perhaps = *ius* + *habeō*) ; the subj. *ego* is implied in the termination. In logical conditional sentences, the tense used in the *protasis* or the *apodosis* depends upon the sense; Cicero often uses *fut.* in both clauses, and *fut. perf.* in both clauses. The fut. perf. (*iusserō*) and fut. (*erit verendum*) are easily explained : if (supposing that) I shall just now have ordered you to be executed, I shall have to fear (now and henceforth), etc. — *crēdō*, 1st pers. sing. pres. ind. act. of *crēdō*, -ere, *crēdit*, *crēdūtum*, 3 (Sanskrit *crat* = trust + root *dha* = to place, as in *con-dō*, *ab-dō*, etc.); the subj. is *ego* understood; *crēdō* is parenthetical, and, moreover, ironical, and being ironical it reverses the order of the criticisms which Cicero says he will have to fear. Thus "I shall have to fear, I suppose, that all loyal citizens will not say I have acted too late rather than that any one should say that I have acted too cruelly" = "I shall have to fear that all loyal citizens will say that I have acted too late rather than that any one may say I have acted too cruelly." — *erit*, 3d pers. sing. fut. ind. act. of *sum* ; used impersonally, and forming the fut. tense in the pass. periphrastic conjugation, with *verendum*, = it will have to be feared. The tense rule is the regular one, e.g. *est* (*erat*) *verendum* = it is (was) to be feared. — *verendum*, nom. sing. n. of *verendus*, -a, -um, gerundive of the deponent verb *vereor*, -erī, -itus sum, 2 (root *var* = to be wary, cf. Greek root *bp*, *fop* in *bpaw* = I see, *phovpb* = *προ-οψ* = a watcher) ; used impersonally with *erit* in the periphrastic pass. conjugation. The verb in this conjugation may also be used personally, e.g. *hōc faciendum est*. A. & G. 113, d; B. 337, 7, b, 1; G. 251; H. 234, and 466, NOTE. For the uses of the gerundive, refer to the note on *habendi*, Chap. I, l. 8. — *mihi*, dat. sing. of *ego* ; dat. of the agent with *verendum erit*. The agent is regularly in the dat. case after the gerundive, except when the gerundive is that of a verb which governs a dative in the active (and of course used impersonally in the pass.), e.g. *mihi tibi persuādendum est* is not found, because it might = I must persuade you, or you must persuade me ; hence the agent must be expressed in the usual way, e.g. *ā mē tibi* (or *ā tē mihi*) *persuādendum est*. A. & G. 232; B. 189, 1; G. 354, 355; H. 388. The dat. of the agent is also frequent after compound passive tenses, or the perf. part. passive. A. & G. 232, a; B. 189, 2; G. 354; H. 388.

LINE 37. *nē*, conj. *nē nōn* in combination introducing the final clause *nē nōn . . . dīcat* as object of the verb of fearing, *verendum erit*. The verb of the object-clause is always subjunct. ; of the tenses, the pres. subjunct. = pres. and fut. ind., the perf. subjunct. = perf. ind., and the pres. and perf. subjunct. become imperf. and pluperf. subjunct. respectively after a past tense of the verb of fearing. *Nē* is used of what it is feared may happen ; *nō nōn* or *ut* of what it is feared may not happen. *Ut* was more common than *nē nōn* till Cicero, but the latter becomes more frequent thenceforward.

denounce my action for coming too late as that there may be some individual who will call it barbar- ously severe. But,	bonī <i>the good (may say)</i>	sērius <i>too late</i>	ā by	mē me	quam <sup>ss</sup> <i>than (that)</i>
	quisquam <i>any one</i>	crūdēlius <i>too cruelly (it) to have been done</i>	factum <i>(it) to have been done</i>	esse <i>may say.</i>	dīcat. <i>may say.</i>

*Nē nōn* is always used : (1) when the verb of fearing has a negative, e.g. *nōn vereor nē mihi nōn respondeat* = *I do not fear he will not answer me*; (2) when some particular word is negated, e.g. *vereor nē (dum dēfendam mēōs) nōn parcam tuīs*, = *I fear that (while defending my own) I may not spare yours*. *Uī* is rarely found except with *vereor* (though often with *metuō* in early Latin). The subjunct. was originally independent, expressing a wish ; e.g. *vereor, nē veniat* = *I fear; may he not come!* and *vereor, ut veniat* = *I fear; O may he come!* A. & G. 331, f; B. 296, 2, and a; G. 550; H. 498, III, and NOTE 2. — *nōn*, neg. adv., with *nē* after the verb of fearing, erit verendum; *nōn* qualifies the particular word *sērius*. — *potius* (akin to *potis* = *able*), comparative adv.; either strengthens the comparative *sērius*, or *potius quam* = *potius quam nē*. — *hōc*, acc. sing. n. of the demonstr. pron. *hic, haec, hōc*; subj.-acc. of *factum esse* (understood from below) as object of the verb of saying, *dīcant* (agreeing with subj. *omnēs bonī* and understood from *dīcat* below); the construction is the simple acc. and infinitive after a verb of thinking, feeling, perceiving, or saying. *Hōc* refers to the fulfilment of the threat conveyed by *sī interfici iusserō*, l. 35. — *omnēs*, nom. plur. m. of the adj. *omnis*, -e, 3d; agrees with *bonī*, which is substantival.

LINE 38. *bonī*, nom. plur. m. of *bonus*, -a, -um; used substantively, as a political term = *loyal citizens*, i.e. those of the aristocratic party (see note on *bonōrum*, Sect. I, l. 7); subj. of *dīcant* understood from *dīcat* in the comparative clause. So *bonus* = *a good man*; *bona*, the neut. plur., = *goods, property*. — *sērius*, comparative adv., = *too late*; modifies *factum esse*; very emphatic, contrasted with *crūdēlius*. *Sērius* is the comparative degree of the adv. *sērō* (originally, as all adverbs in -o, e.g. *subitō*, the abl. sing. n. of the adj. *sērus*, -a, -um); superl. *sērissimē*. The comparative, apart from its ordinary denotation of a greater degree in a quality, has two uses : (1) expressing a considerable degree, e.g. *tristior* = *rather sad*; (2) expressing an excessive degree, = *too*, e.g. *sērius*, as above. A. & G. 93, a; B. 240, 1; G. 297, 2, and 298; H. 444, 1. — *ā*, prep. with the abl.; gov. the abl. *mē*; written *ā* or *ab* before consonants, *ab* before vowels or *h*. — *mē*, abl. sing. of *ego*; abl. of the agent, gov. by the prep. *ā*. — *quam*, adv., introducing the comparative clause *quisquam . . . dīcat*. After *quam*, in comparative clauses, *ut* is frequently idiomatically omitted or understood, the construction being then similar to that with *prius . . . quam*, etc.; so here *nē* is understood from *nē nōn* above. See note on *quam*, Chap. I, l. 2.

LINE 39. *quisquam*, nom. sing m. of the indef. pron. and adj. *quisquam*, *quaquam*, *quidquam* or *quicquam*; subj. of *dīcat* in the comparative clause; *quisquam* = *any individual at all*; in contrast with *omnēs bonī*. *Quisquam* is generally used in negative sentences, or rhetorical questions equivalent to a negative statement; here *quisquam* is used in much the same way as in l. 46, where see note. — *crūdēlius*, comparative adv.; modifies *factum esse* in the comparative clause, being contrasted with *sērius factum esse* in the first clause. *Crūdēlius* is the compar. degree of the adv. *crūdēliter* (from the adj. *crūdēlis*, 3d, cf. *crūdūs*, probably from root *kru* = *to be cold*, hence *unfeeling*, and not, as some think, from Sanskrit root *krudh* = *to be wrathful*); the comparative is used as in *sērius*, superl. *crūdēllissimē*. A. & G. 92; B. 76, 2, and 77, 1; G. 93; H. 306. — *factum*, acc. sing. n. of *factus*, -a, -um, perf. part. of *fīō*, used as pass. of *faciō*; agrees with the subj.-acc. *hōc*, l. 37, and with the next word *esse* (*factum esse*) = the perf. inf. pass. of *faciō*, in the obj. clause dependent on *dīcat*. The sentence with ellipses supplied

- 40 Vērum ego hōc, quod iam p̄idem factum  
*But I this which already long ago to have been*
- 41 esse oportuit, certā dē causā nōndum  
*done it was necessary, definite from a reason not yet*
- 42 addūcor ut faciam. Tum dēnique  
*am induced that I should do. Then at last* | for myself, I am not  
yet inclined to do  
what ought to have  
been done a long  
time ago, for a defi-  
nite reason. Then,  
and only then, will

would read: *nē nōn potius hōc omnēs bonī sērius ā mē factum esse dicant quam nē quisquam crūdēlius factum esse dicat.* — *esse*, pres. inf. of *sum*; forms the perf. inf. of *fīō*, being combined with *factum*; *factum esse* agrees with the subj.-acc. *hōc*. — *dicat*, 3d pers. sing. pres. subjunct. act. of *dicō*, -ere, *dixī*, *dictum*, 3; agrees by attraction with the subj. *quisquam* in the clause containing the comparison, rather than with the subj. in the earlier clause *omnēs bonī* (with which *dicant* must be understood). Mr. Wilkins well compares Philippians, IV, Chap. 9, *quis illum igitur cōsulem nisi latrōnēs putant*, the verb agreeing with the subj. in the *nisi* clause, and understood with the first subj. *quis*. *Dicat* is subjunct., because it is the verb of the final object clause (with *nē nōn*) dependent on *erit verendum*; the tense is pres., as it refers to the future. A. & G. 286; B. 267, 268; G. 509, ff.; H. 491.

LINE 40. *Vērum*, adversative conj. (see note on *tamen*, Chap. I, l. 18); introducing an oppositional statement. — *ego*, nom. sing. of the 1st personal pron.; subj. of *addūcor*; inserted for emphasis. — *hōc*, acc. sing. n. of *hic*, *haec*, *hōc*; direct obj. of *faciam*; the reference is the same as in *hōc*, l. 37. — *quod*, acc. sing. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *hōc*, and is subj.-acc. of *factum esse* in dependence on *oportuit*; for the usual construction, and especially for the perf. *factum esse*, see note on *interfectum*, II. 20. — *iam*, temporal adv., strengthening *p̄idem*. *Iam p̄idem, iam diū*, etc., are often used + the historic pres. or imperf. to denote the continuation of an action begun in the past. — *p̄idem* (*p̄i* = before + -dem), adv., modifying *factum esse*. — *factum*, acc. sing. n. of *factus*, -a, -um, perf. part. of *fīō* (used as a pass. of *faciō*); agrees with subj.-acc. *quod*, and appears to form the perf. inf. with *esse*. But refer to the quotation from Allen and Greenough, and to other references under *interfectum*, II. 20.

LINE 41. *esse*, pres. inf. of *sum*; forms the perf. inf. pass. of *faciō*, agreeing with *quod* in construction after *oportuit*. — *oportuit*, 3d pers. sing. pres. ind. of the impersonal verb *oportet*, inf. *oportere*, 2; the virtual subj. is the clause *quod iam p̄idem factum esse*. — *certā*, abl. sing. f. of the adj. *certus*, -a, -um (old part. of *cernō*); agrees with *causā*. Cicero gives the reason in general terms in ll. 42-46 and in Chap. XII states that if he killed Catiline at once, the latter's friends would make him out an innocent man sacrificed to the consul's tyranny, and moreover Catiline's accomplices would still remain a constant menace to Rome. — *dē*, prep. with the abl.; gov. *causā*. — *causā*, abl. sing. of *causa*, -ae, f. 1st; obj. of the prep. *dē*. — *nōndum* (*nōn* + *dum*), temporal adv.; may modify either *addūcor* or *faciam*.

LINE 42. *addūcor*, 1st pers. sing. pres. ind. pass. of *addūcō*, -ere, *addūxi*, *adductum*, 3 (*ad* + *dūcō*); the implied subj. is *ego*. — *ut*, conj., introducing the complementary consecutive clause *ut . . . faciam* in dependence on *addūcor*; see *ut*, Chap. I, l. 39. — *faciam*, 1st pers. sing. pres. subjunct. act. of *faciō*, -ere, *fici*, *factum*, 3; the implied subj. is *ego*; *faciam* is a consecutive subjunct., complementary or substantival. A. & G. 319; B. 284; G. 552; H. 500. — *Tum*, temporal adv., modifying *interficiēre* and being the demonstr. antecedent of *cum*. — *dēnique*, adv., of time or order, modifying *interficiēre*; *dēnique* is often made more exact by combination with *nunc* or *tum*, and similar definite adverbial expressions of time.

you be put to death when there can at last be found no one so depraved, so abandoned, so like yourself, as to decline the admission that my | interficiēre, cum iam nēmō tam improbus, 43  
*you will be slain, when at length no one so depraved,*  
 tam perditus, tam tui similis invenīrī 44  
*so abandoned, so to you like to be found*  
 poterit, qui id nōn iūre factum 45  
*will be able, who that (deed) not by right to have been*

---

LINE 43. *interficiēre*, 2d pers. sing. fut. ind. pass. of *interficiō*, -ere, *interfēcī*, *interfectum*, 3; the subj. implied is *tū*, i.e. Catiline; the reading *interficiēre* is that of the best MSS, though some read *interficiam tē*. — **cum**, temporal conj., defining the point of time intended by *tum*. A. & G. 325, and NOTE; B. 288, 1, A; G. 580; H. 521, I. As a temporal conj., *cum* is used with the subjunct. of the imperf. and pluperf. tenses, and the ind. of others. It is also used to introduce: (1) causal clauses = *since, as*, and is followed by the subjunct. mood in every tense; (2) concessive clauses, the mood being always subjunctive. A. & G. 325, 326; B. 286, 2; 288; 309, 3; G. 580–587; H. 515, III; 517, 521. — **iam**, temporal adv., modifying *invenīrī poterit*. — *nēmō* (*ne + homō*), nom. sing. m. and f. 3d (acc. *nēminem*, dat. *nēmini* or *nūlli*, abl. *nūllī*, gen. *nūllius*); subj. of *poterit*. *Nēmō* is an universal negative, and supplies the cases it wants from *nūllus*, -a, -um, as above; observe that *nōn nēmō* = *somebody*, and that *nēmō nōn* = *everybody*. — **tam**, demonstr. adv., modifying *improbus*; its correlative is *quam*. — *improbus*, nom. sing. m. of the adj. *improbus*, -a, -um (*in = not + probus = virtuous*); agrees with *nēmō*, and is predicative with *invenīrī poterit = erit*.

LINE 44. **tam**, adv., modifying *perditus*. — *perditus*, nom. sing. m. of *perditus*, -a, -um, adj. (originally perf. part. pass. of *perdō*, -ere, *perdidi*, *perditum*, 3 = *I lose, destroy*); agrees with *nēmō*, and is predicative like *improbus*. — **tam**, adv.; modifies *similis*. — *tui*, gen. sing. of *tū*; objective gen. with *similis*. *Similis* and *dissimilis* are generally used by Cicero with the gen. of living objects, with the dat. of things. Others say that the gen. expresses a resemblance of nature or constitution (internal), while the dat. expresses an external resemblance. No hard and fast rule can be laid down, but the gen. was most used in early Latin, and in the case of the personal pronouns the gen. is almost invariably found. A. & G. 234, d, 2; B. 204, 3; G. 359, REM. I; H. 391, II, 4. — *similis*, nom. sing. m. of the adj. *similis*, -e, 3d; predicative, agrees with *nēmō*. *Similis* has the superl. *simillimus*, instead of following the rule and having the termination -*issimus*; so also *dissimilis*, *humilis*, *facilis*, *difficilis*, and *gracilis*; all others make the superl. in -*issimus*, e.g. *amabilis*, *amabilius*, *amabilissimus*. — *invenīrī*, pres. inf. pass. of *inveniō*, -ire, *invenī*, *inventum*, 3 (*in + veniō*); objective complementary inf. after *poterit*; this inf. is required to complete the meaning of such verbs as *to be able, to know how, to dare, to learn, etc.* A. & G. 271; B. 326; G. 423; H. 533.

LINE 45. *poterit*, 3d pers. sing. fut. ind. act. of *possū*, *posse*, *potuī*, no supine, irreg. (adj. *potis* = *able + sum*, through *pot + sum*, the *t* of *pot* changing to *s* by assimilation); agrees with the subj. *nēmō* in the temporal clause with *cum*. For mood, see note on *cum*. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *nēmō*, and is subj. of *fateātur* in the rel. clause of result. — **id**, acc. sing. n. of the determinative pron. *is*, *ea*, *id*; subj.-acc. of *factum esse* in the acc. and inf. object clause dependent on the notion of *thinking* or *saying* implied in *fateātur*; *id* = *hōc* in ll. 37 and 40, i.e. the execution of Catiline. — *nōn*, negative adv.; modifies *fateātur*. When *qui* is characteristic and introduces a result clause, *nōn* is frequently combined = *quīn*; but this *quīn* must be distinguished from *quīn* (= *quī*, abl. of rel. pron. + *ne*) used after verbs of *hindering* or *doubting*. — *iūre*, adverbial abl. of *iūs*, *iūris*, n. 3d; modifies *factum esse*. *Iūre* (and sometimes *inūriā*) resembles *forte* in being practically an

46 esse	fateātur.	Quam	diū	quisquam	action was justly
done	may confess.	<i>As</i>	long (as)	any one	taken. As long as
47 erit	qui	tē	dēfendere	audeat,	there is one man who
there will be	who	you	to defend	may dare,	dares to defend you,
48 vīvēs,	sed	vīvēs	ita,	ut	you will live; but you
you will live, but	you will live	so,	as you are living,		will live as you are
					living now, beset by

adverb ; the usual rule is that the abl. can only express manner with *cum*, but may omit *cum* if there is an adj. qualifying the ablative. — *factum*, acc. sing. n. of *factus*, -a, -um, perf. part. of *fiō*; agrees with *id*; *factum + esse* = the perf. inf. of *fiō*.

LINE 46. *esse*, pres. inf. of *sum*; *factum esse* agrees with the subj.-acc. *id*, in the simple acc. and inf. construction after *fateātur*. — *fateātur*, 3d pers. sing. pres. subjunct. of the deponent verb *fator*, -ēri, *fassus sum*, 2 (from root *bha* = to make known, declare; cf. *fārī* = to speak, facies, *fāma*, *φημι* = I say, etc.); agrees with the subj. *qui*; *fateātur* is a consecutive subjunct. with *qui* = *ut*, in the result clause *qui nōn fateātur*. *Qui* may be used = *ut* consecutive, when the main clause is interrogative or negative. A. & G. 319, 2, and *ff*; B. 284, 2; G. 552, 1; H. 500, 1. — *Quam*, adv. ; + *diū*, *quam diū* (*quāndiū*) is a temporal conj., and may be used: (1) interrogatively, as in Chap. I, l. 2 ; (2) as a conj. of contemporaneous action = as long as, denoting complete co-extension of action ; it is used so in this passage. The particles used in clauses of contemporaneous action are *dum*, *dōnec*, *quoad*, and *quāndiū*, taking the ind. mood of all tenses. *Quāndiū* was first used in this way by Cicero. — *diū* temporal adv. (akin to *dīs*) ; *diū + quam* = *quam diū*, the temporal conjunction. — *quisquam*, nom. sing. m. of the indef. pron. *quisquam*, *quaequam*, *quicquam* (*quidquam*) ; subj. of *erit*. *Quisquam* is most often used in negative sentences or interrogative sentences which imply a negation ; but it is here used in an affirmative sentence, and denotes the barest minimum any one at all (i.e. the nearest approach to the negative, implying that there are none or only a very few).

LINE 47. *erit*, 3d pers. sing. fut. ind. of *sum*; agrees with the subj. *quisquam*. Observe the tense and mood ; the future, because Cicero is considering a state of things that may come to pass (as long as there is any one is an instance of English carelessness) ; the ind., because the action of *erit* is contemporaneous in extent with that of *vīvēs* (see *quam* above), i.e. Cicero implies that, so soon as people (if there are any who now believe Catiline innocent) cease to question the consul's justice in ordering Catiline's execution, Catiline's life will terminate. — *qui*, nom. sing. m. of the rel. pron. ; subj. of *audeat* ; *qui* is here characteristic, i.e. denotes a tendency = of a sort to, and is therefore followed by the subjunct. mood *audeat*. The antecedent of *qui* may be (1) definite, e.g. *idōneus*, *dignus*, *hōlis*, *sōlus*, *tam*, etc., or (2) as here, indefinite, e.g. *multi* (*quidam*, *nōnnūlli*) *sunt qui*, etc., or (3) without a stated antecedent, e.g. *est qui*, *sunt qui*. A. & G. 320; B. 283; G. 631, 2; H. 503, I. — *tē*, acc. sing. of *tū* ; direct obj. of *dēfendere*. — *dēfendere*, pres. inf. act. of *aēfendō*, -ere, *dēfendi*, *aēfensum*, 3 (*dē* + obsolete *fendō*) ; prolativ. inf. with *audeat*. — *audeat*, 3d pers. sing. pres. subjunct. of the semi-deponent verb *audeō*, -ēre, *ausus sum*, 2 (akin to *audiō* and *avidus*) ; agrees with the subj. *qui* ; the potential subjunct. with *qui* expresses tendency. Semi-deponents form the present-stem tenses regularly in the active ; but, as they have no perf. act. stem, the perf. stem tenses are passive in form, as in deponents ; the meaning is active. A. & G. 136; B. 114, 1; G. 167, 1; H. 268, 3, and 465, 2, NOTE 2.

LINE 48. *vīvēs*, 2d pers. sing. fut. ind. act. of *vīvō*, -ere, *vīxi*, *victum*, 3 ; the implied subj. is *tū*, i.e. Catiline. — *sed*, adversative conj. ; joins the sentence of *vīvēs* above with that of *vīvēs* below. — *vīvēs* (parsed as above). — *ita* (from pronominal root *i*), adv.

my watchmen, many and faithful, that you may find it impossible to take any move against the state. And further, the eyes and ears of many, though you see it not, will hold you in multis meis et firmis praesidiis obcessus, <sup>49</sup>  
*many my and secure by guards invested,*  
 nē commovēre tē contrā rem pūblicam <sup>50</sup>  
*lest to set in motion yourself against the commonwealth*  
 possis. Multōrum tē etiam oculi <sup>51</sup>  
*you may be able. Of many men you also the eyes*  
 et aurēs nōn sentientem, sicut adhuc <sup>52</sup>  
*and the ears not perceiving (it), just as up to now*

of manner or degree; *ita ut vivis* is an adverbial enlargement of the pred. *vivēs* immediately preceding. *Ita* (so *sic* and *item*) are demonstr., and often have a correlative *ut = so . . . as.* — *ut*, adv. of manner; correlative of *ita*; *ut vivis* defines *ita*, and is itself further explained by *multis . . . possis*. — *vivis*, 2d pers. sing. pres. ind. act. of *vivō* (see *vivēs*); the personal ending implies that the subj. is *tū*.

LINE 49. *multis*, abl. plur. n. of the adj. *multus*, *-a*, *-um*; agrees with *praesidiis*. — *meis*, abl. plur. n. of the poss. pronominal adj. *meus*, *-a*, *-um*; agrees with *praesidiis*; *meis* is emphatic, and = *multis et firmis praesidiis quae ego parāvi*. — *et*, cop. conj., connecting *multis* and *firmis*; when *multus* is one of two adjectives qualifying the same noun, it is regularly connected with the other by a cop. conjunction. — *firmis*, abl. plur. n. of the adj. *firmus*, *-a*, *-um* (from root *dhar* = to support); agrees with *praesidiis*. — *praesidiis*, abl. plur. of *praesidium*, *-i*, n. 2d; abl. of the means, with *obcessus*. — *obcessus*, nom. sing. m. of *obcessus*, *-a*, *-um*, perf. part. pass. of *obsideō*, *-ere*, *obseđi*, *obseđum*, 2 (*ob + sedeō* = I sit in the way of, esp. metaphorically of one investing a town); agrees with and extends the subj. *tū* (implied in *vivis*). There is another reading *oppressus* = crushed, being the perf. part. pass. of *opprimō*, *-ere*, *oppressi*, *oppressum*, 3 (*ob + premō*), but *obcessus* is generally preferred. The allusion is to the precautions taken by Cicero in Rome, and in the colonies and municipalities.

LINE 50. *nē*, final conj. = *lest, in order that . . . not*, expressing purpose with the subjunct. *possis*. A. & G. 317; B. 282; G. 545; H. 497. — *commovēre*, pres. inf. act. of *commoveō*, *-ere*, *commovī*, *commotūm*, 2 (*cum + moveō*); proative inf., completing the predication of *possis*. — *tē*, acc. sing. of the 2d personal pron. *tū*; direct obj. of *commovēre*; *tē* is reflexive, as the subj. of *commovēre possis* is *tū* (Catiline). — *contrā*, prep. with the acc.; gov. *rem pūblicam*. — *rem*, acc. sing. of *rēs*, *reī*, f. 5th; obj. of the prep. *contrā*. — *pūblicam*, acc. sing. f. of the adj. *pūblicus*, *-a*, *-um*; agrees with *rem*.

LINE 51. *possis*, 2d pers. sing. pres. subjunct. of *possum*, *posse*, *potui*, no supine, irreg. (*potis + sum*); the implied subj. is *tū*; the subjunct. is final. — *multōrum*, gen. plur. m. of the adj. *multus*, *-a*, *-um*; *multōrum* is substantival = of many men, and is a poss. gen. limiting *oculi* and *aurēs*. Observe the position of *multōrum* in the sentence and in regard to the nouns it modifies; it is very emphatic. — *tē*, acc. sing. of *tū*; direct obj. of *speculābuntur*; *tē* is made emphatic by being placed out of the object's usual place between the subj. and the verb, and set in juxtaposition with *multōrum*. — *etiam*, adv. or cop. conj.; connects the sentence with the preceding one, and strengthens the new idea; see note on *etiam*, Chap. I, l. 2. — *oculī*, nom. plur. of *oculus*, *-i*, m. 2d (root *ak* = to see); subj. of *speculābuntur*. Observe that *oculī* and *aurēs* are here personified, one of the kinds of freedom with which Cicero embellishes Latin prose, but which are avoided by the stricter Latin writers.

LINE 52. *et*, cop. conj., joining *oculī* and *aurēs*. — *aurēs*, nom. plur. of *auris*, *-is*, f. 3d (= *aus-is*, from Latin root *aus* = the Ind.-Eur. root *av* = to hear + *s*; cf. Greek *oūs* = ear); joined by *et* to *oculī*; a subj. of *speculābuntur*. — *nōn*, negative adv.; modifies *sentientem*. — *sentientem*, acc. sing. m. of *sentiens*, *-entis*, pres. part. act. of *sentio*,

53 fēcērunt, speculābuntur atque custōdient. | watch and bond, as  
they have done, will watch and will guard. | they have done  
hitherto.

1	III. Etenim quid est, Catilina, quod iam	III. For indeed, Catiline, what is there now that you can look for further, seeing that neither can night hide your
2	amplius exspectēs, sī neque nox	
	further you may await, if neither night	

*-ire, sensi, sensum, 4*; agrees with and enlarges *tū*, the obj. of *speculābuntur*. — *sicut* (often *sicut*; *sic + ut* or *ut*), adv., introducing the clause *adhuc fēcērunt* as an adverbial (manner) modification of the main clause. — *adhuc* (*ad + huc*), adv. of time, modifying *fēcērunt*.

LINE 53. *fēcērunt*, 3d pers. plur. perf. ind. act. of *faciō, -ere, fēci, factum*, 3; the implied subj. is a pron. referring to *oculi et aurēs*. It is noteworthy that the use of *fēcērunt* in this passage resembles that of the English auxiliary *did*, i.e. *as they have done up to the present*. — *speculābuntur*, 3d pers. plur. fut. ind. of the deponent verb *speculor, -āri, -ātus sum*, I (from *specula = a watch-tower*; root *spak = to spy*); agrees with the subj. *oculi et aurēs*. — *atque*, cop. conj., joining *speculābuntur* and *custōdient*. — *custōdient*, 3d pers. plur. fut. ind. act. of *custōdiō, -ire, -iōt, -itum, 4* (from *custōdī = a guardian*); joined by *atque* to *speculābuntur*; agrees with subj. *oculi et aurēs*.

LINE 1. *Etenim*, causal conj.; *et* intensive + *enim*; see note on *enim*, Chap. II, l. 17. *Etenim quid est* and the following are explanatory of *vivēs ita ut vivis* ff. l. 48 of Chap. II. — *quid*, nom. sing. n. of the interrog. pron. *quis, quae, quid*; subj. of *est*; the question is rhetorical, and = a negative statement *nihil est quod expectēs*, etc. — *est*, 3d pers. sing. pres. ind. of *sum*; agrees with the subj. *quid*. — *Catilina*, voc. sing. of *Catilina, -ae, m.* 1st; the case of address. — *quod*, acc. sing. n. of the rel. pron. *qui, quae, quod*; direct obj. of *expectēs*; *quod* is characteristic (hence the consecutive subjunct. *expectēs*) with an indef. antecedent *quid*, with which it agrees in number and gender. A. & G. 320; B. 283; G. 631, 2; H. 503, I. — *iam*, temporal adv.; modifies the pred. *expectēs*.

LINE 2. *amplius*, comparative adv.; modifies the pred. *expectēs*. The adv. *amplē = abundantly, magnificently*; compar. *amplius = further, besides*; superl. *amplissimē = most abundantly*. — *expectēs*, 2d pers. sing. pres. subjunct. act. of *expectō, -āre, -āvī, -ātum, 1* (*ex + spectō, = lit. I look out for*); the ending implies *tū* as subject; *expectēs* is a subjunct. of result with *quod*. — *sī*, conditional particle, introducing the condition *sī . . . potest*. The force of *sī* is here almost causal, for *if night cannot hide your meetings* practically = *as night cannot*, etc. — *neque (ne + que)*, cop. coöordinating conj., used correlative with *neque* below, *neque . . . neque = neither . . . nor* (corresponding to affirmative *et . . . et = both . . . and*). The following combinations are found: (1) *neque . . . neque*, (2) *nec* (abbreviation of *neque*) . . . *nec*, (3) *neque . . . nec*, (4) *nec . . . neque* (rare). Of mixed negative and positive combinations, note the following: (a) *neque . . . et*, common in Cicero and thenceforward; (b) *et . . . neque*, common in Cicero, but not in later writers; (c) *neque . . . que*, rare; (d) *neque . . . atque (ac)*, rare, starts with Tacitus. A. & G. 155, a; B. 341, 3; G. 480, NOTE 3; H. 554, 1, 5. — *nox*, gen. *noctis*, f. 3d (cf. Greek *νύξ*); nom. sing., subj. of *obscurāre (potest)*. The allusion is to the meeting that was held at the house of Laeca, when Cicero's murder was planned, and when all the arrangements prior to open revolution were discussed and agreed upon.

impious meetings with its cloak of dark- ness nor yet a pri- vate dwelling shut in within its walls your treason's utterance, —seeing that every-	tenebris      obscūrāre      coetūs      nefāriōs 3 <i>with its darkness      to hide      your meetings      nefarious</i> neque      privāta domus      parietibus continēre 4 <i>nor      private      a house      with its walls      to enclose</i> vōcēs      coniūratiōnis      tuae      potest?      sī 5 <i>the voices      of conspiracy      your      is able?      if</i>
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LINE 3. **tenebris**, abl. plur. of the plur. noun *tenebrae*, -ārum, f. 1st; abl. of the means, with *obscūrāre*. — **obscūrāre**, pres. inf. act. of *obscūrō*, -āre, -āvī, -ātum, 1 (through the adj. *obscūrus*, from root *sku* = *to cover*; cf. *scūtum* = *a shield*, and *σκύτος* = *skin*; *ska*, a kindred root = *to cover*, hence *σκύτα* = *shadow*, and *casa* = *a cottage*); objective complementary inf., + *potest*. Cicero's knowledge of Laeca's meeting was derived from Fulvia (see Introduction). — **coetūs**, acc. plur. of *coetus*, -ūs, m. 4th (from *co* = *con* + *eō*); direct obj. of *obscūrāre*. Another reading is *coēptūs* = *undertakings*; but *coēptūs*, -ūs, m. 4th, is a comparatively rare word, and less applicable here, where the reference is obviously to the night-meeting (*nox*) in Laeca's house. — **nefāriōs**, acc. plur. m. of the adj. *nefarius*, -a, -um (*ne* = *not* + *fārius* from *fas* = *not right* by divine law, hence *exorable*; *fas* is akin to *fāri*, *fānum*, etc.); agrees with *coetūs*.

LINE 4. **neque**, cop. conj., connecting the coordinate sentences *nox obscūrāre* (*potest*) and *domus continēre potest*. — **privāta**, nom. sing. f. of the adj. *privatus*, -a, -um (perf. part. pass. of *privō*, -āre, -āvī, -ātum, 1); agrees attributively with *domus*. — **domus**, gen. *domiū*, f. 4th (root *dam* = *to build*; cf. Greek *δῆμος*); nom. sing., subj. of *continēre potest*. *Domus* is declined completely in the 4th declension, though the abl. *domi* is scarce: the following 2d decl. cases are found (1) gen. sing. *domi* (rare), (2) dat. and abl. *domō*, (3) acc. plur. *domōs*, (4) gen. plur. *domōrum*, (5) old locative case, *domi* = *at home*, cf. *rūri* = *in the country*. The acc. and abl. are often used without prepositions, *domum* = *home*, denoting the limit, *domō* = *from home*, denoting *place whence*, in each case with verbs of motion. Note that *domus* is an exception to the rule of masculine gender in the 4th declension. — **parietibus**, abl. plur. of *pariēs*, *parietis*, m. 3d; abl. of the means, with *continēre*. *Pariēs* usually = *a party-wall*, as opposed to *mūrus* = *wall* in general, and often *city-wall*, though *moenia* is the proper word for the latter. — **continēre**, pres. inf. act. of *contineō*, -ēre, -ū, *contentum*, 2 (*con* + *teneō*); complementary inf. with *potest*.

LINE 5. **vōcēs**, acc. plur. of *vōx*, *vōcis*, f. 3d (root *vak* = *to sound, speak, call*; cf. *vocō* and Greek *ἐπων*, *a word*, = *έπρος*); direct obj. of *continēre*. A few read *vōcem* here, considering that *coniūratiōnis* should be personified, = *conspiracy's voice*; they contend that *vōcēs* would spoil the effect of the personification. — **coniūratiōnis**, gen. sing. of *coniūratiō*, f. 3d (*coniūrō*); poss. gen., limiting *vōcēs*. *Coniūratiōnis* is to be considered: (1) personified, = *Conspiracy's utterances*, or better (2) as concrete = *a band of conspirators* = *coniūrātōrum*; *servitium* = *servī* is common, and *latrōcinium* = *latrōnēs*; Prof. Wilkins adduces *advocatiō* used in concrete sense, and also *salūtatiō*, quoting from one of Cicero's letters, *ubi salūtatiō dēfluxit* (= *ubi salūtātōrēs dēfluxerunt*) *litteris mē involvō*, = *when my morning-callers have disappeared, I envelop myself with correspondence*. — **tuae**, gen. sing. of the poss. adj. *tūus*, -a, -um; agrees with *coniūratiōnis*. — **potest**, 3d pers. sing. pres. ind. act. of *possūm*, *posse*, *potui*, no supine, irreg. (*potis* + *sum*); agrees with the subj. *domus*; *potest* is understood with the subj. *nox* in the preceding sentence, as is the general rule when two coordinate sentences have the same verb. — **sī**, conditional conj., introducing *illūstrantur* in a semi-causal way, in dependence on the main clause *etenim . . . expectēs*, ll. 1 and 2; the construction is similar to that of *sī neque nox*, etc., l. 2.

6 illūstrantur, sī ērumpunt omnia? Mūtā iam  
are made clear, if break out all things? Change now  
7 istam mentem, mihi crēde: oblīviscere  
that of yours purpose, to me trust: become forgetful  
8 caedis atque incendiōrum. Tenēris  
of slaughter and of burnings. You are held  
9 undique; lūce sunt clāriōra nōbīs  
on every side; than daylight are clearer to us

thing is made manifest and bursts out into sight? Take my advice, change your purposes at once: think no longer of massacre and incendiaryism. You are hemmed in on every side; all your schemes are clearer

LINE 6. *illūstrantur*, 3d pers. plur. pres. ind. pass. of *illūstrō*, -āre, -āvī, -ātum, I (*in*, intensive, + *lustrō* = *I light up*; root *luk* = *to light, shine*, cf. *luc-eō*, *lūna* (= *luc-na*), *lūmen* (= *luc-men*), and Greek *λύχνος* = *a lamp*); agrees with the subj. *omnia* understood from the next clause which is practically coördinate. Observe that *illūstrantur* is opposed to *oblīscitare* above, and that *ērumpunt* similarly opposes *contīnēre*. — *sī*, conditional conj., repeated by *anaphora*; *illūstrantur* and *ērumpunt* are practically coördinate, but the repetition of *sī* is much more effectual than copulation by *et*. A. & G. 344, f; B. 350, II, b; G. 636, NOTE 4; H. 636, III, 3. — *ērumpunt*, 3d pers. plur. pres. ind. act. of *ērumpō*, -ere, *ērūpi*, *ērumpum*, 3 (*ē* = *ex*, + *rumpō*; root *rup*, Greek *λύω*, = *to break, trouble*, cf. Greek *λύπη* = *pain*); agrees with the subj. *omnia*. — *omnia*, nom. plur. n., used substantively, of the adj. *omnis*, -e, 3d; subj. of *ērumpunt*, and understood as subj. of *illūstrantur*; cf. *boni* = *good men*, and *multa* = *many things*, and consult A. & G. 188, 189; B. 236-238; G. 204, NOTES 1-4; H. 441. — *Mūtā*, 2d pers. sing. pres. imperative act. of *mūto*, -āre, -āvī, -ātum, I (a frequentative form, = *moveō*: root *mav* = *to push out of place*, cf. *moveō*, *mōmentum*, and Greek *ἀ-μετβ-ω* = *I change*); the implied subj. is *tū*. — *iam*, temporal adv., modifying *mūtā*; *iam* is emphatic, *change now*, i.e. even at the eleventh hour.

LINE 7. *istam*, acc. sing. f. of the demonstr. pron. *iste*, *ista*, *istud*; agrees with *mentem*; see note on *iste*, Chap. I, I, 3. — *mentem*, acc. sing. of *mēns*, *mentis*, f. 3d (root *ma* or *man*, = (a) *to strive*, (b) *to be excited, to think, to be wrathful*, (c) *to remain*, i.e. like one thinking deeply, (d) *to remember*); direct obj. of *mūtā*. — *mihi*, dat. sing. of *ego*; indirect obj. of *crēde*. A. & G. 227; B. 187, II; G. 346; H. 384, I, and 385, I, II. — *crēde*, 2d pers. sing. pres. imperative act. of *crēdō*, -ere, *crēdūti*, *crēdūtum*, 3 (Sanskrit *crat* = *trust*, + root *dha* = *to place*); the implied subj. is *tū*, i.e. Catiline. *Mihi crēde* = *believe me*, i.e. that it is better for you to repent now (*iam*), *take my advice*. This phrase is very common in Cicero, but the same inverted (*crēde mihi*) occurs only four times in his writings. — *oblīviscere*, 2d pers. sing. pres. imperative of the deponent verb *oblīvisor*, -i, *oblītus sum*, 3 (*ob* + *livēō* = *I am dark-hued*, hence of a mind darkened; others derive from *ob* + Sanskrit root *li* = *to make to melt*); agrees with the implied subj. *tū*. Distinguish *oblīviscere* (parsed above) from *oblīscitare* = 2d pers. sing. fut. ind., and part. *oblītus* from *oblītus* = *smeared* (*oblīnō*).

LINE 8. *caedis*, gen. sing. of *caedi-s*, f. 3d; obj. of *oblīviscere*. Verbs of *remembering* and *forgetting* take the gen. of the object when it is a person, the gen. or the acc. of the object when it is a thing. A. & G. 219; B. 206; G. 376; H. 406, II, and 407. — *atque*, cop. conj., joining *caedis* and *incendiōrum*; adds something important, viz. destruction of property, to destruction of life. — *incendiōrum*, gen. plur. of *incendium*, -i, n. 2d (from *incendō* = *I set on fire*); joined by *atque* to *caedis*; obj. of *oblīviscere*. — *Tenēris*, 2d pers. sing. pres. ind. pass. of *teneō*, -ere, -ui, *tentum*, 2; the implied subj. is *tū*.

LINE 9. *undique* (*unde* + *que*), adv. of place; modifies *tenēris*. — *lūce*, abl. sing. of *lux*, *lūcis*, f. 3d; abl. of comparison, with the compar. adj. *clāriōra*. Comparison may

than daylight to us, | tua cōnsilia omnia, quae iam mēcum 10  
 and these you may your plans all, which now with me  
 review with me now. licet recōgnoscas. Meministīne mē 11  
 Do you remember it is permitted you may review, Do you remember me

be expressed (1) by the compar. degree and *quam*, the noun compared being in the same case as that with which it is compared, or (2) *quam* may be omitted, and the abl. of the noun in the comparative clause used instead. A. & G. 247, and footnote; B. 217; G. 296; H. 417. The abl. of comparison is especially common after a negative. Synonyms: (1) *lūmen* (= *luc-men*, from root *luc* = *to shine*) is strictly a *light-giving body*; (2) *lūx* = *the light* which emanates from a *lūmen*, hence often *daylight*. — *sunt*, 3d pers. plur. pres. ind. of *sum*; agrees with the subj. *cōnsilia*. — *clāriōra*, nom. plur. n. of the adj. *clārīor*, -*iüs* (compar. of *clārus*, -*a*, -*um* = strictly well audible, hence *clear*, *brilliant*, from root *klu* = *to hear*, cf. Greek *κλύω* = *I hear*, and Latin *cluō* = *I hear myself called*, *glōria*, *laus* (= *claus*), in the pred. with *sunt*; agrees with the subj. *cōnsilia*. — *nōbis*, dat. plur. of the 1st personal pron. *ego* (plur. *nōs*); dat. of the indirect obj. with *clāriōra sunt*.

LINE 10. *tua*, nom. plur. n. of the poss. adj. *tūus*, -*a*, -*um*; agrees with *cōnsilia*; observe the contrast heightened by the juxtaposition of *nōbis* and *tua*. — *cōnsilia*, nom. plur. of *cōsiliūm*, -*i*, n. 2d; subj. of *clāriōra sunt*. — *omnia*, nom. plur. n. of the adj. *omnīs*, -*e*, 3d decl.; agrees with *cōnsilia*. — *quae*, acc. plur. n. of the rel. pron. *qui*, *quod*; direct obj. of *recōgnoscās*; agrees with the antecedent *cōnsilia*. — *iam*, adv.; modifies *recōgnoscās*. — *mēcum* (*mē* + *cum*), *mē* is the abl. sing. of *ego*; obj. of *cum*. *Cum* is the prep., governing the abl. case *mē*. *Cum* is usually enclitic ( appended to the word it governs) when the object is a personal, relative, or reflexive pronoun; it is always enclitic with a personal pron., but not always with the rel. pronoun. A. & G. 99, e, and 104, e; B. 142, 4; G. 413, REM. 1; H. 184, 6, and 187, 2.

LINE 11. *licet*, 3d pers. sing. pres. ind. act. of the impersonal verb *licet*, *licēre*, *licuit* or *licitūm est*, 2 (root *rik* = *lic* = *to leave free*, cf. Greek *λεῖν* = *I leave*; and Latin *linquō*, supine *lic-tum*, *licēō* = *I am for sale*, etc.); *quae recōgnoscās* may be regarded as the ultimate subj., but in origin at least *licet* is absolutely independent. — *recōgnoscās*, 2d pers. sing. pres. subjunct. act. of *recōgnoscō*, -*ere*, *recōgnōvī*, *recōgnitūm*, 3 (*re* = *again* + *cōgnōscō*, *cōgnōscō* being a compound of *con* + *nōscō*, from root *gna* = *to know*, cf. *γνῶμην* = *opinion*, *gnārūs* = *knowing*); agrees with the implied subj. *tū*. The subjunctive is independent of *licet*, at least in origin (though in course of time the combination became common, and *ut* was even introduced with the subjunct.), and is a hortatory or jussive subjunctive, e.g. *you may review* (or as a command, *review*); *it is allowed*. Thus it is incorrect to say that *ut* has been omitted here, in spite of the tendency of two such independent clauses to combine. Observe that this subjunct. is jussive, a development of the simple subjunct. of desire (*volitive*). When, however, *licet* is used in concessive clauses = *although*, the subjunct. is not *volitive*, but *potential*. A. & G. 331, i, and f, REM.; B. 295, 6 and 8; G. 607 (esp. the first example given); H. 515, III, and footnote 2. — *Meministīne* (*meminī* + *ne*), *meministi* is 2d pers. sing. perf. ind. of the defective verb *meminī*, *meminisse*, no pres. or supine; the subj. is *tū* implied in the personal ending. *Memini* is a perfect form, but has the meaning of the present = *I remember*, cf. *odi* = *I hate*; the perfect-stem tenses are regular, e.g. *meminerō*, *memineram*, etc.; the imperative has *mementō*, *mementōte*. A. & G. 143, c; B. 133; G. 175, 5, b; H. 297, I. *Ne* is the enclitic interrogative particle, used in questions simply asking for information; *nōnne* expects an affirmative reply, *num* a negative. Sometimes *ne* has the force of *nōnne*, especially when added to the verb; see *sēsistīne*, l. 36. — *mē*, acc. sing. of *ego*; subj.-acc. of *dīcere* in indirect discourse after *meministī*.

12 ante diem XII Kalendās Novembrēs dīcere	how I said in the
before the day twelfth the Kalends of November	to say
18 in senātū, fore in armis certō	Senate on the twenty-
in the senate (that) would be in arms fixed	first day of October that on an appointed

LINE 12. *ante*, prep. with the acc. ; apparently gov. *diem*, but the use of *ante* in dates is phraseological, and *ante diem XII* (= *duodecimum*) *Kalendās Novembrēs* = *diē* (abl. of time *when*) *duodecimō ante Kalendās Novembrēs*. Such phrases are frequently abbreviated, as A. D. XII, *Kal. Nov.*; and may even be governed by another prep., e.g. *in* or *ex*, as *differre rem in a. d. XII, Kal. Nov.* For this phrase, consult A. & G. 259, *e*; B. 371, esp. 4-7; G. APPENDIX, p. 491; H. 642, esp. III. On the Roman Calendar and system of dating, see A. & G. 376; B. 371, 372; G. pp. 491, 492; H. 641-645. — *diēm*, acc. sing. of *dīes*, *dīēt*, m. 5th; phraseological acc., apparent obj. of *ante*; the phrase probably arose from a transposition of *ante*, for the change from *ante diē duodecimō*, etc., to *ante diēm duodecimum* (and the like) is readily understood. — *duodecimum* (in Roman figures xii), acc. sing. of the ordinal numeral *duodecimus*, -*a*, -*um*, the adjectival form of the cardinal *duodecim* (*duo + decem*) ; agrees with *diem*. The Romans reckoned inclusively in dating ; thus this date is the 12th day from and including the first day of November = Oct. 21st. — *Kalendās*, acc. of the plur. noun *Kalendae*, -ārum, f. 1st (abbreviated *Kal.*; from the root *kal* = *to call*, cf. *calō*, *clā-mō*, *classis*, *kal-ēw*) ; the real obj. of *ante*. The Kalends = the 1st day of a month, on which the priests proclaimed the order of the days, festivals, etc. ; it was also a day on which debts were commonly called in (also on the Ides and Nones), hence *Kalendārium* or *Calendārium* = the interest-book of a money-lender ; hence our word *Calendar*. The two other days up to which the Romans reckoned dates are the *Idūs* (-*sum*, f. 4th plur.), and the *Nōnae* (-ārum), f. 1st, from *nōnus* = 9th, which fell respectively on the 13th and 5th of the month, except in March, May, July, and October, when they fell on the 15th and 7th respectively. — *Novembrēs*, acc. plur. of the adj. *November*, -*bris*, -*bre*, 3d (like *ācer* ; from *novem* = 9, because November is the 9th month, reckoning March as the first of the year, as the early Romans did) ; agrees with *Kalendās* ; the names of all the months were originally adjectives, *mensis* being expressed or understood. — *dīcere*, pres. inf. act. of *dīcō*, -*ere*, *dīxī*, *dīctum*, 3 ; agrees with the subj.-acc. *mē* in object-dependence on *mēministī*. The present inf., instead of the usual perf., is often found with *mēminī*, and denotes a recollection which is both *personal*, and *very vivid*; if the recollection be regarded as something over and done with, even if personal, the perf. inf. is used.

LINE 13. *in*, prep. ; gov. the abl. *senātū*. — *senātū*, abl. sing. of *senātus*, -*ūs*, m. 4th ; obj. of the prep. *in*; *senātū* again = a meeting of the Senate. On Oct. 21st Cicero summoned the Senate, and reported the existence of a conspiracy, and called on Catiline to defend himself ; Catiline boldly likened the Senate to a weak body with a weak head, and the people to a strong body without a head at all, but added that he would be its head, thus associating himself with the popular leaders, e.g. Caesar, Crassus ; see the Introduction. — *fore*, fut. inf. of *sum* ; agrees with the subj.-acc. *Mānlium*, in indirect discourse after the leading verb of saying *dīcere*. *Fore* is a form lacking inflections, instead of the periphrastic *futūrum esse*. The order is : *mē aīcere in senātū C. Mānlium, audāciae tuae satellitem atque administrum, fore in armis certō diē*, etc. — *in*, prep. ; gov. the abl. *armis* ; *in armis* = *under arms*, is a phrase, as it is in English ; *in armis* is predicative with *fore*. — *armis*, abl. of the plur. noun *arma*, -ōrum, n. 2d (root *or* = *to fit* (something) closely to oneself) ; obj. of the prep. *in*. *Arma* = all kinds of warlike accoutrements, offensive and defensive. — *certō*, abl. sing. m. of the adj. *certus*, -*a*, -*um* (old part. of *cerño*) ; agrees with *diē*. *Certus* = *certain*, *fixed, sure* ; distinguish *certain* here from *certain* indef. (*quidam*).

day, to wit, the | diē, qui diēs [ futūrus esset ] ante 14  
 twenty-seventh day | on a day, which day would be before  
 of October, Gaius | diem VI Kalendās Novembrēs, C. 15  
 Manlius, your crea- | the day sixth the Kalends of November, Gaius  
 ture and accomplice | Manlium, audāciae satellitem atque 16  
 in insolence, would | Manlius, of your boldness the attendant and

LINE 14. *diē*, abl. sing. of *diēs*, *diei*, m. 5th; abl. of time *when*; extending the pred. *fore in armis* of the indirect discourse. A. & G. 256; B. 230; G. 393; H. 429. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with its antecedent *diē*, which is repeated as subj.-nom. *diēs* in the rel. clause; see note on *quō*, Chap. II, l. 19. — *diēs*, nom. sing.; subj. of *futūrus esset* in the rel. clause. — *futūrus esset*, 3d pers. sing. imperf. subjunct. of the active periphrastic fut. conjugation of *sum*, *esse*, *fui*; agrees with the subj. *qui diēs*; the imperf. subjunct. is used instead of the pres. *futūrus sit*, because *dicere* with *meministī* is in the place of *dixisse*, i.e. the leading verb is strictly = to the inf. of the perf. indef. (historic), and requires historic sequence in subordinate clauses; the mood is subjunct. instead of ind., because the rel. clause is subordinate to *dicere*, and is part of the indirect discourse, representing what Cicero said in the Senate. Turned into *Oratō Recta*, Cicero's words were: *C. Mānlius (+ appositives) erit in armis certō diē, qui diēs erit ante diem*, etc. On the active periphrastic conjunction, consult A. & G. 129; B. 115; G. 129, and 247; H. 233, and 466, NOTE. For subjunct. mood, A. & G. 336, 2; B. 314, 1; G. 650; H. 524. — *ante*, prep. + acc.; apparently gov. *diem*, but really *Kalendās* below; see *ante*, l. 12 above, for this phrase. This passage shows how the whole phrase is considered as one single notion, *ante diem . . . Novembrēs* being the complement of *futūrus esset* in the pred.; cf. the governing of the whole phrase by a prep., e.g. *ex*, *in*, etc. Reconstructed according to probable origin, the passage would read: *qui diēs futūrus esset diēs sextus ante Kalendās Novembrēs*.

LINE 15. *diem*, acc. sing. of *diēs*, *diei*, m. 5th; phraseological acc. with *ante*. — *sextum* (in figures = vi), acc. sing. m. of the ordinal numeral *sextus*, *-a*, *-um* (cardinal *six*); agrees with *diem*. The 6th day (inclusive) before the 1st of November, = Oct. 27th; but the MSS. vary between VI and IX, so the date may be *ante diem nōnum* = Oct. 24th. — *Kalendās*, acc. of *Kalendae*, *-ārum*, f. 1st; real obj. of *ante*; see *Kalendās*, l. 12 above. — *Novembrēs*, acc. plur. f. of the adj. *November*, *-bris*, *-bre*, 3d; agrees with *Kalendās*. This and other months are often abbreviated, e.g. *Kal. Nov.*, *Kal. Dec.*, *Kal. Mart.*, etc. — *Gāium* (= C.), acc. sing. of *Gāius*, *-i*, m. 2d; *praenōmen* of *Mānlius*, and subj.-acc. of *fore* in indirect discourse. With the abbreviation *C.*, compare *Cn. = Gnaeus*.

LINE 16. *Mānlium* (probably not of the patrician *gēns Mālia*), acc. sing. of *Mānlius*, *-i*, m. 2d; subj.-acc. of *fore* in indirect discourse after *dicere*. C. *Mānlius* was a veteran soldier, who became a centurion under Sulla. He was enriched by Sulla, but when his fortune was spent he tried to regain wealth by joining Catiline's conspiracy. In Catiline's absence he was in command of the revolutionists, and fortified the camp at Faesulae. In the battle which ensued, *Manlius* led the right wing, and died fighting desperately. — *audāciae*, gen. sing. of *audācia*, f. 1st; poss. gen., limiting *satellitem* and *administrum*; *audāciae* might almost be regarded as objective, as *satellitem* implies agency. For synonyms, consult the note on *virtūs*, Chap. I, l. 39. — *satellitem*, acc. sing. m. of *satelles*; *satelliti*, m. and f. 3d (etymology unknown); appos. of *Mānlium*; *satellitem* implies a baser kind of service than *administrum*. Observe how the less common term is defined by a synonym, *administrum*. — *atque*, cop. conj.; joins *satellitem* and *administrum*, and (as often) = *and also*.

- 17 **administrum tuae?** / Num mē *feſellit*,  
helper your? Surely not me did escape,  
18 **Catilina, nōn modo rēs tanta, tam atrōx**  
*Catiline, not only a matter so great, so savage*  
19 **tamque incrēdibilis, vērum, id quod multō**  
*and so incredible, but, that which by much* | appear under arms?  
Was I at all mistaken, Catiline, not  
in the fact merely,  
— most momentous,  
terrible, and incredibile as it was, — but,  
what is far more re-

LINE 17. **administrum**, acc. sing. of *administer*, *administrī*, m. 2d (*ad + minister*) ; appos. of *Mānūlūm* ; joined by *atque* to *satellitem*. — **tuae**, gen. sing. f. of the poss. adj. *tūus, -a, -um* ; agrees with *audācīae*. — **Num**, interrog. adv., expecting a negative answer. — **mē**, acc. sing. of *ego* ; direct obj. of *feſellit*. — **feſellit**, 3d pers. sing. perf. ind. act. of *fallo, -ere, feſelli, falsum*, 3 (root *spal* or *sphal* = *to deceive*, cf. *σφάλλω = I mislead*) ; agrees with the subj. *rēs*. *Fallit* and *feſellit* are often used impersonally, = *it escaped my notice* ; the pass. *fallor = I am deceived*, or *I deceive myself*.

LINE 18. **Catilina**, voc. sing. of *Catilina, -ae*, m. 1st ; the case of address. — **nōn**, neg. adv., in the combination *nōn modo . . . vērum* = *not only . . . but*. Similar combinations are *nōn sōlūm*, or *nōn tantum* in the first clause, followed by *sed, vērum, sed etiam, vērum etiam, sed quoque* in the second. Of these *nōn tantum* is not found in Caesar or Sallust, and not often in Cicero ; *sed* alone is more common in Livy than in Cicero. A. & G. 149, e ; B. 343, 2 ; G. 482, 5, and NOTE 1 ; H. 554, I, 5. — **modo**, adv., modifying, *rēs feſellit*. — **rēs**, gen. *reī*, f. 5th ; nom. sing., subj. of *feſellit*; *rēs* is euphemistic, instead of the offensive word which would describe Catiline's crime against the State. *Rēs* and *ratiō* are indefinite words, both much used in Latin, and the former far outnumbers any other noun in its occurrences. — **tanta**, nom. sing. f. of the demonstr. adj. *tantus, -a, -um* ; agrees with *rēs*. — **tam**, demonstr. adv., modifies *atrōx*. *Tam* is often the correlative of *quam*, *tam . . . quam = so . . . as*. — **atrōx**, adj. gen. *atrōcis*, 3d ; nom. sing. f., agrees with *rēs*.

LINE 19. **tamque** (*tam + que*), *tam*, adv., modifying *incrēdibilis*. *Que*, enclitic cop. conj., joining *tam atrōx* and *tam incrēdibilis*. — **incrēdibilis** (*in = not, + crēdibilis = believable*, verbal adj. from *crēdō*, cf. *amābiliis* from *amō*) ; agrees with *rēs*. — **vērum**, adversative conj., connecting *rēs* and *dīes*. — **id**, acc. sing. n. of the demonstr. pron. *is, ea, id* ; in appos. with (*num*) *dīes* (*feſellit*). It is plain that *id* is not in appos. with *dīes*, for it is nonsense to say that the day of the uprising was in itself more remarkable than the uprising (*dīes* more *admiranda* than *rēs*). The whole phrase *id quod . . . admīrandū* is in apposition with the whole idea conveyed in *num dīes mē feſellit*, for it was the fact that Cicero got news of the date, which was more wonderful than the fact that he knew of the conspiracy. Some assign the appositive to the nom. case, but it is better to regard it in all cases as the acc. case ; the construction is Greek in origin, cf. Sophocles' *Electra*, l. 130, ἦκει', ἐμῶν καμάτων παραμύθιον = you have come, (your coming being) a solace to my pain. Thence the Latin poets derive such expressions as *miserābile visū = pīcōus to see*, explanatory of a whole clause. The prose use of *id quod*, etc., in apposition or explanation is very common ; not infrequently *quae rēs*, etc., or *quod*, etc. (without antecedent *id*), occur in similar construction, when *quae rēs* may be explained as *rem quae*, etc., by attraction of the antecedent into the rel. clause. For examples, etc., see A. & G. 200, e ; B. 247, I, b ; G. 324 ; 333, NOTE 2 ; 614, REM. 2 ; H. 363, 5. — **quod**, nom. sing. n. of the rel. pron. *qui, quae, quod* ; agrees with the antecedent *id* in the phrase *id quod*, etc., and is subj. of *est*. — **multō**, abl. sing. n. of the adj. *multus, -a, -um* ; used substantively and = *by much*, the abl. expressing *degree of difference*. This abl. is used with comparatives or expressions which imply comparison, *dimideō minor = smaller by half*, and is most common with the ablatives *quantō . . . tantō, quō . . . eō* (by how

markable, in the day? It was I, too, who declared in the Senate that you had appointed the massacre of the aristocrats to magis est admirandum, diēs? Dixi ego  
the more, is to be wondered at, the day? Said I  
idem in senātū, caedem  
the same (person) in the senate, (that) the murder  
tē optimātium contulisse in  
you of the aristocrats had (lit. to have) assigned for

*much . . . by so much), e.g. quantō (quō) longiōrēs, tantō (eō) crēbriōrēs epistulae fūnt = as your letters grow in length, so (in proportion) they grow in frequency. A. & G. 250; B. 223; G. 403; H. 423. These ablatives have an adverbial force; hence multō (with several others) is often described simply as an adverb in -ō, cf. subitō.*

LINE 20. *magis*, comparative adv., modifying *admirandum*. *Magis* has no pos. proper, but *magnopere* or *magnō opere* may be considered such; superl. *máxime*. *Magis* is an exception to the ordinary rule that compar. adverbs = the acc. sing. n. of the compar. adj. The root of *magis* is *mag* = great, cf. *mágnus*, *magister*, and Greek *μέγας* = great. A. & G. 92; B. 76, 2, and 77, 1; G. 93; H. 306. Synonyms: (1) *magis* = more, qualitative, denoting a higher grade; (2) *plūs*, compar. of *multum* = more, quantitative; (3) *amplius* = more, in regard to extent or area, or denoting something added; (4) *potius* = more, more willingly, expressing choice; (5) in English "more" + a neg., is expressed very often by *iam* + a neg., e.g. *I no more desire* = *nōn iam volō*, *nothing more* = *nihil iam*. — *est*, 3d pers. sing. pres. ind. of *sum*; agrees with the subj. *quod*. — *admirandum*, nom. sing. n. of *admirandus*, -a, -um, gerundive of *admiror*, *āri*, -ātus sum, 1 (*ad* + *mīror*), adjectival as often, agrees with the subj. *quod* in the parenthesis *id quod multō magis est admirandum*. — *diēs*, gen. *diēi*, m. 5th; nom. subj. of *sefelliū* understood from the coördinate clause above. — *Dixi*, 1st pers. sing. perf. ind. act. of *dicō*, -ere, *dixi*, *dictum*, 3 (root *dak* = to show, cf. *indicō*, and *δελκύω* = I show); agrees with the subj. *ego*. — *ego*, nom. sing. of 1st personal pron.; subj. of *dixi*; very emphatic, to impress Catiline with the extent of his information.

LINE 21. *idem*, nom. sing. m. of *īdem* (= *is* + *dem*), *eadem*, *īdem* (= *id* + *dem*), determinative pron.; agrees with and intensifies *ego*. *īdem* is declined like *is*, but *m* changes to *n* before *d*, e.g. acc. m. *enīdem* (*eūm* + *dem*). — *in*, prep.; gov. the abl. *senātū*. — *senātū*, abl. sing. of *senātūs*, -ūs, m. 4th; obj. of prep. *in* = meeting of the Senate, viz. Oct. 21st. It should be remembered that it is doubtful whether the *cōsultum ultimum* was passed on the 21st, or, as Dion Cassius says, on the 22d. — *caedem*, acc. sing. of *caedis*, -is, f. 3d (*caedō* = I cut down, I slay); direct obj. of *contulisse* in the indirect discourse after *dixi*; the indirect tē *caedem opt. contulisse* = direct *caedem opt. contulisti*.

LINE 22. *tē*, acc. sing. of *tū*; subj.-acc. of *contulisse* in indirect speech introduced by *dixi*. — *optimātium*, gen. plur. of *optimās*, -ātis, adj., and m. or f. noun, 3d decl. (*optimus*); poss. gen., limiting *caedem*; proper names excepted, *optimātēs* is the only one of words with the gen. -ātis which makes its gen. plur. in -ātūm. The *optimātēs* = the *boni* (see note on *bonōrum*, Chap. I, l. 7), i.e. the *aristocratic* party, being composed of senators and *nōbiles* (i.e. descendants of curule magistrates), and aiming at keeping the chief power in the hands of the few. Their opponents = the *populārēs*, or *democratic* party, whose aim was to extend the power of the people; this party was mainly composed of *ignobiles*, and the proletariat in general. *Optimātēs* (like *boni*) does not indicate rank necessarily, for the chief leaders of the *populārēs* were *nōbiles*, e.g. the two Gracchī, and some were even patricians, e.g. Julius Caesar. — *contulisse*, perf. inf. act. of *cōnfērō*, *cōfērre*, *contulī*, *collātūm*, irreg. (*con* + *fērō*); agrees with the subj.-acc. *tē*; *contulisse* probably = assigned, but might be rendered *postponed*, if regarded as relative to

23 ante diem V Kalendās Novembrēs, tum cum | take place on the  
*before the day fifth the Kalends of November, then when* 28th of October —  
 24 multī principēs cīvitatis Rōmā nōn tam | the day on which  
*many leading men of the state from Rome not so much* many of the leading  
*men of the state fled*

ll. 13-15. — *in*, prep.; gov. the whole phrase *ante diem V Kalendās Novembrēs* as if it were a single word in the acc. case. With regard to time, *in* = *for*; see references under *ante*, l. 12. For the general uses of the prep. *in* with the acc. and abl. cases consult A. & G. 153; B. 143; G. 418, I; H. 435, I.

LINE 23. *ante*, prep.; originally gov. *not diem* but the date up to which time is reckoned, e.g. *Kalendās*; see *ante*, l. 12. — *diem*, acc. sing. of *dies*, *diēi*, m. (less often f. in sing.) 5th; phraseological acc., apparent obj. of *ante*; this phrase = *contulisse in diem quintum ante Kalendās Novembrēs*. — *quintum* (= V in figures), acc. sing. m. of the ordinal numeral *quintus*, -a, -um (cardinal *quinque*, cf. *τέττε* = 5, *τέττητος* = 5th); agrees with *diem*; the day for the massacre in Rome was the 28th of October, i.e. one day after the raising of the standard of revolt at Faesulae. — *Kalendās*, acc. of *Kalendae*, -arum, f. 1st; phraseological acc., real obj. of *ante*. For derivation, etc., refer to the note on *Kalendās*, l. 12. — *Novembrēs*, acc. plur. of the adj. *November*, -bris, -bre, 3d; agrees with *Kalendās*. — *tum*, temporal adv.; the demonstr. antecedent of the rel. *cum*; *tum cum . . . profūgerunt* defines the date given above in a way that would bring the events vividly before the minds of the orator's audience. Observe that the *cum* clause following is exactly like any other rel. clause, and therefore the verb *profūgerunt* is indicative; *cum = quō tempore*. — *cum* (*quum*, old forms *quom*, rarely *qum* = *quem*, adverbial use of acc. of rel. *qui*), temporal conj.; introducing the clause *principēs . . . profūgerunt*, relatively to *tum*. The ind. is regular with *cum* and other temporal conjunctions; but if the time of the *cum* clause is considered as depending on the time of the main clause, as usually happens in past time, the subjunct. mood is used. Hence *cum* takes the imperf. and pluperf. subjunct., but the ind. of other tenses. But *cum* takes the ind. of past tenses: (1) when it = *as often as* (frequentative), e.g. *cum haec dixerat, manus tollēbat* = *as often as he said these words, he raised his hands*; (2) when the main and temporal clauses are contemporaneous (with *tum* often added in main clause); e.g. *vōs pāruistis cum pāruit nēmō* (Cic.) = *you were obedient at the time when no one else was obedient*; (3) when *cum* is used like a rel. = *et* + demonstr. ad *tum* (cf. *quae = et haec*), e.g. *castra ibi posita, cum subitō advēnere legiōnēs = the camp had been pitched there, when the legions suddenly came up*. A. & G. 325; B. 288; G. 580-585; H. 521. Other uses of *cum* are: (a) *causal* = *since, as*, with the subjunct. of all tenses; (b) *concessive* = *although, though*, with the subjunct. of all tenses.

LINE 24. *multi*, nom. plur. m. of *multus*, -a, -um; agrees with *principēs*. — *principēs*, nom. plur. of the noun *princeps*, *principis*, m. 3d, strictly m. of adj. *principis* (*primus + capiō*); subj. of *profūgerunt*; *principēs* here = *leaders, leading men*. Sometimes *princeps* is a title, e.g. *princeps senātūs*. — *cīvitatis*, gen. sing. of *cīvitas*, f. 3d (*cīvis*); poss. gen., limiting *principēs*. Synonyms: (1) *cīvitās* = *state, as a community of cīvēs*; often it = *franchise, right of citizenship*; (2) *rēs pūblica* = *state, commonwealth*, with reference to its constitution. — *Rōmā*, abl. sing. of *Rōma*, -ae, f. 1st; expressing *place from which*, with a verb of motion. *Motion from* is denoted by the abl. with the prep. *ab*, *ex*, or *dē*; but in the case of the names of towns or small islands, the abl. is used without the prep. If an appositive is added, the prep. is required, e.g. *ab urbe Rōmā*. The abl. alone is used with a few other words, e.g. *rūre, domō*; the poets use the abl. without a prep. very freely. Compare the acc. *Rōmam* of limit of motion. A. & G. 258, a; B. 229, 1, a and b: G. 391; 390, 2; H. 412, II, 1. — *nōn*, neg. adv.; modifies *sūi cōservandī causā*. — *tam*, adv., antecedent of *quam* below.

from Rome, with the purpose not so much of ensuring their own safety as of putting a check on your de- | *sui cōservandi quam tuōrum 25  
themselves of saving as (for the sake) your  
cōsiliōrum reprimendōrum causā profūgērunt. 26  
plans of repressing for the sake fled.*

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LINÉ 25. *sui*, gen. of the reflexive pron. *sē*; in the gerundive-attraction construction with *conservandī*; the gen. case is governed by the prep. *causā*. *Sui cōservandī = of saving themselves*; we might have expected *sui cōservandōrum* (as *sui* refers to the *principes*, plural), or the gerund *sē cōservandī*. The construction in the gen. as in this passage is idiomatic, and is explained as follows: the gen. *sui* is in origin the gen. sing. n. of the poss. adj. *suus*, -*a*, -*um*, supplying a case-deficiency, and its use with the gerundive in the gen. sing. is a survival of its origin; similar are the genitives *mei* (of *ego*), *nostri* (of *nōs*), *tūi*, etc., all of which are neut. genitives sing. borrowed from the poss. pronouns. For the ordinary gerundive construction, refer to the note on *habendī*, Chap. I, l. 8. A. & G. 298, *a*; B. 339, 5; G. 428, REM. I, and NOTE I; H. 542, I, NOTE I. — *cōservandī*, gen. sing. n. of *conservandus*, -*a*, -*um*, gerundive of *conservo*, -*are*, -*āvi*, -*ātum*, *i* (*con + servō*); agrees with *sui* as an original neut. sing. in the construction of gerundive attraction. The grammarians differ in their explanation of *conservandī* and like verbal genitives; some consider it a survival of an intermediate stage between the gerund and the gerundive, and the gerund as the earlier form out of which the gerundive (and its peculiar construction) was developed. We certainly find the gen. of the gerund used with the gen. plur. of nouns (a very rare construction), e.g. Cicero, Philippics, V, *facultās agrōrum condōnandī = the power of presenting estates*; but when used with the personal pronouns, e.g. *mei*, *sui*, *nostri*, etc., the verbal gen. is preferably considered the gerundive; see the references on *sui* above. Other explanations of inferior merit are: (1) that *conservandī = cōservandōrum*, the sing. form being used to avoid the ending in -*ōrum*; but Cicero uses the ending in -*ōrum* as in l. 26, when he might have said *tua cōsilia reprimendī* (gerund) if he had disliked the long sounds; (2) that *conservandī* is the gerund gen. used as a noun = *cōservatiōnis*, and *sui* as objective gen. limiting *conservandī*, = *for the sake of the preservation of themselves*; this explanation seems entirely inadmissible. — *quam*, rel. adv., corresponding to *tam* above; *nōn tam . . . quam* represents the ideas *sui cōservandi causā* and *tuōrum cōsiliōrum reprimendōrum causā* in strong contrast. Cicero would have offended his aristocratic audience if he had accused them of running away from danger; hence he puts it down to definite policy taken to defeat Catiline. We have no other information on this incident. — *tuōrum*, gen. plur. n. of the poss. adj. *tuus*, -*a*, -*um*; agrees with *cōsiliōrum*; *tuūrum = your*, i.e. Catiline's.

LINÉ 26. *cōsiliōrum*, gen. plur. of *cōsilium*, -*i*, n. 2d; objective gen. dependent on the abl. *causā* used as a preposition; gen. in the gerundive-attraction construction with *reprimendōrum*. — *reprimendōrum*, gen. plur. n. of *reprimendus*, -*a*, -*um*, the gerundive of *reprimō*, -*ere*, *represō*, *repressum*, 3 (*re = back*, + *premō = I press*); agrees in gerundial attraction with *cōsiliōrum* (the obj. *cōsilia* of the gerund *reprimendī*). — *causā*, quasi-prep., adverbial abl. of *causa*, -*ae*, f. 15 (cf. *gratiā*, adverbial abl. of *gratia*, -*ae*, f. 1st = *for the sake*); gov. the gen. *cōsiliōrum reprimendōrum*. *Causā* and *gratiā* usually stand after the gen., e.g. *exempli causā*; *causā* + the gen. of the gerund or gerundive is a favorite way of expressing purpose, as in the present passage. In nearly every case the abl. f. of the poss. pron. agreeing with *causā* (less common with *gratiā*) is preferred to the objective gen. of the personal pron., e.g. *tuā sentiūsque causā* = *for your sake and the Senate's*. — *profūgērunt*, 3d pers. plural. perf. ind. act. of *profugiō*, -*ere*, *profugī*, no supine, 3 intrans. (*prō + fugiō*); agrees with the subj. *principis*; the mood is ind. because the clause is relative, and because it is explanatory of the date

27	Num	<i>inficiārī</i>	potes	(tē illō ipsō	signs. Can you deny
	<i>Surely not</i>	<i>to deny</i>	<i>you are able (that) you that</i>	<i>very</i>	<i>that on that very date</i>
28	diē	meis	praesidiis,	meā diligentia	you were hedged in
	<i>on day</i>	<i>my</i>	<i>by guards,</i>	<i>my</i>	<i>by carefulness</i>
29	circumclūsum		commovēre	tē contrā	watchful precautions
	<i>enclosed about</i>		<i>to set in motion</i>	<i>yourself against</i>	<i>and unable to make</i>
30	rem pūblicam		nōn potuisse,	cum	any move against the
	<i>the commonwealth</i>		<i>not (lit. to have been) were able, when</i>		<i>state, saying all the</i>

*ante . . . Novembres* and not included in the indirect discourse *tē contulisse*, etc., after *dixi*.

LINE 27. Num, interrog. adv.; introducing the question *inficiārī potes*, etc., to which a neg. answer is expected (see *num*, Chap. II, l. 11); hence the question = a neg. statement, e.g. *inficiārī nōn potes*, etc. — *inficiārī*, pres. inf. of the deponent verb *inficior*, -āri, -atus sum, (*in* = *not* + *fator*, 2 = *I confess*; observe the change of conjugation in composition); complementary inf. + *potes*. Synonyms: (1) *negō* = *I deny*, either = *contradicting* as opposed to *affirming*, or = *refusing* as opposed to *granting*; (2) *inficior* = *I deny* = *refuse to admit*. — *potes*, 2d pers. sing. pres. ind. of *possum*, *posse*, *potui*, irreg. (*potis* + *sum*); the subj. *tū* is implied. — *tē*, acc. sing. of *tū*; subj. acc. of *nōn potuisse* below in indirect discourse after *inficiārī*; *tē* is reflexive. — *illō*, abl. sing. m. of the demonstr. pron. *ille*, *illa*, *illud*; agrees with *diē*. — *ipsō*, abl. sing. m. of the intensive pron. *ipse*, *ipsa*, *ipsum*; agrees with and emphasizes *diē*.

LINE 28. *diē*, abl. sing. of *diēs*, *diēt*, m. 5th; abl. of time when; see *diē*, l. 14. — *meis*, abl. plur. n. of the poss. pron. adj. *meus*, -a, -um; agrees with *praesidiis*. — *praesidiis*, abl. plur. of *praesidium*, -i, n. 2d; abl. of the means, modifying *circumclūsum*; *praesidiis* = *guards, protections*, including the men employed by Cicero, and the general precautions taken by him to protect the state. — *meā*, abl. sing. f. of the poss. pron. *meus*, -a, -um; agrees with *diligentiā*; observe the emphasis on *meis* and *meā*, which is heightened by the omission of a cop. conj. connecting *praesidiis* and *diligentiā* (*asyndeton*). — *diligentiā*, abl. sing. of *diligentia*, -ae, f. 1st (*diligēns*): abl. of the means, modifying *circumclūsum*.

LINE 29. *circumclūsum*, acc. sing. m. of *circumclūsus*, -a, -um, perf. part. pass. of *circumclūdō*, -ere, *circumclūsi*, *circumclūsum*, 3 (*circum* = around + *claudō* = I shut; root *sklu* = to fasten; cf. *clā-vis* = a key, *kλēls* = a key, *kλēlw* = I shut, and *claustra* = a bolt); agrees with the subj.-acc. *tē*, of which *meis . . . circumclūsum* is a participial enlargement. — *commovēre*, pres. inf. act. of *commoveō*, -ere, *commovī*, *commotūm*, 3 (*con* + *moveō*); complementary or prolativ. inf. dependent on *potuisse* below; *commovēre* + its obj. *tē* (immediately following) = the medial or reflexive pass. *commovērī*, i.e. to move, intrans., or in other words to make a move against the state. The whole sentence from l. 27–l. 30 is rather involved; in the English order it would be: *num inficiārī potes tē (meis praesidiis, meā diligentia circumclūsum) contrā rem pūblicam nōn potuisse tē commovēre illō ipsō diē (=tum) cum*, etc. — *tē*, acc. sing. of *tū*; direct. obj. (reflexive) of *commovēre*. — *contrā*, prep. with the acc. ; gov. *rem pūblicam*.

LINE 30. *rem*, acc. sing. of *rēs*, *rei*, f. 5th; obj. of the prep. *contrā*. — *pūblicam*, acc. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rem*. — *nōn*, neg. adv.; modifies *potuisse*. — *potuisse*, perf. inf. act. of *possum*, *posse*, *potui*, irreg. ; agrees with the subj.-acc. *tē* (l. 27) in indirect discourse after *inficiārī*; all that follows the words *num inficiārī potes* stands as object of *inficiārī*. — *cum*, temporal conj., introducing the clause *tū discessū . . . dicēbas*; this *cum* clause is not subordinate to *potuisse* in the indirect discourse, for if it were the verb would be *dicerēs* instead of *dicēbas*; the clause

time that as the rest	<b>tū</b>	discessū	cēterōrum	nostrā	tamen, 81
had gone away you	<i>you at the departure</i>	<i>of the rest</i>	<i>our (= of us)</i>	<i>yet</i>	
were satisfied at any	<b>qui</b>	remānsissēmus,		caede	tē 82
rate with the murder	<i>who</i>	<i>had remained,</i>		<i>with the murder yourself</i>	

is a relative one and defines parenthetically the antecedent *illō ipsō diē* (*cum = quō diē*, etc., in parenthesis). Observe that the subjunct. mood would be necessary if the *cum* clause were not a parenthesis which the speaker brings in to define his own meaning. A. & G. 336, 2; B. 314, 1; G. 650; H. 524.

LINE 31. **tū**, nom. sing. of the 2d personal pron.; subj. of *dīcēbas* in the *cum* clause. *Tū* is not particularly emphatic, but is expressed because of some affinity which pronouns seem to have for one another; it is in contrast with *nostrā*; *tū, cēterī*, and *nōs* sums up the whole Roman people. — *discessū*, abl. sing. of *discessus*, -ūs, m. 4th (from *discēdō* = *I withdraw*); idiomatic abl. of *time when*; this abl. and similar ablatives of nouns derived from verbs may be used in the place of the abl. absolute construction to define a point of time. Ordinarily the abl. of *time when* is rarely found without an adjectival attribute, except in the common and time-sanctioned instances, e.g. *aestāte*, *hieme*, etc. A. & G. 256; B. 230; G. 393; H. 429. — *cēterōrum*, gen. plur. m. of the adj. (*cēterus*), *cētera*, -um (akin to *iterum* = *again*): poss. gen., limiting *discessū*. *Cēterī*, -ōrum, m., and *cētera*, -ōrum, n., are very common as substantives. The adj. is rare in the sing., and does not occur more than four times in Cicero; the nom. m. was never used at all. Synonyms: (1) *cēteri* = *others, the rest*, in contrast or comparison, e.g. *cēteris praeſtāre* = *to excel the rest*; (2) *reliquī*, = *the rest, regarded as a remainder in counting* (from *relinquō* = *I leave, hence those left over*), e.g. *reliquī decem* = *the remaining ten men, the ten others*; occasionally the *others* is rendered by *cēterī et reliquī*, and in post-Augustan prose little or no distinction is made between the meanings of the two words; (3) *alii* = *others*, not in exhaustive but merely partitive distribution; (4) *alterī*, with a plural noun, = *the other, of two*; e.g. *altera caſtra* = *(the one, or) the other of the two camps*; though the plural is rarely used, the singular is common, = *the other, of two, opposed to alius = other, of many*. — *nostrā*, abl. sing. f. of the poss. pron. *noster, nostra, nostrum* (*nōs*); agrees with *caede* below; the adj. *nostrā* = the subjective gen. *noſtri* of *nōs*. *Noſtrā, our* = the death of the two consuls, but Cicero alone was Catiline's real object of attack. — *tamen*, adv., with adversative force (hence often adversative conj. = *sed*) throws emphasis on *noſtrā*, as distinguished from *cēterōrum*.

LINE 32. **qui**, nom. plur. m. of the rel. pron. *qui*, *quaे*, *quod*; *qui* agrees in gender and number with the antecedent personal pron. *noſ*, which is implied in the poss. *noſtrā*, and is subj. in its own clause *qui remānsissēmus*. A. & G. 197, f, and 199, b, NOTE; B. 251, 2; G. no def. example, but cf. 321, REM. 2; H. 445, 6. — *remānsissēmus*, 1st pers. plur. pluperf. subjunct. act. *remaneō*, -ēre, *remānsī*, no supine, 2 (*re* = *back, behind*, + *maneō* = *I remain*); agrees with the subj. *qui* in number, and with the antecedent *noſtrā* = *noſtri* in person; the subjunct. mood is necessary as the rel. clause is subordinate in the indirect discourse after *cum dīcēbas*; the pluperf. tense is in historic sequence (the perf. subjunct. after a primary verb of saying, e.g. *dīcis te contentum esse caede corum qui remānſerint*). Catiline's words in *ōrātiō recta* = *ōrum qui remānſerunt caede contentus sum*. — **caede**, abl. sing. of *caedes*, = *is*, f. 3d; abl. governed by *contentus*. This abl. is sometimes of *cause*, and sometimes of the *means*, and with it is combined a certain *locative* notion; hence some call it a *locative abl.*, but abl. of *cause* perhaps defines it better. It is used with such verbs as *laetor*, *fidō*, *glōriō*, etc., and with the adjectives *contentus* and *frētus*. A. & G. 254, b; B. 219; G. 401, NOTE 6; H. 425, 1. — **tē**, acc. sing. of **tū**; subj.-acc. of the pred. *contentum esse* in the acc. and inf. construction after *dīcēbas*.

83	contentum	esse	dicēbas?	Quid?	Cum	of us who had stayed behind? Again,
	satisfied	to be	said?	What?	Although	though you felt cer-
84	tē	Praeneste	Kalendīs	ipsīs		tain that you would
	yourself	Praeneste	on the Kalends	very		take possession of
85	Novembribus	occupatūrum	nocturnō	impetū		Praeneste on the
	of November	likely to seize	nocturnal	by an attack		very first day of
86	esse	cōfiderēs,	sēnsistīne	illam	colōniām	November by a night
	to be	you trusted,	did you not perceive that	colony		attack, did you not
						discover that that col-

LINE. 33. *contentum*, acc. sing. m. of the adj. *contentus*, -a, -um (originally perf. part. pass. of *contineo*, -ere, -ui, *contentum*, 2); predicative with *esse*; agrees with the subj.-acc. *tē*. — *esse*, pres. inf. of *sum*; agrees with the subj.-acc. *tē*. — *dicēbas*, 2d pers. sing. imperf. ind. act. of *dicō*, -ere, *dixi*, *dictum*, 3; agrees with the subj. *tū*, l. 31; the mood is ind. because the *cum* clause is merely explanatory of the single word *dīe*. On the phases of meaning conveyed by the imperf. tense, consult A. & G. 277; B. 260; G. 231-234; H. 468, 469. — *Quid*, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*, used adverbially. *Quid* is here and elsewhere (cf. *quid vērō?* Chap. VI, l. 14) used as a particle denoting transition, and may be rendered *again*. — *Cum*, concessive conj., taking the subjunct. *cōfiderēs*. A. & G. 326; B. 309, 3; G. 587; H. 515, III.

LINE 34. *tē*, acc. sing. of *tū*; subj.-acc. of *occupatūrum esse* in the object acc. and inf. clause dependent on the idea of *thinking* or *declaring* implied by *cōfiderēs*. — *Praeneste*, acc. sing. of *Praeneste*, -is, n. and f. 3d; direct obj. of *occupatūrum esse*. Praeneste (now Palestrina) was an ancient town of Latium, twenty-three miles to the southeast of Rome. It was famed for its nuts, roses, and especially its temple of Fortune, with its oracle. The younger Marius held out there till the end against Sulla, but in 81 B.C. Sulla took it and made it a *colōnia*. Strabo refers to the strong and commanding nature of its citadel. — *Kalendīs*, abl. of *Kalendae*, -ārum, f. 1st; abl. of time when. — *ipsīs*, abl. plur. f. of the intensive pron. *ipse*, -a, -um; agrees with *Kalendīs*.

LINE 35. *Novembribus*, abl. plur. f. of the adj. *November*, -bris, -bre, 3d (*nove* = *nine*; hence the 9th month, March being the 1st month of the year with the early Romans); agrees with *Kalendīs*. — *occupatūrum*, acc. sing. m. of *occupatūrus*, -a, -um, fut. part. act. of *occupō*, -āre, -āvī, -ātūm, 1 (*ob + capiō*); agrees with the subj.-acc. *tē*, l. 34; *esse* from below makes with *occupatūrum* the combinative form *occupatūrum esse*, i.e. the fut. inf. act. of *occupō*. *Occupō* = *I seize*, consistently with its etymology, and in no way = the English *occupy* (*teneo*, *obtinēo*). — *nocturnō*, abl. sing. m. of the adj. *nocturnus*, -a, -um (from *nox*, *noctis*); agrees with *impetū*. — *impetū*, abl. sing. of *impetus*, -ūs, m. 4th (*in* = *against* + *petō* = *I fall upon*, *attack*; root *pet-* = *to move quickly*, hence *to fly*, *to fall*; e.g. *πτερωμαι* = *I fly*, *πτέρων* and *penna* (= *pet-na*) = *a feather, wing*); abl. of the means, extending *occupatūrum esse*.

LINE 36. *esse*, pres. inf. of *sum*, making the combinative fut. inf. *occupatūrum esse*; agrees with the subj.-acc. *tē*. — *cōfiderēs*, 2d pers. sing. imperf. subjunct. of *cōfidō*, -ere, *cōfīsus sum*, 3, semi-deponent (*cōn + fidō*); the subj. *tū* is implied in the personal ending; the subjunct. is necessary after *cum* = *although*. — *sēnsistīne* (*sēnsistī + ne*): *sēnsistī* is the 2d pers. sing. perf. ind. act. of *sentīo*, -ire, *sēnsī*, *sēnsum*, 4; the subj. *tū* is implied in the termination. *Ne* is the enclitic interrog. particle, usually employed to ask a question without suggesting whether the reply will be neg. or affirmative; in this instance *ne* has the force of *nōnne*. A. & G. 210, d; B. 162, 2, c; G. 454, REM. 2 and NOTE 5; H. no reference. — *illam*, acc. sing. f. of the demonstr. pron. of the 3d pers. *ille*, *illa*, *illud*; agrees with *colōniām*. — *colōniām*, acc. sing. of *colōniā*, -ae, f. 1st (from *colōnus* = *a settler*, cf. *colō* = *I cultivate*); subj.-acc. of *esse mūnitam* in the acc.

ony had been secured at my command by guards, sentinels, and watchmen? There is nothing you do, nothing you plot, nothing you think about, that I do not

meō iussū meis praesidiis, custodiis, &  
my by order my with garrisons, with guards,  
vigiliis esse mūnitam? Nihil ss  
with watches to have been fortified? Nothing  
agis, nihil mōliris, nihil cōgitās, quod &  
you do, nothing you contrive, nothing you meditate, which

and inf. construction after *sēnsistī*. A Roman *colōnia* only in part = the modern idea of a *colony*; for the former, especially in Italy, was established rather to keep Rome's Italian enemies in check than to relieve the surplus population of Rome, though the latter object was also gained. Moreover in the majority of cases the *colōnia* existed as a town, and it was unnecessary to build dwellings, etc. While most *colōniae* were intended as *praesidia*, some of the most commanding towns were specially fortified and became *colōniae militāres*. *Colōniae*: (1) *civium Rōmānōrum*, adopted by full citizens as their home, the colonists retaining all the rights of citizens; such were the *colōniae maritīmae*, and all Rome's earliest colonies; (2) *colōniae Latīnae*, composed partly of Roman citizens and partly of Latins; the former lost part of the full franchise (*civitās*), viz. the *suffrāgūm* = right of voting. The *colōniae* managed their own internal affairs, and in their government imitated closely the Roman arrangement.

LINE 37. *meō*, abl. sing. m. of the poss. pron. *meus*, -a, -um, agrees with *iussū*. — *iussū*, abl. sing. of *iussus*, -ūs, m. 4th (only the abl. *iussi* in use; from *tubeō*, cf. *iussum*, -i, n. 2d); abl. of cause; the verbal ablatives of cause *iussu*, *rogātu*, etc., become phrasological in combinations, cf. *meō arbitratū*, *iussū civium, auctoritatē senātū*, etc. — *meis*, abl. plur. n. of *meus*, -a, -um; agrees with the nearest substantive *praesidiis*, and understood in the fem. with *custodiis* and *vigiliis*. A. & G. 187; B. 235, B, 2, b); G. 286, I; H. 439, 2. Some editors regard *meis* as interpolated; but Cicero is never too modest to give himself praise, and moreover he wants to frighten Catiline by the proofs of his vigilance and executive activity. — *praesidiis*, abl. plur. of *praesidium*, -i, n. 2d; abl. of the means, with *esse mūnitam*. — *custodiis*, abl. plur. of *custodia*, -ae, f. 1st (here in a concrete sense; from *custos*, *custōdis*, m. 3d = *cud-tos*, root *kudh* = to cover, cf. *kevōw* = *I cover, hide*); abl. of the means, with *esse mūnitam*; observe the impressiveness which the *asyndeton* adds to the various precautions taken.

LINE 38. *vigiliis*, abl. plur. of *vigilia*, -ae, f. 1st (in concrete sense = *watches*, i.e. watchmen); abl. of the means, with *esse mūnitam*. — *esse mūnitam*, combinative perf. inf. pass. (the part. *mūnitam* agreeing in gender and number with *colōniām*) of *mūniō*, -īre, -īvi, -ītum, 4 (akin to *moenia*); agrees with the subj.-acc. *colōniām*, in the acc. and inf. construction dependent on *sēnsistī*. — *nihil*, indecl. n. (contracted *nil*; from *ne* + *hilum* = not a trifle, cf. the form *nihilum* or *nīlum*, -i, n. 2d); direct obj. of *agis*. *Nihil* in the acc. often = not at all, adverbially, as in ll. 4–9 of Chap. I.

LINE 39. *agis*, 2d pers. sing. pres. ind. act. of *aggō*, -ere, ēgī, *actum*, 3 (root *ag* = drive, lead, etc.); the subj. is *tū* understood. — *nihil*, acc. sing. (as above); direct obj. of *mōliris*; observe the *anaphora*, i.e. the repetition of *nihil* at the beginning of each sentence, and the *asyndeton*, i.e. omission of cop. conjunctions. — *mōliris*, 2d pers. sing. pres. ind. of the deponent verb *mōlīor*, -īrī, -ītum sum, 4 (from *mōlēs* = (1) a mass, (2) difficulty); the subj. *tū* is implied in the ending; *mōlīrī* = to undertake, scheme, etc., something requiring much physical or mental exertion. — *nihil*, acc. sing. (as above); direct obj. of *cōgitās*. — *cōgitās*, 2d pers. sing. pres. ind. act. of *cōgitō*, -āre, -āvī, -ātum, 1 (*cum* + *agiō*); the subj. *tū* is implied. Note the climax which is reached in *cōgitās*; Cicero says he knows all that Catiline does, all he plots with his fellow-conspirators, all he even thinks about. — *quod*, acc. sing. n. of the rel. pron. *qui*, *quae*, *quod*;

40	nōn	ego	nōn	modo	audiam,	sed	only hear of, but not      I      not      only      hear,      but actually see as well
41	etiam	videam	plānēque		sentiam.		and distinctly dis- (which) even      I see      and openly observe.
1	IV.	Recōgnōsce	tandem	mēcum	noctem	IV.	However, re- Look over again      at length      with me      night view with me that

agrees with the antecedent *nihil*, and is direct obj. of *audiam* (also of *videam* and *sentiam*) in the rel. clause; *quod* is here the characteristic rel. = *tāle ut*, hence the consecutive subjunct. *videam*, etc. — A. & G. 319, 2, and 7; B. 284, 2 and 3; G. 552, 1, and 556; H. 500, 1, and 504, 2. The reading here is somewhat doubtful: (1) *quod nōn ego nōn modo*, etc., as here adopted is the reading of Halm, who inserts the first *nōn*; (2) the MSS. read *quod ego nōn modo*, etc., which obviously requires emendation, for the first neg. *nihil* needs another in the rel. clause to cancel it = a strong affirmative; thus Halm's *nihil quod nōn . . . audiam = omnia audiō*; (3) Madvig reads *quīn ego* instead of *quod nōn ego*; *quīn* is often used in consecutive clauses, and is almost as good as *quod nōn* (*quīn = qui*, old adverbial abl. + *ne* = *not* = *that not*); *quīn* is very common in result clauses after verbs of *hindering* and the like, and also after neg. verbs or expressions denoting doubt, e.g. *nōn dubitō*; (4) some editors adapt the passage in a free way, e.g. *quod ego nōn modo nōn audiam, sed etiam nōn videam*, inserting *nōn* before *videam* without authority; see note on *videam* below.

LINE 40. — *nōn*, neg. adv.; limits *audiam*; understood also with *videam* (= nothing which I not only do *not* hear, but do *not* also see and observe). — *ego*, gen. *meī*; nom. sing. of the 1st personal pron., subj. of *audiam*. — *nōn*, neg. adv., limiting *modo* in the correlative expression *nōn modo . . . sed etiam*; see note on *nōn*, l. 18. — *modo*, adv.; see l. 18. — *audiam*, 1st pers. sing. pres. subjunct. act. of *audiō*, -*ere*, -*ivi*, or -*ii*, -*itum*, 4 (root *av* = *to hear*; cf. *ātw* = *āflw* = *I hear*); agrees with the subj. *ego*; the subjunct. mood is consecutive after *quod* characteristic. — *sed*, adversative conj.; *sed* is opposed to *nōn modo*.

LINE 41. — *etiam* (*et + iam*), adv., intensifying the adversative notion which *sed* introduces. — *videam*, 1st pers. sing. pres. subjunct. act. of *videō*, -*ere*, *vīdī*, *vīsum*, 2 (root *vīd* = *to see*, cf. *elδov* = *ɛlδov* = *I saw*); the subject *ego* is understood. See *vidēs*, Chap. I, l. 13, for synonyms. Observe that *nōn*, the first word of l. 40, extends its force to *videam*; *nōn* need not be understood with *sentiam*, because *videam* and *sentiam* here scarcely differ in meaning and are united so closely by *-que* as to form a single idea. — *plānēque* (*plānē + que*), *plānē* (for *plānē*) is the adv. formed from the adj. *plānus*, -*a*, -*um* (*plac-nus*; from root *plāk* = *spread out*; cf. *πλακ-όν* = *a flat cake, planca*, and *English plank*); modifies *sentiam*. *Que* is the enclitic cop. conj., closely connecting *videam* and *sentiam*. — *sentiam*, 1st pers. sing. pres. subjunct. act. of *sentiō*, -*ere*, *sensī*, *sensum*, 4; the subj. *ego* is understood; *sentiam* is joined by *que* to *videam*, and both verbs are in the consecutive subjunct. like *audiam* above. *Sentiō* is commonly used of intellectual perception, but lit. it = *I perceive*, i.e. by any of the senses, e.g. *hearing*, *sight*, *smell*, *taste*, or *touch*; joined closely by *que* to *videam*, *sentiam* became practically synonymous with it.

LINE 1. — *Recōgnōsce*, 2d pers. sing. pres. imperative act. of *recōgnōscō*, -*ere*, *recōgnōsū*, *recōgnitum*, 3 (*re* = *again* + *cōgnōscō* = *I examine*); the subj. *tū* is implied in the personal ending. — *tandem* (*tam + dem*), adv.; see Chap. I, l. 1, and references. *Tandem* is not so much temporal here (*at length*), as transitional (*however*), passing to a new

night before last; and you will at once perceive that I keep sharper watch for the state's safety than you do for its destruction. I say that

illam	<b>superiōrem :</b> iam intellegēs multō 2
that	<i>next before last : now you will understand by much</i>
mē	<b>vigilāre ācrius ad salūtem quam tē 8</b>
me	<i>to watch more sharply for the safety than you</i>
ad	<b>perniciem reī pūblicae. Dicō tē 4</b>
for	<i>the destruction of the commonwealth. I declare you</i>

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subject from an old one, as if the latter had been thrashed out completely. — **mēcum** (*mē + cum*), *mē* is the abl. sing. of *egō*; obj. of *cum*. *Cum* is the prep. with the ablative; governs *mē*. *Cum* is enclitic (appended to end of the word it governs) when its object is a personal, reflexive, or relative pronoun. — **noctem**, acc. sing. of *nox*, *noctis*, f. 3d; direct obj. of *recōgnōscere*.

LINE 2. **illam**, acc. sing. f. of the demonstr. pron. *ille*, *illa*, *illud*; agrees with *noctem*; observe that *illam*, by following *noctem*, throws emphasis upon it. — **superiōrem**, acc. sing. f. of the adj. *superior*, *-ius* (comparative of rare *superus*, *-a*, *-um*; superl. *suprēmus* and *summus*; see note on *superiōrem*, Chap. I, l. 13): agrees with *noctem*; as in Chap. I, l. 13, *superior nox = the night before last*, i.e. the night of Nov. 6th–7th, as opposed to *haec nox* or *proxima nox = last night*. The same night, viz. of Nov. 6th–7th, is referred to as *priōre nocte*, l. 5 below, *priōre* being used to avoid a repetition of the adj. *superior* in this line. Of course the allusion is to the meeting of the conspirators held at the house of Laeca (see Introduction). — **iam**, temporal adv., with *intellegēs*. *Iam* marks something as being present in the future, the past, or the present, according to the tense of the verb which *iam* modifies. *Iam* is frequently used in combinations, e.g. *iam tunc*, *iam pridē*, *iam diū*, etc. — **intellegēs**, 2d pers. sing. fut. ind. act. of *intellegō*, *-ere*, *intellēxi*, *intellectum*, 3 (inter + *legō*); the personal ending *-ēs* implies the subj. *tū*. Remember that *intelligēs* would be an incorrect form, though it is to be found in numerous editions of the classics; so *neglegō*, not *negligō*. For synonyms, etc., refer to the note on *intelligit*, Chap. I, l. 17. Observe that, whereas we should in English couple the imperative and the future by the conj. *and*, e.g. *review with me that night, the night before last, AND you will comprehend*, etc., Cicero invariably omits the conjunction, no matter if the future be modified by *iam*, etc., or not. Later writers, e.g. esp. Seneca, connect by *et*, as in a very similar passage, *recōgnōscere et intelligēs*, Seneca. — **multō**, adverbial abl. n. (cf. *multum*, adverbial acc.) of *multus*, *-a*, *-um*, or, better, abl. sing. n. of *multus*, marking the *measure of difference*; modifies *ācrius*. A. & G. 250; B. 223; G. 403; H. 423.

LINE 3. **mē**, acc. sing. of *egō*; subj.-acc. of *vigilāre* in the acc. and inf. construction after *intelligēs* (a *verbum sententiae*). — **vigilāre**, pres. inf. act. of *vigilō*, *-āre*, *-āvī*, *-ātū*, *i* (through adj. *vigil* = *watchful*, from root *vag* = *to be awake, to be active or strong*; cf. *vigeō = I am lively*, *augēō = I make lively*, hence *increase*, *þyñs = healthy*, etc.); agrees with the subj.-acc. *mē* in the object-clause after *intelligēs*. — **ācrius**, comparative adv.; modifies *vigilāre*. *Acrius* is the compar. of *ācer*, superl. *ācerimū*; all are formed regularly from the adj. *ācer*, *ācris*, *ācre*, 3d, compar. *ācrior*, superl. *ācerrimus*. A. & G. 148, b, c; 92; B. 76, and 77, 1; G. 92, 1 and 2; 93; H. 304, 306. — **ad**, prep. + the acc.; gov. *salūtem*; *ad = with a view to, with regard to*. — **salutem**, acc. sing. of *salūs*, *-ūtis*, f. 3d (akin to *salvus*); governed by the prep. *ad*. — **quam**, adv., introducing *tē ad perniciem* in the comparative clause after the compar. adv. *ācrius*, in opposition to *mē ad salūtem*; see note on *quam*, Chap. I, l. 2. — **tē**, acc. sing. of *tū*; joined to *mē* by the adv. of comparison *quam*.

LINE 4. **ad**, prep. with the acc.; gov. *perniciem*; *ad* in the same sense as above. — **perniciem**, acc. sing. of *perniciēs*, *perniciēt*, f. 5th (*per + nex*, cf. *necō = I kill*);

5 priōre	nocte	vēnisse	inter	you came the night before last into the
next before last	on the night	to have come	among	quarter of the Sickle-makers — I shall
6 falcāriōs —	nōn	agam	obscūrē —	speak quite plainly —
the scythe-makers —	not	I will discuss (it)	obscurely —	to the house of
7 in M.	Laecae	domum;	convēnisse	Marcus Laeca; that
into Marcus	of Laeca	the house;	to have assembled	several others, accom-

governed by the prep. *ad*; see synonyms under *pestem*, Chap. I, l. 27. — *rei*, gen. sing. of *rēs*, *rēi*, f. 5th; objective gen., limiting *salūtem* and *perniciem*; this gen. might be considered subjective so far as it limits *salūtem*, e.g. *the state's safety*, but it is better to take it as objective, e.g. *with a view to the saving of the state*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus*, -a, -um (akin to *populus*); qualifies *rei*. — *Dicō*, 1st pers. sing. pres. ind. act. of *dīcō*, -ere, *dīxi*, *dīctum*, 3; the subj. *ego* is implied. Observe the emphatic position of *dīcō*; Cicero abruptly passes from rhetorical harangue to undisguised denunciation and accusation (cf. *nōn agam obscūrē* below). — *tē*, acc. sing. of *tu*; subj.-acc. of *vénisse* in the indirect discourse introduced by *dīcō*.

LINE 5. *priōre*, abl. sing. f. of the compar. adj. *prior*, *prius*; agrees with *nocte*; *priōre* = *superiore*, i.e. *on the night before last*, Nov. 6th–7th. *Prior* and *primus* are the compar. and superl. adj. respectively formed from the prep. or adv. *prō*; no positive; cf. *propior* and *prōximus* from prep. *prope*. Some comparative adjectives formed from adverbs or prepositions have a positive, e.g. (*suprā*, adv. and prep.) pos. *superus* (rare), compar. *superior*, superl. *suprēmus* and *summus*. — *nocte*, abl. sing. of *nox*, *noctis*, f. 3d; abl. of time when, with *vénisse*. — *vēnisse*, perf. inf. act. of *veniō*, -ire, *vēni*, *ventum*, 4 (root *ga*, *gva*, or *gvan* = Latin *ven*; cf. Greek *βα* in *βαλω* = *I go*); agrees with the subj.-acc. *tē* in *ōratiō ōblīqua* after *dīcō*; the direct thought of Cicero was *tū vēnisti inter falcāriōs*. The perf. inf. is due to the fact that the action expressed by *vēnisse* was prior in time to that expressed by the leading verb *dīcō*; the rule is that the tenses of the inf. in direct discourse are pres., perf. = past, or future relatively to the leading verb. A. & G. 336; B. 317; G. 530, 531; H. 537. — *inter*, prep. with the acc.; gov. *falcāriōs*.

LINE 6. *falcāriōs*, acc. plur. of *falcārius*, -i, m. 2d (from *falx*, *falcis*, f. 3d = *a scythe*; the root idea is *crookedness*, cf. *flexō* = *I bend*, and *φάλαξ* = *a bent piece of ship-timber, a ship's rib*); governed by the prep. *inter*; *inter falcāriōs* is an idiomatic expression, = lit. *among the sickle-makers*, hence, as the followers of certain occupations in Rome often occupied a certain neighborhood, *in the Sickle-makers' Quarter*; cf. *the Latin Quarter* of Paris, and Harley St., the great London doctors' street. Livy has a similar expression, *inter lignāriōs* = *on Carpenter Street*. — *nōn*, neg. adv.; limits *agam*; *nōn agam obscūrē* is in parenthesis, and signifies that Cicero does not intend to indicate the mere neighborhood where the conspirators met, but to name the actual house, viz. that of M. Laeca. — *agam*, 1st pers. sing. fut. ind. act. of *agō*, -ere, *ēgi*, *actum*, 3; the subj. is *ego* understood; *agam* = *I will deal with the matter* (*treat of it*, *discuss it*), a common meaning of this verb of many senses; the object is *rem*, or some such word understood, or we may regard *agam* as used absolutely. — *obscūrē*, adv. (formed from the adj. *obscūrus*, -a, -um, ob + root *sku* = *to cover*, cf. *scūtum* = *a covering thing*, hence in war, *a shield*); modifies *agam*; *obscūrē* is opposed to *aperlē*, hence the parenthesis = *agam aperlē, I will speak openly*.

LINE 7. *in*, prep.; governs the acc. *domum*, expressing motion. — *Marci* (abbreviated M.), gen. sing. of *Marcus*, m. 2d; *praenōmen* of Laeca; poss. gen. limiting *domum*. — *Laecae*, gen. sing. of *Laeca*, m. 1st; the *cōgnōmen* or family name of Marcus; pass. gen., limiting *domum*. This man belonged to the *gēns Porcia*, hence his full name is *Marcus Porcius Laeca*. He was a senator of good ancestry, and took a prominent part

plices in the same mad crime, gathered in the same place. Dare you deny it? Why are you silent? I shall prove your guilt, if you are try-

eōdem complūrēs ēiusdem āmentiae s  
in the same place several same of the madness  
scelerisque sociōs. Num negāre audēs? 9  
and of crime partners. Surely not to deny (it) you dare?  
quid tacēs? convincam, si negās; 10  
why are you silent? I shall convict (you) if you deny (it);

in Catiline's conspiracy, as may be gathered from the fact that Cicero's death was resolved upon in his house (see Introduction). — **domum**, acc. sing. of *domus*, -ūs, f. 4th (also some 2d decl. forms); governed by the prep. *in*. — **convēnisse**, perf. inf. act. of *conveniō*, -ire, convēni, conveniūt, 4 (*con* + *veniō*); agrees with the subj.-acc. *sociōs* in indirect discourse after *dīcō*, l. 4; the same effect is gained in Latin, by omitting *et* between the two object-clauses & *vēnisse* and *sociōs convēnisse*, as in English.

LINE 8. **eōdem** (*eō* + suffix *-dem*), adv., formed from the determinate pron. *īdem*, *eadem*, *idem*, exactly as *eō* from *is*, *ea*, *id*; modifies *convēnisse* and = *in M. Laecae domum*. — **complūrēs**, acc. of the plur. adj. *complūrēs*, neut. *complūra* or *complūria*, gen. *complūrūm* (*con* + *plūrēs*, *plūrēs* being the plur. of *plus*, the compar. of *multus*); agrees with the subj.-acc. *sociōs*, or may be regarded as substantival and the subj.-acc. of *convēnisse*. Sallust gives the names and rank of the conspirators who attended the meeting mentioned here. — **ēiusdem**, gen. sing. f. of the determinative pron. *īdem*, *eadem*, *idem* (*is* + *dem*); agrees with *āmentiae*, and understood in the neut. with *sceleris*. — **āmentiae**, gen. sing. of *āmentia*, f. 1st (from adj. *āmēns* = *out of one's mind*; *ā* marking separation, + *mēns* = *mind*); objective gen., with *sociōs*; this gen. is usual with adjectives signifying *participation* (as *socius*), *fulness*, *knowledge*, *power*, etc. A. & G. 218, a; B. 204, 1; G. 374; H. 399, I. *Amentiae scelerisque* = *criminal madness*, and is an example of the figure *hendiadys*, i.e. the use of two nouns to express an idea that might be conveyed by a single noun + a modifier: cf. the well-known Vergilian example, *pateris libānum et aurō* = *we pour libations from bowls and gold*, i.e. *from golden bowls*.

LINE 9. **scelerisque** (*sceleris* + *que*), *sceleris* is the gen. sing. of *scelus*, n. 3d; objective gen. with *sociōs*, like *āmentiae*, to which it is joined by *que*. Synonyms: (1) *faciōnus* (from *faciō*) = *deed*, generally in a bad sense = *misdeed*, unless remarked in some way as commendable, e.g. by an adj., as in Sallust, *praeclāri facinoris*; (2) *maleficium* (*malus* + *faciō*) = *misdeed*, the generic term; (3) *flāgitium* = *misdeed*, esp. of one done in the heat of passion; root *bharg* = Latin *flag* = *to burn*; *flāgitium* and *faciōnus* imply a less degree of moral guilt than *scelus*; (4) *scelus* = *a crime*; (5) *nefās* (*ne* + *fās*, something not to be spoken of) = *a crime against the gods*; (6) *parricidium* (*pater* + *cædō*, hence lit. *the murder of one's father*) = *a horrible crime*, esp. *treason* and *revolution*; this is the worst form of guilt, except *nefās*. — **sociōs**, acc. plur. m. of the adj. *socius*, -a, -um (akin to *sequor*); may be regarded (1) as a noun and subj.-acc. of *convēnisse*, or (2) as an adj. modifying *complūrēs*, in which case *complūrēs* must be substantival and subj.-acc. of *convēnisse*. — **Num**, interrog. particle, introducing a question and implying an answer in the negative. — **negāre**, pres. inf. act. of *negō*, -āre, -āvī, -ātum, 1; objective complementary inf. with *audēs*. *Negō* is always used instead of *dīcō* . . . *nōn*, in making a negative indirect statement. — **audēs**, 2d pers. sing. pres. ind. of the semi-deponent verb *audēō*, -ēre, *ausus sum*, 2; the subj. *tū* is implied. Remember that a semi-deponent is a verb with active meaning and active present-stem tenses, but which lacks an active perf. stem and supplies these tenses in the passive form like a deponent; whence the name semi-deponent.

LINE 10. **quid**, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; adverbial acc. = *why?* This acc. may be classed under the wide head of accusatives of the *inner*

- 11 videō enim esse hic in senātū quōsdam, | ing to deny it; for I  
*I see*      *for*    *to be*    *here*    *in*    *the senate*    *certain men,* | see that there are  
 12 qui tēcum ūnā fuērunt.      O dī some who were pres-  
*who*    *with you*    *together*    *were.*      *Oh*    *gods* ent with you. Ye
- 

object, to which the *cognate* acc. belongs; it is very common with neuter adjectives and pronouns. A. & G. 238; 240, a; B. 176, esp. 3; G. 333; H. 378. — *tacēre*, 2d pers. sing. pres. ind. act. of *taceō*, -ēre, -ū, -itum, 2; the subj. *tū* is understood. Synonyms: (1) *tacēre* = *to be silent, not to speak*, as opposed to *loquī*; (2) *silēre* = *to be silent or quiet*, cf. *silentium*, as opposed to *strepere* = *to make a noise*. — *convincam*, 1st pers. sing. fut. ind. act. of *convincō*, -ere, *convicō*, *convictum*, 3 (*con + vincō*); the subj. implied is *ego*. *Convincam* is the fut., and not the pres. subjunct., which would require *negēs* instead of *negō* and = *I should prove it, if you were to deny it*: the condition, however, is a logical one, hence the ind. in *protasis* and *apodosis* = *I shall prove it, if you are denying it now*, i.e. denying it by your silence, expression, and general bearing. A. & G. 306; B. 302; G. 595; H. 508. — *sī*, conditional conj., introducing the *protasis*, *sī negās*. — *negās*, 2d pers. sing. pres. ind. act. of *negō*, -āre, -āvi, -ātum, 1; the subj. implied is *tū*.

LINE 11. *videō*, 1st pers. sing. pres. ind. act. of *videō*, -ēre, *vīdi*, *visum*, 2; the subj. is *ego*, i.e. Cicero, understood. — *enim*, causal conj. (see note on *enim*, Chap. II, l. 17); connects its own clause with the preceding one, in order to explain it. Cicero's meaning is that he will cross-question some of the senators who attended the meeting at Laeca's house, and by their evidence prove (*convincam*) Catiline's guilt, if he is trying to deny it (*sī negās*). — *esse*, pres. inf. of *sum*, *esse*, *fūi*, the copula; agrees with the subj.-acc. *quōsdam* in the acc. and inf. construction dependent on *videō*. — *hic*, adv. of place; = *here*, and modifies *esse* predicatively; *hīc* is further defined by *in senātū*. Many adverbs are formed from the demonstr. pronouns, cf. *hūc* = *hither*, *illūm*, *illīnc*, *hīc*, etc. — *in*, prep.; gov. the abl. *senātū*, marking *place in which*. — *senātū*, abl. sing. of *senātus*, -ūs, m. 4th; governed by the prep. *in*. — *quōsdam*, acc. plur. m. of the indef. pron. *quidam*, *quaedam*, *quiddam* (adjectival neut. *quoddam*; *qui* + *dam*); substantive, = *certain men*; subj.-acc. of *esse* in the acc. and inf. construction after *videō*. *Quōsdam* = *certain men*, whom I know but whose names I need not divulge. Sallust gives us the names of eleven patrician and four equestrian accomplices of Catiline, and Cicero must have been as well informed as Sallust, especially as he obtained his information from a conspirator, through Fulvia.

LINE 12. *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *quōsdam* in gender and number, and is subj. of *fuērunt* in its own clause. — *tēcum* (*tē* + *cum*), *tē* is the abl. sing. of the 2d personal pron. *tū*; governed by *cum*. *Cum* is the prep. + the abl.; governing *tē*, and enclitic, as it always is with the personal, reflexive, and relative pronouns, cf. *sēcum*, *quibuscum*. — *ūnā*, adv., = *together*, at the same time; modifies *fuērunt*. *Undā* is tel. abl. f. sing.; cf. other adverbs, e.g. *quād* = *where*, *aliquād* = *somewhere*, etc. — *fuērunt*, 3d pers. plur. perf. ind. of *sum*; agrees with the subj. *qui*. *Fuērunt* is the historical perf. or perf. indefinite (*aorist*), stating past action without reference to its duration. — *O*, interjection; expressing indignation, with the voc. *dī*. *O* is an exclamation of joy, astonishment, sorrow, desire, etc., according to the context; it is conjoined with the nom., acc., and even gen. cases, as well as the voc., and is used with particles, e.g. *o sī*, *o utinam*, in wishes. — *dī*, voc. plur. of *deus*, -ī, m. 2d (root *dyn* = *to shine*; akin to *Zebs*, *ōs*, *dīs*, *Iovis*, *divus*, etc.); addressed in exclamation. The declension of *deus* is noteworthy: the voc. sing. is *deus*; in the plur. additional forms are found, e.g. nom. and voc., *dēi*, *dīi*, or *dī*; gen. *deōrum* and *deūm*; dat. and abl. *deis*, *dīis*, and *dīs*.

deathless gods!	immortālēs!	ubinam gentium sumus?	13
where on earth are we?	immortal!	where of nations (=on earth) are we?	
we? in what city are we living? what is the government we have?	in quā urbe vivimus?	quam rem pūblicam	14
Here, here, among our own	in what city do we live?	what commonwealth	
	habēmus?	Hic, hīc sunt in nostrō	15
	have we?	Here, here there are in our	

LINE 13. **immortālēs**, voc. plur. m. of the adj. *immortālis*, -e, 3d (*in = not*, + *mortalis* = *mortal*, from *mors*, *death*); agrees with *dī*. — **ubinam** (*ubi* + *nam*), interrog. adv. = *where on earth*; introduces the question. *Nam* is not uncommonly appended to interrog. particles and lends an air of surprise to the questions they introduce, just as *γάρ* = *for* does in Greek, cf. *quisnam*; the force of *nam* is just the same in the question if the interrog. and *nam* be separated from one another (*tmesis*). A. & G. 210, *f*; B. 90, 2, *d*; G. 498, NOTE 5; H. 351, 4. — **gentium**, gen. plur. of *gēns*, *gentis*, f. 3d (root *gan* = Latin *gen* = *to beget*; cf. *gīgnō*, *genus*, *γένος* and *γένεσις*); partitive gen., after *ubinam*. This partitive gen. is idiomatic, cf. *ubi terrārum*, *id temporis*, etc., and is developed from the simple partitive gen. The adverbs with this gen. express *place* as *ubi*, *extent* and *quantity* as *ēō arrogāntiae* = *to such a degree of presumption*. This gen. is common with neuter adjectives and pronouns, cf. *quid consili*, Chap. I, l. 15, and in poetry and late prose (esp. Tacitus) in such expressions as *strīta viārum* = *paved streets* (Virgil) and *tacita suspīcīōnum* = *silent suspicions* (Tacitus). A. & G. 216, *a*, 4; B. 201, 3; G. 372, NOTE 3; H. 397, 4. For synonyms, see note on *populū*, Chap. I, l. 6. *Gentēs* = *the nations*, i.e. *the world*, as in the phrase *iūs gentium*; for the distinction between *gēns*, *nātiō*, *populus*, etc., refer to the note on *populi*, Chap. I, l. 6. A special meaning of *gēns* is *clan*, or *house* (not *family*), each *gēns* embracing several *familiae* which traced back descent to a common ancestor and were in reference to each other *gentilēs*; the gentile name was the *nōmen* and terminated in *-ius*, e.g. Pūblius *Cornēlius Scipiō*, and the family name was the *cōgnōmen*, as *Scipiō* above. — **sumus**, 1st pers. plur. pres. ind. of *sum*, *esse*, *fūi*; the subj. *nōs* is implied by the personal ending.

LINE 14. *in*, prep.; gov. the abl. *urbe*. — **quā**, abl. sing. f. of the interrog. pron. and adj. *quis*, *quae*, *quid*; agrees with *urbe*. — **urbe**, abl. sing. of *urbs*, *urbis*, f. 3d; governed by the prep. *in*. — **vivimus**, 1st pers. plur. pres. ind. act. of *vivō*, *-ere*, *vixi*, *victum*, 3; the subj. *nōs* is implied. — **quam**, acc. sing. f. of the interrog. pron. *quis*, *quae*, *quid*; agrees with *urbe*. One editor remarks that *quād* and *quam* almost = the abl. and acc. f. of *quālīs* = *what sort of* (i.e. taking *quād* and *quam* as abl. and acc. of interrog. *qui*, *quae*, *quid* = *what sort of*); but this is not the meaning. Cicero rhetorically represents himself as dazed by the guilt of Catiline and the other senators, and asks where in the world he is, — can the city be Rome, can the state be the Roman state, for such crime to exist in it? — **rem**, acc. sing. of *rēs*, *rei*, f. 5th; direct obj. of *habēmus*. — **pūblicam**, acc. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rem*; as usual *rem pūblicam* = *the state*.

LINE 15. **habēmus**, 1st pers. plur. pres. ind. act. of *habeō*, *-ere*, *-ui*, *-itum*, 2; the implied subj. is *nōs*, i.e. the speaker and his audience. — **Hic** (formed from the demonstr. pron. *hic*, *haec*, *hoc*), demonstr. adv. of place; modifies *sunt*. — **hīc**, adv. (as above); repeated for emphasis, and expressive of intense indignation and sorrow. — **sunt**, 3d pers. plur. pres. ind. of *sum*; the subj. understood is an indef. pron. *qui-dam* or *nōnnūlli*, antecedent of *quī* characteristic, l. 18. — *in*, prep.; gov. the abl. *numērō*. — **nostrō**, abl. sing. m. of the poss. pron. *noster*, *nostra*, *nostrum* (*nōs*) of the 1st pers. plur.; agrees with *numērō*.

- 16 numerō, patrēs cōscriptī, in hōc orbis number, Conscript Fathers, in this the  
number, fathers enrolled, in this of the circle most venerable and  
17 terrae sāctissimō gravissimōque cōsiliō, eminent council of  
of the earth most reverend and most dignified council, the whole world  
18 qui dē nostrō omnium (interitū, there are men who  
(men) who about our (= of us) all (the overthrow, are plotting for the  
destruction of one

LINE 16. numerō, abl. sing. of *numerus*, -i, m. 2d (root *nam* = *to allot, to number*; cf. *nummus* = *a coin*, and *vēnu* = *I distribute*), governed by the prep. *in*. — patrēs, voc. plur. of *pater, patris*, m. 3d (root *pa* = *to nourish*, cf. *parthō*); the case of address. For note on *patrēs* = *senators*, etc., and the phrase *patrēs cōscriptī*, refer to the notes on these words in ll. 23 and 24 of Chap. II. — cōscriptī, voc. plur. m. of *cōscriptus*, -a, -um, perf. part. pass. of *cōscribo*, -ere, *cōscripti*, *cōscriptum*, 3 (*con + scribō*); qualifies *patrēs*. — *in* prep.; gov. the abl. *cōsiliō*. — hōc, abl. sing. n. of the demonstr. pron. *hic, haec, hōc*; agrees with *cōsiliō*. Observe how Cicero emphasizes the dignity and sanctity of the Senate, and heightens it by placing *cōsiliō* at the end of the clause and its attributes between the prep. and its object. — orbis, gen. sing. of *orbis*, m. 3d; poss. gen., limiting *cōsiliō*. *Orbis terrae* or more commonly *orbis terrārum* = *the world, the whole earth; mundus*, -i, m. 2d = *the universe*.

LINE 17. terrae, gen. sing. of *terra*, f. 1st (root *tars* = *to be dry*; hence *terra* = *dry land*; cf. *torreō* = *I dry or burn*); subjective gen., limiting *orbis*. Synonyms: (1) *terra* = *a country; land*, as opposed to water; (2) *tellus* = *the globe* (poetical, but once in Cic.); (3) *humus* = *the ground*, the surface of earth (*humilis* = *low*); (4) *solum* = *the soil, the ground*, upon which men walk (root *sol* = *to go*); (5) *ager* = *land under cultivation*; (6) *rūs* = *the country*, as opposed to urban life. — sāctissimō, abl. sing. n. of *sāctissimus*, -a, -um, superl. of the adj. *sāctus*, -a, -um (perf. part. pass. of *sācio*, -ire, *sāxi*, *sāctum*, 4 = *I consecrate*; root *sa* = *whole and sound*, cf. *sānus*, and Greek *σάος* or *σώς*); agrees with *cōsiliō*. Synonyms: (1) *sacer* = *sacred*, i.e. consecrated to some deity, and is generally applied to inanimate things, e.g. *sacra āra, sacer lūcus*; sometimes used of persons in reference to their office, e.g. *sacer vates*; (2) *sacrōsāctus* = *consecrated*, hence inviolable, applied to what has by a public decree and a solemn oath been declared sacred, e.g. *sacrōsāctus tribūnus, sacrōsāctum foedus*; (3) *sāctus* is the generic word, and all things are *sācta* which are *sacra* or *sacrōsācta*, but not vice versa; thus *divīna* are *sācta*, but *hūmāna* are *sacra* or *sacrōsācta*. — gravissimōque (*gravissimō* + *que*), *gravissimō* is the abl. sing. n. of *gravissimus*, -a, -um, the superl. of the adj. *gravis*, -e, 3d (Latin root *gar* = Greek *βαρ*; so *gravis* = *gar-uis*, cf. *βαρός* = *heavy*); agrees with *cōsiliō*; joined by *que* to *sāctissimō*. *Gravis* is directly opposed to *levis*, not only in the literal sense = *heavy*, of weight (*levis* = *light*), but in all its extended and figurative meanings, some of which are (1) *difficult, severe*, (2) *important, serious*, (3) *dignified, venerable, seriously-minded*. *Que* is the enclitic cop. conj., connecting *sāctissimō* and *gravissimō*, the two attributes of *cōsiliō*. — cōsiliō, abl. sing. of *cōsiliūm*, -i, n. 2d (akin to verb *cōsulō*, 3 = *I deliberate*); governed by the prep. *in*; by *cōsiliō* is meant the Senate, cf. the 4th Philippic, in which Cicero calls the Senate *orbis terrae consilium*. The root of *cōsiliūm* is stated by Wilkins to be *sel* or *sol*, as in *solum* = *a throne*, and akin to *sed* in *sēdēs*; *cōsiliūm* denotes a chosen body of counsellors (other meanings are (1) *plan*, (2) *advice*); *concilium*, -i, n. 2d only has the concrete sense of “*a large general meeting*” of people called together, root *kal* = *to call*, as in Greek *καλέω* = *I call*.

LINE 18. qui, nom. plur. m. of the rel. pron. *qui, quae, quod*; agrees with an indef. antecedent understood as subj. of *sunt*, e.g. *quīdam*, and is the subj. of *cōgītēt* in the

and all of us, for the ruin of this city and even for the ruin of the whole world. I, the consul, see these men and ask their	qui dē hūius urbis atque adeō dē 19 who about this of city and further about orbis terrārum exitiō cōgitent. 20 of the circle of lands the ruin are scheming. Hōs ego videō cōsul et dē 21 These men I see the consul and about
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rel. clause. The subjunct. *cōgitent* is consecutive, because *qui* expresses a general characteristic; the ind. may be used, in a statement of actual fact, *nōnnūlli sunt qui audent = some there are who dare*, e.g. but never in a statement of tendency; *est qui* and *sunt qui* can very rarely be used with the ind., as the phrase is a recognized expression of general characteristic. A. & G. 320, a; B. 283, 2; G. 631, 2; H. 503, I. — *dē*, prep. with the abl.; gov. *interitū*. — *nostrō*, abl. sing. m. of the poss. pron. *noster, nostra, nostrum*; agrees with *interitū*. — *omnium*, gen. plur. m. of the adj. *omnis*, -e, 3d; idiomatic gen., agreeing by synesis with the gen. *nostrī* (of *nōs*) which is implied by the poss. *nostrō* = *dē nostrī omnium interitū*; in other words the poss. pron. represents a gen., and the gen. adj. is in apposition. We may compare Chap. III. l. 31, *nostrā qui remānsissemus caede = caede nostrī qui remānsissemus*, for the poss. pron. implying the gen. of the personal pronoun. In Ovid we even find *nostrōs . . . flentis ocellōs = ocellōs mei flentis*, i.e. *nostrōs* is poetical for *meōs*, representing *mei*, with which *flentis* agrees in number. A. & G. 197, e; B. 243, 3; G. 321, REM. 2; H. 363, 4, 1. Synonyms: (1) *omnis* = *all*, opposed to *nīmō*, and indicates the *particulars*, as distinguished from (2) *tōtus* = *all*, the *whole*, considered *collectively*; (3) *cūctus* (through *cōuncus*) = *all*, i.e. together and in one mass (*coacervātim*, as Apulēius puts it); (4) *ūniversus* = *all*, esp. of all the parts brought into unity (*ūnus + vertō*), cf. *ūniversum = the universe*; hence the meaning *unanimous*, of the coinciding opinions of all the individuals; (5) *integer* = *all*, esp. *uninjured, untouched* (*in = not + tangō = I touch*). — *interitū*, abl. sing. of *interitus*, -ūs, m. 4th; governed by the prep. *dē*.

LINE 19. *qui*, nom. plur. m. of the rel. pron.; repeated rhetorically from *qui* above (*anaphora*); more effective than the cop. conjunction *et* (or *atque*) whose place it fills, connecting *dē interitū* with *dē exitiō*. — *dē*, prep.; gov. the abl. *exitiō* understood from *dē orbis terrārum exitiō* in the next line. — *hūius*, gen. sing. f. of the demonstr. pron. *hic, haec, hōc*; agrees with *urbis*. — *urbis*, gen. sing. of *urbis*, f. 3d; poss. gen., limiting *exitiō* understood; see note on *dē* just above; *hūius urbis = Rōmae*. — *atque*, cop. conj.; connects *dē hūius urbis* (*exitiō*) with *dē orbis terrārum exitiō*. Observe that *atque* introduces something of importance; it often adds a third member to a series. A. & G. 156, a; B. 341; G. 475-477; H. 554, I. — *adeō* (*ad + eō*), adv., intensifying the addition made in *dē orbis terrārum exitiō*. *Adeō = so far so; usque adeō = even so far; atque adeō = and further*. — *dē*, prep.; gov. the abl. *exitiō*. Observe that *dē* need not have been repeated from above, but Cicero prefers to repeat the prep. if he adds a new object with *atque adeō*.

LINE 20. *orbis*, gen. sing. of *orbis*, m. 3d; poss. gen., limiting *exitiō*; *orbis terrārum = the world*, cf. l. 16. — *terrārum*, gen. plur. of *terra*, -ae, f. 1st; poss. gen., limiting *orbis* = lit. *circle of lands*, hence the *whole earth*. — *exitiō*, abl. sing. of *exitium*, -i, n. 2d (*ex + eō*); governed by the prep. *dē*. — *cōgitent*, 3d pers. plur. subjunct. act. of *cōgītō*, -āre, -āvī, -ātum, I (*co = con + agitō = I turn over and over in my mind*, hence *consider thoroughly*); agrees with the subj. *qui*; the subjunct. is consecutive, with *qui* expressing characteristic.

LINE 21. *Hōs*, acc. plur. m. of the demonstr. pron. *hic, haec, hōc*; direct obj. of *videō*; *hōs* = the conspirators referred to in *sunt qui cōgitent*, etc. Observe the em-

22 rē pūblicā sententiam rogō, et quōs | advice on matters  
the commonwealth their opinion I ask (them), and whom | touching the public  
welfare, and as yet

phatic position of *hōs*; as Cicero spoke, he probably turned to face the guilty senators. — *ego*, nom. sing. of the 1st personal pron.; subj. of *videō*. *Ego* is emphatic, and in the light of the context implies self-censure; moreover, Cicero wishes to avoid the 3d person *cōsul videt*, and the nom. *ego* enables him to use the appositive *cōsul*. — *videō*, 1st pers. sing. pres. ind. act. of *videō*, -ēre, viāt, viſum, 2; agrees with the subj. *egv.* — *cōsul*, gen. *cōsulis*, m. 3d; nom. sing., in apposition with *ego*. — *et*, cop. conj.; connects the clauses of the verbs *videō* and *rogō*. — *dē*, prep.; gov. *rē pūblicā*. A. & G. 153; B. 142; G. 417, 5; H. 434, I.

LINE 22. *rē*, abl. sing. of *rēs*, *rei*, f. 5th; governed by the prep. *dē*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rē*. In the phrase *dē rē pūblicā sententiam rogō* we see the original meaning of *rēs pūblica* = the commonwealth, i.e. common weal, the welfare of the community: the development of *rēs pūblica* into a practical synonym of *civitās* = state follows naturally; *rēs pūblica* = the state, with reference to its constitution, *civitās* = the state, considered as a community of *civēs*. — *sententiam*, acc. sing. of *sententia*, -ae, f. 1st (from verb *sentiō*, = (1) opinion, (2) declared opinion, (3) sentence, decision); acc. of the secondary obj.; obj. of *rogō*. Verbs of asking and teaching may govern two accusatives, (1) of the person, the direct obj., (2) of the thing, the secondary object; this construction is most common with *doceō*, *rogō*, *poscō*, but used also sometimes with *interrogō* *ōrō*, *pōstulō*, *flāgitō*, and a few others. Thus in *hōs sententiam rogō*, *hōs* is the direct, *sententiam* the secondary obj. of *rogō*. With *rogō* we do not find a noun (except *sententiam*) as secondary object nearly so often as we find a neut. pronoun, e.g. *mē eadem rogāvit*. When the verb of asking is passive, the direct obj. of the active verb becomes subj., and the secondary object is retained in the acc. (esp. with *rogō*; less common with other verbs), e.g. *hī sententiam rogantur* = these men are asked their opinion. The double acc. of inner and outer object is found also with *cēlō* = I hide, e.g. *hōc tē cēlō* = I hide this from you. Other verbs of asking prefer the abl. with a prep. to the acc. of the person (direct obj.), e.g. *ā tē hōc petō* (= *quærō*, *pōstulō*, etc.) = I ask (demand) this (direct obj. here) of you. A. & G. 239, c; B. 178; G. 339; H. 374. Synonyms: *opinion* = (1) *sententia*, if well grounded and the result of reflection; (2) *opīnīo*, if mere subjective fancy: *to vote* = (1) *sententiam dicere*, of senators and judges; (2) *suffrāgium ferre*, of the people at the *comitia*. — *rogō*, 1st pers. sing. pres. ind. act. of *rogō*, -ēre, -āvī, -ātum, 1; joined by *et* to *videō*; the subj. implied is *ego*. Cicero represents himself as indignant that he, the consul, should consult in the Senate touching the safety of the state men who ought to have been executed for conspiring to overthrow it. *Rogō sententiam* was the formula used by the consul or presiding magistrate in the Senate in asking individual opinions; any one who spoke on a subject was said *dicere sententiam* or *cēsēre*. A certain rule of precedence was adhered to by the magistrate who called the meeting; he first asked the opinion of the consul elect, then that of the *principes senātū*, then that of particular *cōsūlārēs*, *praetōrii*, etc. Synonyms: *I ask, request* = (1) *rogō* (perhaps same root as *ōptēvēv* = to reach out for), the common word; (2) *petō* = I demand; akin to *impetus*; (3) *ōrō* (*ōs* = the mouth) = I ask, with formal language; (4) *obsecrō* = I adjure, beseech, by something holy; (5) *implorō* = I beseech, esp. *deōs*, in sorrow; (6) *supplicō* = I supplicate (sub + *plicō*, hence bending the knee); (7) *precārī* = to pray (*prix* = a prayer). — *et*, cop. conj., connecting the clauses whose verbs are *rogō* and *vulnerō*. — *quōs*, acc. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with its logical antecedent *ēs* in the main clause; *quōs* may be called the direct obj. of *opōrtēbat* or, better, the subj.-acc. of the inf. *trūcidārī* in dependence on *opōrtēbat*.

I do not stab with | **ferrō**      **trucidārī**      oportēbat,      eōs 23  
 the words of my | with the sword to be slaughtered )      it behoved      them  
 mouth those who | ought to have been |  
 mercilessly slain with | the sword. To re- |  
 sume, Catiline,—you | attended that night |  
 at Laeca's house ; |

<b>nōndum</b>	<b>vōce</b>	<b>vulnerō.</b>	<b>Fuistī</b>	<b>igitur</b> 24
not yet	with my voice	I wound.	You were	so
<b>apud</b>	<b>Laecam</b>		<b>illā</b>	<b>nocte,</b> 25
at (the house of)	Laeca		that	on night,

LINE 23. **ferrō**, abl. sing. of *ferrum*, -ī, n. 2d; abl. of the means or instrument, with *trucidārī*. *Ferrum* = lit. *iron*, hence by metonymy of an *iron* weapon, esp. *a sword*. A. & G. 386; B. no ref.; G. no ref.; H. 637, III. The axe (*securis*) was carried by the lictors of the kings of Rome and later of the consuls (when outside Rome) as a sign of *imperium* and power of life and death; but a sword or axe was rarely used as the weapon of execution of condemned criminals. Instead, the condemned man was strangled, *laqueō* = *with a noose*, e.g. Lentulus, and Cethēgus. — *trucidārī*, pres. inf. pass. of *trucidō*, -āre, -āvī, -ātum, I (*truc* = *savage* + *caedo* = *I kill*); agrees with the subj.-acc. *quōs* in the object-clause of *oportēbat*. For synonyms, refer to the note on *occidit*, Chap. I, l. 38. Observe that the pres. inf. is used (the ordinary construction) instead of the perf. part. pass. + *esse*; see the note on *interfectum*, Chap. II, l. 20. — *oportēbat*, 3d pers. sing. imperf. ind. act. of the impersonal verb *oportet*, *oportēre*, *opertuit*, 2; the object clause *quōs trucidārī* is really the subj. of *oportēbat*. The imperfect tense denotes that the necessity for the execution of the conspirators was not momentary in the past, but continuous, i.e. all the actions of the conspirators called for their execution. This tense, then, represents some action as regarded in progress; not infrequently it may regard the action as begun (inceptive imperfect) or intended (conative imperfect). A. & G. 277; B. 260; G. 231-234; H. 468, 469. — *eōs*, acc. plur. m. of the demonstr. pron. *is*, *ea*, *id*; direct obj. of *vulnerō*; *is* is preferred to the other demonstr. pronouns as the antecedent of *qui*, when the rel. describes the otherwise undescribed antecedent.

LINE 24. **nōndum** (*nōn* + *dum*), temporal adv.; limits *vulnerō*. — **vōce**, abl. sing. of *vōx*, *vōcis*, f. 3d (root *vak* = *to speak, call*; cf. Greek root *fer*, as in *Ένος* = *fēros* = *a word*, and *φω* = *φωνή* = *voice*); abl. of the means, with *vulnerō*; *vōce* = here *verbō* or *nōminātūm*, i.e. Cicero did not proceed against them yet either by naming them or by bringing them to trial. Synonyms: *word* = (1) *verbum*, as a portion of speech; (2) *vōr* and *vocabulūm*, as *spoken*; (3) *actūm* = *an apt saying*. — **vulnerō**, 1st pers. sing. pres. ind. act. of *vulnerō*, -āre, -āvī, -ātum, I (*vulnus* = *a wound*); the subj. *ego* is implied. — *Fuistī*, 2d pers. sing. perf. ind. of *sum, esse, fui*; the subj. *tū* is understood. — *igitur*, illative conj.; resuming the subject, *num negāre audēs?* l. 9, where it was interrupted by the digression ll. 12-24. *Igitur* is always post-positive in Cicero. Most of the illative particles, i.e. which represent something as a consequence or sum up an argument, are *prae-positive*, e.g. *itaque, hinc, inde, propterea, quocirca*, etc., but *ergō* may be either *prae-positive* or *post-positive*.

LINE 25. **apud**, prep. with the acc.; gov. *Laecam*. *Apud* is used chiefly with persons, and has the three following senses: (1) *at the house of*, as here, (2) *in the presence of*, e.g. *apud iūdices*, (3) *in*, i.e. *in the writings of*, e.g. *apud Virgilium* = *in the works of Virgil*; *apud* is also used (4) of place, = *at, near*, like *ad* + the acc. or *in* + the abl., and (5) in phrases, e.g. *apud mē sum* = *I am in my senses*. — **Laecam**, acc. sing. of *Laeca*, -ae, m. 1st; governed by the prep. *apud*. — **illā**, abl. sing. f. of the demonstr. pron. *ille, illa, illud*; agrees with *nocte*; *illā nocte* = *priore nocte*, l. 5, and *noctem, illam superiōrem*, l. 1, i.e. the night of Nov. 6th-7th. — **nocte**, abl. sing. of *nox, noctis*, f., 3d; abl. of time when, modifying *fuistī*.

- 26 Catilīna; distribuistī partēs Italiae; statuistī | you divided off Italy  
 Catiline; you distributed the parts of Italy; you arranged into districts; you  
 27 quō quemque proficisci placēret, arranged where it  
 whither (that) each man (to) set out it should be agreed; would be best for  
 every man to go;  
 28 dēlēgisti quōs Rōmae relinquēs, quōs you picked out whom  
 you chose whom at Rome you should leave, whom you should leave be-

LINE 26. *Catilīna*, voc. sing. of *Catilīna*, -ae, m. 1st; the case of address. — *distribuistī*, 2d pers. sing. perf. ind. act. of *distribuō*, -ere, -ui, -ūtūm, 3 (*dis* + *tribuō*); the subj. *tū* is understood. We learn from Sallust, Chap. 27, that C. Mānius was sent to Faesulae and the adjacent parts of Etrūria, A. Septimius to the Picēne territory, C. Jūlius to Apūlia, and others to other districts. — *partēs*, acc. plur. of *paris*, *partis*, f. 3d; direct obj. of *distribuistī*. — *Italiae*, gen. sing. of *Italia*, f. 1st; partitive gen., limiting *partēs*. The name *Italia* is derived in popular fashion by Vergil and other Romans from a legendary hero *Italus*, who came from Arcadia and settled in *Māgna Graecia* (southern Italy). Others derive from Greek *ιταλός* = *Firālōs* = Latin *vītulus*, a calf (Oscan *vītu*), hence the cattle land. More probably *Italia* (or *Vitalia*) = the country of the *Itali* or *Vitali*, an ancient race probably identical with the *Siculī* (mentioned by Thūcīdīdes in his account of Sicily). Italy proper included the following territorial divisions: Etrūria, Umbria, Picēnum, Samnium, Latium, Campānia, Apūlia, Lūcānia, and Bruttium. — *statuistī*, 2d pers. sing. perf. ind. act. of *statuō*, -ere, -ui, -ūtūm, 2 (*status*, from *stō* = I stand, hence *statuō* = I make to stand, set up); the subj. *tū* is understood.

LINE 27. *quō*, interrog. adv., introducing an indirect question, hence the subjunct. *placēret*. *Quō* is the adverbial abl. of *qui*, and is used: (1) interrogative, = whither, in direct and indirect questions; (2) relative, = whither, corresponding to the demonstr. adv. *eō* = thither; (3) as a final conj., when the purpose clause contains a comparative adj. or ad., e.g. *quō haec facilius faceret* = in order that he might do this more easily. — *quemque*, acc. sing. m. of the indef. (distributive) pron. *quisque*, *quaeque*, *quidque* (adjectival neut. *quodque*); subj.-acc. of the inf. *proficisci* in the clause of *placēret*. See the note on *quemque*, Chap. I, l. 22. — *proficisci*, pres. inf. of the deponent verb *proficiscor*, -i, *projectus sum*, 3 (*prō* = forward + root *fac* (sic in many compounds, e.g. *efficiō* = *ex* + *faciō*) = to make, i.e. to put, hence *I put myself forward, I set out*); agrees with the subj.-acc. *quemque*; *quemque proficisci* is the virtual subj. of the impersonal *placēret*. — *placēret*, 3d pers. sing. imperf. subjunct. act. of *placet*, *placēre*, *placuit* or *placitum est*, 2, the impersonal verb from *placēō*, -ere, -ui, -ūtūm, 2; an impersonal verb has no subj.-nom., but its clause is its real subj., as *quemque proficisci* of *placēret*. The subjunct. mood is due to the indirect question with *quō*. A. & G. 334; B. 300; G. 467; H. 528, 2; 529, I. Observe that there is an underneath idea of purpose or design in *quō placēret* as in *quōs relinquēs*, but the latter subjunct. is due to the adjectival clause of design. The construction of *placet* is: (1) *ut* with the subjunct., e.g. *placitum est ut dicērem*; (2) the acc. and inf., as in this passage; (3) if the person who forms the *resolve* is expressed, it is put in the dat. (as being the indirect obj.), e.g. *senātū placuit*. *Placet* is often used of the decisions of official bodies.

LINE 28. *dēlēgisti*, 2d pers. sing. perf. ind. act. of *dēlīgō*, -ere, *dēlēgī*, *dēlectum*, 3 (*dē* + *legō*); the subj. implied is *tū*. — *quōs*, acc. plur. m. of the rel. pron. *qui*, *qua*, *quod*; direct obj. of *relinquerēs*. *Quōs* is final, = *ut eōs*. — *Rōmae*, locative case of *Rōma*, -ae, f. 1st sing.; denotes place where, and modifies *relinquerēs*. Place where is expressed by the abl. with *in*, or by the acc. with *ad* or *apud*; but in the case of the names of towns and small islands place where is denoted by a special case, the locative. The termination of this case in singular nouns is: -ae (1st decl.), -i (2d decl.), -i or -e

hind at Rome, whom tēcum ēdūcerēs, dīscripsistī urbis 29  
you should take away with you you should lead forth; you assigned of the city  
portioned out sections partēs ad incendia, cōfirmāstī tē ipsum 30  
of the city for confia- the parts for burning; you asserted you (your)self  
grations; you made iam esse exitūrum, dixistī paulum tibi 31  
a definite statement now to be about to go forth; you stated a little to you

(3d decl.); of plural names, -is (1st and 2d decl.), -ibus (3d decl.), cf. *Corinthi = at Corinth*, *Gādibus = at Cadiz*, etc. The locative also survives in ordinary words, e.g. *domi = at home*, *humī = on the ground*, *vesperī = in the evening*, and a limited number of other nouns. A. & G. 258, *c*, 2; B. 232; G. 411; H. 48, 4; 51, 8; and 66, 4.—*relinquerēs*, 2d pers. sing. imperf. subjunct. act. of *relinquō*, -ere, *reliqui*, *relictum*, 3 (*re* = *behind* + *linquō* = *I leave*); agrees with the subj. *tū* understood. The subjunctives *relinquerēs* and *ēdūcerēs* are final, expressing purpose in rel. sentences of design; *dēlīgīstī quōs = dēlīgīstī (vīrōs) ut eōs*. A. & G. 317; B. 282, 2; G. 630; H. 497. I. Sallust (Chap. 43) gives us interesting details, viz. that when Catiline reached Faesulae, Bestia, a tribune of the *plēbs*, was to make a speech representing Cicero as the cause of the war; Cethēgus was to attack Cicero, and others were to murder prominent citizens in the confusion caused by the immense conflagrations which Statilius and Gabinius were intended to start in twelve different parts of Rome. Plutarch adds that Lentulus was to be the conspirators' chief in Rome, and was directed to hold Pompey's children as hostages in case Pompey returned with his army. — *quōs*, acc. plur. m. of the rel. pron. *qui*, *quae*, *quod*; direct obj. of *ēdūcerēs*; *quōs* is final, = *ut eōs*, as above.

LINE 29. tēcum (*tē* + *cum*), *tē* is the abl. sing. of the 2d pers. pron. *tū*; governed by *cum*. *Cum* is the prep. with the ablative, enclitic because its object is a personal pronoun. — *ēdūcerēs*, 2d pers. sing. imperf. subjunct. act. of *ēdūcō*, -ere, *ēdūxi*, *ēdūctum*, 3 (*tē* + *dūcō*); the subj. is *tū* understood. At the meeting at Laeca's house Catiline expressed his impatient desire to join the revolutionary camp, and stated that the only hindrance to his departure was that Cicero remained alive; whereupon Cicero's murder was resolved upon at once. — *dīscripsisti*, 2d pers. sing. perf. ind. act. of *dīscribō*, -ere, *dīscripsi*, *dīscriptum*, 3 (*dī* = *dis* + *scribō*); the subj. is *tū* implied. *Dīscribō* (*dī* + *scribō*) = *I copy off, draw, designate*; *dīscribō* = *I assign, apportion, divide off*, and differs from *dēscribō* by implying division; *dīscribō* is practically a synonym of *distribuō*. — *urbis*, gen. sing. of *urbs*, f. 3d; partitive gen., limiting *partēs*.

LINE 30. partēs, acc. plur. of *par*, *partis*, f. 3d; direct obj. of *dīscripsisti*. Sallust says Catiline divided Rome into twelve parts, in each of which a conflagration was to be started; Plutarch in his characteristic style speaks of 100 parts, each to be fired at one and the same time. — *ad*, prep. with the acc.; gov. *incendia*. — *incendia*, acc. plur. of *incendium*, -ī, n. 2d (*incendō*), governed by the prep. *ad*. — *cōfirmāstī*, 2d pers. sing. perf. ind. act. of *cōfirmō*, -āre, -āvī, -ātum, 1 (*con* + *fīrmō*); the subj. *tū* is implied. *Cōfirmāstī* is the contracted or syncopated form of *cōfirmāvistī*. The perfects in -āvī, -āvī may drop the *v* before *s* and *r*, and the perf. in -āvī may drop the *v* before *s*; the vowels are then contracted into one long vowel, e.g. *audīvīscent = audīssent*, *dēlēvērunt = dēlērunt*, etc. A. & G. 128, *a*, 1; B. 116, 1; G. 131, 1; H. 235. — *tē*, acc. sing. of *tū*; subj.-acc. of *esse exitūrum* in the acc. and inf. object clause of *cōfirmāstī*. — *ipsum*, acc. sing. m. of the demonstr. pron. *ipse*, *ipsa*, *ipsum*; agrees with and intensifies *tē*.

LINE 31. *iam*, temporal adv.; modifies *esse exitūrum*; *iam* with the future depicts something as on the very point of being done. — *esse exitūrum*, fut. inf. act. of *exeō*, *exire*, *exitū*, *exitum*, irreg. (*ex* + *eō*); agrees with the subj.-acc. *tē* in the acc. and inf.

- 82 esse etiam nunc morae, quod ego viverem. | that you were your-  
to be even now of delay, because I was alive. self on the point of  
departure; you said  
83 Reperti sunt duo equites Rōmāni, qui tē istā | that even at this time  
There were found two knights Roman, who you that you were only a lit-  
tle delayed, because I

construction. A. & G. 110, *d*; B. 115; G. 246, *ff*; H. 248. — **dixisti**, 2d pers. sing. perf. ind. act. of *dicō*, -*ere*, *dixi*, *dictum*, 3; the subj. *tū* is implied. Observe how in ll. 24-32 Cicero hurls his accusations at Catiline in short, simple sentences, each sentence following the preceding one without the connecting link of a conjunction. This is a good instance of *asyndeton*, i.e. the omission of a conjunction; cf. Caesar's well-known message from the field of war, *vēnī*, *vīdī*, *vīcī*. A. & G. 208, *b*; B. 346; G. 473, REM.; H. 636, I, 1. — **paullum**, acc. sing. of *paulum*, -*i*, n. 2d = *a little, a trifle* (the substantival neut. of the adj. *paullus*, -*a*, -*um*); subj.-acc. of *esse* in the acc. and inf. construction after *dixisti*. *Paulus* is derived from *paur + los*; thus *paullus* would be the earlier spelling, though *paullus* is preferred in the MSS. (adapted from the note of Wilkins, quoting Brugman as authority). — **tibi**, dat. sing. of *tū*; dat. of the indirect obj. after *paulum esse morae*; the dat. is that of the possessor, esp. common with *sum*.

LINE 32. **esse**, pres. inf. of *sum*; agrees with the subj.-acc. *paulum* in indirect speech after *dixisti*. — **etiam** (*et + iam*), adv., intensifying *nunc*; *etiam* = *even, still*, and its temporal force shows up in combination with other temporal adverbs. — **nunc**, temporal adv., modifying *esse*. The time expressed by adverbs and other words is thrown back as a rule in indirect discourse after a past tense of the leading verb, e.g. *hic* of direct speech = *ille* of indirect, *nunc* of direct = *tum* of indirect; *nunc* is here retained (instead of giving place to *tum*) from the direct *paulum mihi est etiam nunc morae* for the sake of vividness, and perhaps Cicero is quoting Catiline's very words. — **morae**, gen. sing. of *mora*, f. 1st (akin to *memor*, root *smar* = *to keep in mind*; the idea in *mora* is of one lingering and being engrossed in thought); partitive gen., limiting *paulum*, cf. *nihil novī*, etc. — **quod** (in origin acc. sing. n. of the rel. *qui*), causal conj., introducing a clause explaining *paulum esse morae*. The causal conjunctions are *quod*, *quia*, *quoniam*, and *quāndō*, and are followed by the ind. mood in direct discourse, but by the subjunctive in indirect, because the reason given in the direct is incorporated as a subordinate clause when changed to the indirect speech. Even in direct speech *quod* must be followed by the subjunct. if the reason given is not on the speaker's but on another's authority, e.g. *redit quod amicum nōn vīdīsset* = *he returned because he had not seen his friend* (the reason not being the speaker's, but that put forward by the other to explain his return). A. & G. 321; B. 286, 1; G. 538-541; H. 516. Cicero distinguishes between *quod* and *quia*, stating that *quia* alone is strictly causal. Indeed *quod* is very common as = *that, the fact that, seeing that*, being used in substantival clauses, etc. A reason which is not accepted is introduced by *nōn quod . . . sed*, though *nōn quia* is met with in Livy and after. *Quod* is more common than *quia* in classical prose, and Caesar only uses *quia* once. — **ego**, nom. sing. of the 1st personal pron.; subj. of *viverem*; **ego** is very emphatic. — **viverem**, 1st pers. sing. imperf. subjunct. act. of *vivō*, -*ere*, *vixī*, *vīctum*, 3; agrees with the subj. *ego*; the mood is subjunct. because *quod* introduces a reported reason. A. & G. 336, 2; B. 314, 1; G. 650; H. 524.

LINE 33. **Reperti sunt**, 3d pers. plur. perf. ind. pass. of *reperiō*, -*ire*, *repperi* (*reperi*), *reperītum*, 4; agrees with the subj. *equites*. — **duo**, nom. m. of the cardinal numeral *duo* (Greek *δύο* or *δύω*); agrees with *equites*. *Duo* is declined thus: nom. *duo*, *duac*, *duo*; acc. *duōs* or *duo*, *duās*, *duo*; gen. *duōrum*, *duārum*, *duōrum*; dat. and abl. *duōbus*, *duābus*: the gen. *duum* is found occasionally. From four to one hundred the cardinal numerals are indeclinable. — **equites**, nom. plur. of *eques*, *equitis*, m. 3d

was yet alive. Two Roman knights were found to relieve you of that anxiety and voluntarily offer to **cūrā liberārent et sēsē illā ipsā nocte** <sup>24</sup>  
*from care set free and themselves that very on night*  
**paulō ante lūcem mē in meō lectulō** <sup>25</sup>  
*shortly before daylight me in my bed*

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(*equus*); subj. of *repertī sunt*. The names of these two men are given by Sallust (Chap. 28), viz. C. Cornēlius, and L. Vargunteius, but Sallust describes the latter as a senator, not a knight. Vargunteius was probably a senator who had been degraded for electoral bribery by the Censors. The *ōrdō equestris* of Cicero's time ranked next to the senatorial order, and consisted of well-to-do merchants, contractors, *pūblicānti*, i.e. tax-farmers, and the like who possessed wealth to the extent of four hundred thousand sesterces. They were distributed through all the towns of Italy, and lent Cicero, who arose from their ranks, their political support at this period, and it was the *equitēs* who secured his return to Rome from exile, B.C. 57. Cicero's ideal was to foster and secure political sympathy between the knights and the Senate, and he succeeded for a time; but Caesar eventually won them over by advantageous offers. The *equitēs*, first formed into a definite order by C. Gracchus (who gave them the sole judicial authority, B.C. 122), were very different from the *equitēs equō pūblicō* of the Servian constitution. The latter formed eighteen centuries, were always wealthy citizens, and served as cavalry; but in course of time the allies furnished the cavalry of the Roman army, and the *equitēs equō pūblicō* (also *equō pūrūtō*, i.e. cavalry volunteers, not furnished with a horse by the state) completely disappeared as a distinct class. — **Rōmāni**, nom. plur. m. of the adj. *Rōmānus*, *-a*, *-um*; agrees with *equitēs*. — **qui**, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *equitēs*: *qui* expresses characteristic = *tāles ut*. — **tē**, acc. sing. of *tū*; direct obj. of *liberārent*. — **istā**, abl. sing. f. of the demonstr. pron. *iste*, *ista*, *istud*; agrees with *curā*.

LINE 34. **cūrā**, abl. sing. of *cūra*, *-ae*, f. 1st; abl. of separation, with *liberārent*. Separation is expressed by the abl. with a prep., e.g. *ā* or *ab*, *dē*, *ē* or *ex*, often in connection with a verb compounded with that prep., e.g. *ex urbe exiit*; but the abl. alone is used after a few verbs = *to set free*, *to deprive*. The simple ablative is also very often used after a verb compounded with *ab*, etc., particularly when figurative. A. & G. 243, *a*; B. 214, *i*; G. 390, *2*, and NOTE *2*; H. 414. — **liberārent**, 3d pers. plur. imperf. subjunct. act. of *liberō*, *-āre*, *-ātūm*, *i* (*liber* = *free*); agrees with the subj. *qui*; the subjunct. is consecutive after *qui* characteristic. — **et**, cop. conj., connecting the clauses whose verbs are *liberārent* and *pollicērentur*. — **sēsē**, acc. plur. m. of the reflexive pron. of the 3d pers., acc. and abl. *sē* or *sēsē*, gen. *sūi*, dat. *sibi*; subj.-acc. of the inf. *interfectūrōs esse* in the acc. and inf. construction following the leading verb *pollicērentur*; *sēsē* refers back to the subj. *qui*. Observe that, although English idiom omits the subj. of the inf. after verbs of *promising*, e.g. *I promise to do this*, Latin idiom requires it to be expressed. — **illā**, abl. sing. f. of the demonstr. pron. *ille*, *illa*, *illud*; agrees with *nocte*, i.e. Nov. 6th–7th. It is open to question whether Cicero's murder was attempted in the early morning of the 7th or postponed till the morning of the 8th; see the notes on ll. 13 and 14 of Chap. I, and the Introduction. — **ipsā**, abl. sing. f. of the demonstr. pron. *ipse*, *ipsa*, *ipsum*; agrees with and strongly emphasizes *illā nocte*. — **nocte**, abl. sing. of *nox*, *noctis*, f. 3d; abl. of *time when*, modifying *interfectūrōs esse*. Observe that if *illā ipsā nocte* stood next to and modified *pollicērentur* (instead of being in the object clause of *pollicērentur*), Mommsen's view that the murder was attempted on Nov. 8th would be immensely strengthened.

LINE 35. **paulō**, adv. of degree modifying *ante*. *Paulō* is the abl. n. sing. of *paulus*, *-a*, *-um*, expressing the measure of difference. This abl. is used with comparative adjectives and adverbs, and words implying comparison, e.g. *paulō ante*, *paulō post*. A. & G.

86 *interfectūrōs esse pollicērentur.* *Haec ego* | *murder me in my  
about to kill to be promised.* *These things I* | *bed that very night*  
 87 *omnia, vixdum etiam coetū vestrō* | *shortly before dawn.*  
*all, scarcely yet even gathering your* | *I ascertained all*  
 88 *dīmissō, comperī; domum meam* | *these arrangements*  
*having been dismissed, (I) found out; house my* | *when your meeting*

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250; B. 223; G. 403; H. 423. — *ante*, prep. with the acc.; gov. *lūcem*. All prepositions were originally adverbs, and the cases following them had definite significations of their own, of which we see survivals in the locative *domi*, and the acc. *domum*. *Ante* is often an adverb, e.g. *paulo ante* = *a short time ago*, *ante . . . quam*. — *lūcem*, acc. sing. of *lūx, lūcis*, f. 3d; governed by *ante*. It was the regular custom in Rome for citizens of wealth and high rank or station to hold early morning levees, which were attended on the one hand by personal friends and those who desired to show their respect for the individual, and on the other hand by *cliētēs*, obsequious citizens, and *liberātī* who repaid the protection they did or might receive from the levee-holder with coarse flattery and cringing attentions. The usual hour was sunrise, cf. the expressions *salūtātiō mātūlīna, officia antelūcāna*, etc. — *mē*, acc. sing. of *ego*; direct obj. of *interfectūrōs esse*. — *in*, prep.; gov. the abl. *lectulō*. — *meō*, abl. sing. m. of the poss. pron. *meus, mea, meum*; agrees with *lectulō*. — *lectulō*, abl. sing. of *lectulus*, -ī, m. 2d (diminutive of *lectus*, -ī, m. 2d, cf. *rivulus* = *a brooklet*, from *rivus*); governed by the prep. *in*. The root of *lectus* is often wrongly given as *leg* in *līgō*, hence *bed*, as if of something gathered together. The Ind.-Eur. root is *lagh* = Greek *λεχ* = Latin *lec* = English *to lie* (*recline*); cf. *λέχος*, and *λέκτρον* = *a bed*, and *lectica* = *a litter or sedan chair*. The levee-holder remained in bed while his clients paid their morning call; cf. the similar custom in France under Louis XIV and successors, and in England under the Georges.

LINE 36. *interfectūrōs esse*, fut. inf. act. (the part. agreeing with the subj. acc. *sēsē* in gender, number, and case) of *interficiō*, -ere, *interfici*, *interfectum*, 3 (*inter* + *ficiō*); agrees with the subj.-acc. *sēsē*. — *pollicērentur*, 3d pers. plur. imperf. subjunct. of the deponent verb *pollicor*, -ērī, *pollicitus sum*, 2 (for *port* + *licor* = lit. *I bid largely*, hence *promise*; *port* is an old Latin prep., and becomes the inseparable prep. *po* in composition, denoting power or possession or else emphasizing the meaning of the verb; cf. *pōnō*, for *pōsnō*, for *pōsnō*, for *port* + *sinō*); agrees with the subj. *qui*; *pollicērentur* is joined by *et* to *liberārent*, and is in similar construction. Synonyms: (1) *prōmittere* = lit. *to send forth* from the mouth, hence *to hold out, to promise*; this is the generic word, denoting every kind of promise; (2) *pollicīrī* = *to proffer, to voluntarily pledge oneself* (opposed to *abnūre*); (3) *recipere* = *to pledge oneself*, implying that the risks and results are both guaranteed; cf. Cicero, *de aēstāte pollicēris vel potius recipis*. — *Haec*, acc. plur. n. of the demonstr. pron. *hic, haec, hōc*; direct obj. of *comperī*; *haec* refers to the details of Catiline's proceedings mentioned in ll. 24-36. — *ego*, nom. sing. of the 1st personal pron. ; subj. of *comperī*; *ego* is again emphatic.

LINE 37. *omnia*, acc. plur. n. of the adj. *omnis*, -e, 3d; agrees with *haec*. — *vixdum* (*vix* + *dum*), temporal adv., modifying *dīmissō*. *Vixdum . . . dīmissō* is an adverbial modifier of the pred. *comperī*, and = a temporal or concessive clause with *cum*. — *etiam* (*et* + *iam*), adv., intensifying *vixdum*; cf. *etiam nunc, quam diū etiam*, and the like. — *coetū*, abl. sing. of *coetus*, -ūs, m. 4th (*co* = *con*, + *eō*); abl. in the abl. abs. construction with *dīmissō*; see note below. — *vestrō*, abl. sing. m. of the poss. pron. *vester, vestra, vestrum*; agrees with *coetū*.

LINE 38. *dīmissō*, abl. sing. m. of *dīmissus*, -a, -um, perf. part. pass. of *dīmittō*, -ere, *dīmisi*, *dīmissum*, 3 (*dī* = *dis* + *mittō*, *I send away*); agrees with *coetū* in the

had scarcely even broken up. I protected and secured my house with stronger guards. I māiōribus praeſidiis mūnīvī atque firmāvī; 39  
greater with guards I protected and I strengthened;  
exclūſi eōs, quōs tū ad mē salūtātum 40  
I shut out those men whom you to me to salute (me)

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abl. abs. construction. This construction is used to define the time or circumstances of an action, and is therefore equivalent to a subordinate clause, temporal, conditional, causal, or concessive, as the case may be. It is grammatically independent of the rest of the sentence, and may take the following forms : (1) a noun or pron. in the abl., with a participle in agreement, e.g. *bello confectō redit; his cōgnitī caſtra posuit; Crassō regente* (the pres. part. act. not very common); (2) a noun or pron. in the abl. with a pred. noun in agreement ; e.g. *Caesare et Pompēiō cōſulibus; Teucrō dūce; his ipsiſ cōſulibus* : in these cases a participle of *sum* is understood, the pred. abl. *cōſulibus* and *dūce* being really the complement ; (3) a noun with an adj. in predicative agreement, e.g. *laxis laterum compāgībus omnēs accipiunt inimicum imbreſ, = all (the ships) let in the fatal flood, the joints of the sides having become loose* ; here too a part. of *sum* is understood. Note the following points : (a) the noun in the abl. abs. can never be the same as the subject or object of the main clause ; e.g. *Crassus having been defeated, the enemy killed him = Crassum victum hōstēs interfecērunt*; (b) the abl. abs. is used to supply the want of a perf. part. active (possessed by Greek verbs) ; e.g. *the general, having pitched his camp, awaited the enemy = dūx caſtriſ positiſ hōstēs exspectabat*; (c) the abl. abs. not only stands in place of a clause, but often in place of two coördinate sentences, e.g. *dūx caſtriſ positiſ hōstēs exspectabat* may be rendered, *the general, after (when, although, etc.) he had pitched his camp, awaited the enemy, or, the general pitched his camp and awaited the enemy*. A. & G. 255 ; B. 227 ; G. 400, 410 ; H. 431. — **comperi**, 1st. pers. sing. perf. ind. act. of *comperiō, -ire, comperi, compertum, 4;* agrees with the subj. *ego*. Synonyms : (1) *invenire* (*in + venio*) = lit. to come upon something, hence to find, generally implying chance ; *invenire* is distinguished from *reperiō* by being usable absolutely ; (2) *reperiō* and *comperiō* (compounds of *re* and *cum* with *pariō* = I make) = to find, i.e. by search ; they are never found except relatively, i.e. with an object expressed or implied. We learn from Cicero's Letters that his constant use of the verb *comperiō* excited the mockery and taunts of his enemies ; thus in one letter Cicero says of some information he has gained, *audīvī, nam comperisse mē nōn audeō dicere = I have heard (for I dare not say I have "ascertained")*. Prof. Wilkins quotes the historian Merivale : "this was the phrase by which the consul was wont to indicate his knowledge of facts when he refrained from revealing his sources of information." — **domum**, acc. sing. of *domus, -ūs, f.* 4th (some 2d decl. forms ; see note on *domus*, Chap. III, l. 4) ; direct obj. of *mūniō*. When Clodius secured Cicero's banishment in 58 B.C., his Roman mansion was demolished, but was rebuilt at the state's expense after his return in B.C. 57. — **meam**, acc. sing. f. of the poss. pron. *meus, -a, -um* ; agrees with *domum*.

LINE 39. *māiōribus*, abl. plur. n. of *māiōr, māiōs* (compar. of the adj. *māgnus, -a, -um*; superl. *māxiμus*) ; agrees with *praeſidiis*. — *praeſidiis*, abl. plur. of *praeſidium, -i, n.* 2d ; abl. of the means, with *mūnīvī*. — *mūnīvī*, 1st pers. sing. perf. ind. act. of *muniō, -ire, -ivi* or *-iī, -itum, 4* (akin to *moenia*) ; the subj. *ego* is implied. — *atque*, cop. conj. ; connects *mūnīvī* and *firmāvī*. *Atque* often = and also, introducing a new idea of importance ; here we see its rhetorical use, viz. to connect two sonorous words which are practically synonyms. — *firmāvī*, 1st pers. sing. perf. ind. act. of *firmō, -ire, -āvī, -itum, 1* (*firmus*) ; the subj. *ego* is implied.

LINE 40. *exclūſi*, 1st pers. sing. perf. ind. act. of *exclūdō, -ere, exclūſi, exclūſum, 3* (*ex = out + claudō = I shut*) ; *ego* is understood as subject. — *eōs*, acc. plur. m. of the

41 māne	miserās,	cum	illi	shut out those whom you had sent to call upon me in the morn- ing at my reception, inasmuch as those very men had come whose intended visit at that time I had
42 ipsī	vēnissent, quōs ego iam multis ac			
43 summis viris ad mē id temporis	very exalted to men to me that of time (= at that time)			

demonstr. pron. *is, ea, id*; direct obj. of *exclūsi*. *Is* is the regular antecedent of *qui*, when the subj. is otherwise undefined. — *quōs*, acc. plur. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *eōs*; direct obj. of *miserās* in the rel. clause. — *tū*, nom. sing. of the 2d personal pron.; subj. of *miserās*; *tū* is very emphatic. The meaning *tū* conveys is that the person really guilty of the attempted murder was Catiline, not the accomplices sent to do the act. — *ad*, prep.; gov. the acc. *mē*. — *mē*, acc. sing. of *ego*; governed by the prep. *ad*. — *salūtātum*, supine of *salūtō, -āre, -āvī, -ātum*, I (*salūtis, -ūtis*, f. 3d); expresses purpose after *miserās*. The acc. supine in *-um* denotes end of motion; that in *-ū* is probably an abl. of specification, though some call it dat. of purpose; both are verbal abstracts of 4th decl. form. The supine in *-um* is used (1) after verbs of motion to express purpose (hence = *ut* + subjunct., e.g. *ut salūtarent*), and may govern a direct object; (2) in the periphrastic fut. inf. pass., with *īrī* (old form from *cō*). A. & G. 302; B. 340, 1; G. 435; H. 546.

LINE 41. *māne* (from old adj. *mānus* = *good*, cf. *Mānes* = *the good spirits*; root *ma* (*men*) = *to measure*), adv. of time, modifying *salūtātum*. *Māne*, *in the early morning* = *lit. in good season*. — *miserās*, 2d pers. sing. pluperf. ind. act. of *mittō, -ere, misi, missum*, 3; agrees with the subj. *tū* in the rel. clause. — *cum*, causal conj. introducing an adverbial clause explaining *exclūsi*. *Cum* (causal) = *since, as*, invariably takes the subjunct. mood, and so does *cum* (concessive) = *although*. For *cum* temporal, see the note on Chap. III, l. 23. A. & G. 326; B. 286, 2; G. 586; H. 517. — *illi*, nom. plur. m. of the demonstr. pron. *ille, illa, illud*; subj. of *vēnissent*; *illi* = *the duo equitēs*, l. 33.

LINE 42. *ipsī*, nom. plur. m. of the demonstr. pron. *ipse, ipsa, ipsum*; agrees with and emphasizes *illi*. — *vēnissent*, 3d pers. plur. pluperf. subjunct. act. of *veniō, -ire, vēni, ventum*, 4; agrees with the subj. *illi*; the subjunct. mood follows *cum* causal. — *quōs*, acc. plur. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *illi*; subj.-acc. of *ventūrōs esse* in the indirect discourse dependent on *praedixeram*, leading verb in the rel. clause. — *ego*, nom. sing. of the 1st personal pron.; subj. of *praedixeram*. — *iam*, temporal adv.; modifies *praedixeram*. It is difficult to understand how Cicero could have been able to inform others of the plot to murder him, if the attempt was made on Nov. 7th, directly after the meeting at Laeca's house; for it must have been hard for Cicero's informants to get the news to Cicero himself in time to save him. This passage then strongly supports Mommsen's view that the murder was attempted on the morning of the 8th, not long before the Senate met. However, this passage is balanced by *illā ipsā nocte*, l. 34, and the question remains open. — *multis*, dat. plur. m. of the adj. *multus, -a, -um*; agrees with *viris*. — *ac* (abbreviation of *atque*; *ac* is used before consonants, except *c, g, and qu*), cop. conj., connecting *multis* and *summis*. Adjectives expressive of different ideas are commonly connected by a conjunction, and when *multus* is one of two attributes it is always so joined to the other.

LINE 43. *summīs*, dat. plur. m. of the adj. *summus, -a, -um*; agrees with *viris*; *summīs* = *very high* in rank or official position. *Summus* is the superl. of *superus* (rarely used, except *Superī* = *the gods above*); compar. *superior*; another form of the superl. is *suprēmus*. All are really formed from the adv. *super*; cf. *prior* and *primus*.

already foretold to many men of the highest position.	<i>ventūrōs</i> <i>about to come</i>	<i>esse</i> <i>to be</i>	<i>praedixeram. 44</i> <i>(I) had foretold.</i>
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V. Since the facts are so, Catiline, continue in the path which you have begun to follow; depart at length from the V. Quae cum ita sint, Catilina, perge i  
Which things since so are, Catiline, go on  
quō coepisti, ēgredere aliquandō ex;  
whither you have begun, go out some time or other from

from *prō*. — **virīs**, dat. plur. of *vir*, *virī*, m. 2d; dat. of the indirect obj., governed by *praedixeram*. — **ad**, prep.; gov. the acc. *mē*. — **mē**, acc. sing. of *ego*; governed by the prep. *ad*. — **id**, acc. sing. n. of the demonstr. pron. *is*, *ea*, *id*, adverbial acc. in the idiom *id temporis*; cf. *id aetatis* = *at that age*, *id genus* = *of that kind*, *quod sī* = *but* (lit. as to which) *if*, etc. The adverbial acc. is very common with the sing. neut. of adjectives and pronouns, and is not unlike the cognate acc. and the Greek acc. of respect. A. & G. 240, *b*; B. 185, *2*; G. 336, NOTE 2; H. 378, *2*. Observe that the acc. does not here denote duration of time, but has lost all meaning, for *id temporis* = *eō tempore*. — **temporis**, gen. sing. of *tempus*, n. 3d (root *tam* = *to cut*, hence *tempus* = *a section* or *portion* of time; cf. *tempium* = *a space marked out for consecration, a temple, tērūm = I cut*); partitive gen. (cf. *nihil novi*), limiting *id* in the adverbial phrase *id temporis*.

**LINE 44.** *ventūrōs esse*, fut. inf. act. (*ventūrōs* agreeing adjectively with *quōs*) of *venīō*, -*ire*, *venī*, *ventum*, 4; agrees with the subj.-acc. *quōs* in the object clause (indirect discourse) of *praedixeram*. — *praedixeram*, 1st pers. sing. pluperf. ind. act. of *praedicō*, -*ere*, *praedixi*, *praedictum*, 3 (*prae* = before + *dicō* = *I tell, foretell*); agrees with the subj. *ego* in the rel. clause. *Praedicō*, 3d conjug., and *praediō*, 1st conjug., are etymologically related, being from *prae* + the root *dak* = to show, cf. *delkvuū*; their meanings must be distinguished; *praedicō* = *I foretell*, sometimes *I warn*, but *praedicō* = *I proclaim*, and often *I praise*.

**LINE I.** *Quae*, nom. plur. n. of the rel. pron. *qui*, *quae*, *quod*; subj. of *sint*; *quae* refers to Catiline's conspiracy as proved in Chap. IV. The relative pronoun or a rel. adverb very commonly stands at the beginning of an independent sentence to connect it with what has preceded, and this occurs even if there be another relative in the clause, e.g. *quae qui viderunt = and those who saw these things*. Cicero uses the phrase *quae cum ita sint* when he wishes to have a certain topic regarded as proved (e.g. Catiline's treason) or thoroughly thrashed out, and proceed on to a new subject. A. & G. 180, f.; 201, e; B. 251, 6; G. 610, and REM. 1; H. 453.—*cum*, causal conj., taking the subjunct. *sint*.—*ita*, adv., modifying *sint*. *Ita* is often used correlatively, e.g. *ut . . . ita, as . . . so*; *ita* modifies verbs, and *tam* adjectives and other adverbs.—*sint*, 3d pers. pres. subjunct. of *sum, esse, fuī*; agrees with the subj. *quae*; the mood is subjunct. after *cum* causal.—*Catilina*, voc. sing. of *Catilina, -ae*, m. 1st; case of address.—*perge*, 2d pers. sing. pres. imperative of *pergō, -ere, perrēxi, perrēctum*, 3 (per + regō); the personal ending implies the subj. *tū*. Observe the following *asyndeta* (*égrēdere, patēti, proficisci*).

LINE 2. *quō*, rel. adv. = *whither*; *quō coepisti* is the rel. clause, and *quō* corresponds to the demonstr. *eo* understood as antecedent in the main clause with *perge*. The rel. pron. is similarly used in statements of fact with the antecedent omitted, e.g. *quae effecerat* (= *ea quae effecerat*) *narravīt*. Other uses of *quō* are: (1) interrog. = *whither*, in

s urbe ; patent portae : proficisci. Nimium | city; the gates are  
the city; are open the gates: march forth. Too | open; go forth. Too

direct and indirect questions; (2) as abl. of measure of difference in correlative clauses, e.g. *quō diligenter* . . . *ēō melius*; (3) as final conj., in clauses of purpose containing a comparative adjective or adv.; hence followed by the subjunct. mood. — *coepisti*, 2d pers. sing. perf. ind. act. of the defective verb (*coepiō*, -*ere*), *coepi*, *coepitum*, 3 (no pres. stem tenses found in classical Latin; inf. *coepisse*, fut. part. *coepītūs*, perf. part. pass. *coepitus*); agrees with the subj. *tū* understood. *Coepiō* is probably derived from *co* = *con* + root *ap* in *apiscor* = *I seize*; the pres. is supplied by *incipiō*; the perf. pass *coepitus sum* is used with a pass. inf., e.g. *appellāri coepitus sum*. A. & G. 143, a; B. 133; G. 175, 5, a; H. 297, I. Synonyms: *I begin* = (1) *incipiō* (perf. *coepi*), as opposed to *dēsiō* = *I cease*; (2) *inchoō*, as opposed to *absolvō* = *I finish*; *inchoō* implies commencement without a following completion, hence *inchoātus* may = *incomplete*; (3) *ordīrī* (lit. *to weave*) of a long and complicated process; *ordīrī* always = *to begin* at the very first link, but *coepisse* = *to begin*, anywhere in a series. — *ēgredere*, 2d pers. sing. pres. imperative of the deponent verb *ēgredior*, *ēgredi*, *egressus sum*, 3 (*ē* + *gradior*); the implied subj. is *tū*. — *aliquandō* (*alius* + *quando*), temporal adv., modifying *ēgredere*. *Aliquandō* here = *tandem*, *aliquandō*, at length; lit. it = *at some time or other*, either of the past (hence sometimes *once*) or the future (hence *hereafter*); cf. *ōlīm*, used of past and future time. *Aliquandō* frequently accompanies imperatives, and implies that the time has come for some action; cf. Greek *τορε*. — *ex* (*ē* or *ex* before consonants; *ex* before vowels and *h*), prep.; gov. the abl. *urbe*. Consult A. & G. 152, b; B. 142, 2; G. 417; H. 434.

LINE 3. *urbe*, abl. sing. of *urbs*, *urbis*, f. 3d; abl. of *place from which*, governed by the prep. *ex*. — *patent*, 3d pers. plur. pres. ind. act. of *pateō*, -*ēre*, -*ui*, no supine, 2; agrees with the subj. *portae*. — *portae*, nom. plur. of *porta*, -*ae*, f. 1st (root *par* = *to go over, carry over*, cf. *porticus* = *a colonnade*, and *πόρθ-μος* = *a ferry*); subj. of *patent*. Synonyms: (1) *porta* = *a gate*, in the wall of a city, camp, or fortified town; (2) *iānua* = *the entrance door* of a house; (3) *ostium* = *any entrance* (*ōs*, *ōris*, n. 3d = *mouth*) to an enclosed space; often the *entrance* of a house (= *iānua*), near which a slave (*ostiarius* or *iānitor*) kept watch, in a small lodge, over those who passed through; (3) *forēs* (usually plur. *forēs*, since house-doors were doubled and folded into one another) = *the door between compartments in a house*; (4) *valvae* = *folding-doors* in temples and important buildings; some think that *forēs* and *valvae* may = *the gate of a porta*, *porta* indicating the whole structure, and *forēs* the part whereby one passed through. From the gates of Rome roads branched out, some of which extended all the northern or southern length of Italy, e.g. *via Flāminia* into Gaul, and *via Appia* to Brindisi. It is impossible to ascertain the exact number of *portae*, but Pliny says there were thirty-seven in the reign of Vespasian. Catiline had the choice of three roads to reach the north of Italy: (1) *via Flāminia*, the northeastern road, on the Adriatic side; this started from the *porta Ratumena*; (2) *via Aurēlia*, running along the Mediterranean coast to Pisa; Catiline eventually went by this, on the pretence of going to exile in Massilia, and took a branch road in Etruria to Faesulae; (3) *via Cassia*, lying between the other two, and the most direct road to Faesulae. — *proficisci*, 2d pers. sing. pres. imperative of the deponent verb *proficiscor*, -*i*, *profectus sum*, 3; understand the subj. *tū*. — *Nimium*, adv., modifying *diū*. *Nimium* is the adverbial acc. sing. neut. of the adj. *nimius*, -*a*, -*um* = *excessive*, which in turn is derived from the adv. *nimir* = *too much* (*ni* = *ne* = *not*, + root *ma* = *to measure*, hence *beyond measure*). The neut. *nimium* is sometimes substantival = *too much, excess*; cf. *multum*, adv. and noun. *Nimium diū* . . . *désiderant* expresses two ideas, viz. that Manlius was in fact hourly expecting Catiline, and that Catiline's departure could not be too soon to suit Cicero.

long already have you  
kept that camp of  
yours under Manlius  
waiting for its gen-  
eral. Take away with  
you also all your par-  
tizans, or if not all of  
them, as many as pos- | diū tē imperātōrem tua illa Manliāna 4  
long you the general your that Manlian  
castra dēsiderant. Édūc tēcum etiam 5  
camp misses. Lead out with you also  
omnēs tuōs, sī minus, quam plūrimōs; 6  
all your (party) if less (= not), as many (as you can);

LINE 4. *diū* (akin to *dīēs*), adv. of time; *nīmīum diū* limits *dēsiderant*. — *tē*, acc. sing. of *tū*; direct obj. of *dēsiderant*. — *imperātōrem*, acc. sing. of *imperātor*, *-ōris*, m. 3d (*imperō*); in apposition with *tē*. See note on *imperātōrem*, Chap. II, l. 31. — *tua*, nom. plur. n. of the poss. pron. *tuus*, *-a*, *-um*; agrees with *castra*. — *illa*, nom. plur. n. of the demonstr. pron. *ille*, *illa*, *illud*; agrees with *castra*. — *Mānliāna*, nom. plur. n. of the adj. *Mānliānus*, *-a*, *-um* (of or pertaining to *Mānlius*); agrees with *castra*; the poss. gen. *Mānli* would be more usual. Adjectives derived from proper names were freely invented by Roman writers, cf. *Sullāna tempora* = the *Sullan age*, and *Herculean labor*. A. & G. 214, a, 2; B. 354, 4; G. 182, 5; H. 395, NOTE 2.

LINE 5. *castra*, gen. *castrōrum*, plur. noun n. 2d = *camp* (*castrum*, *-i*, n. 2d = *a fortress*); nom. plur., subj. of *dēsiderant*. The number of camps is denoted by the distributive numerals, e.g. *bīna castra*; *duo castra* = *two fortresses*. The camp of a consular force of two legions was always laid out on a symmetrical plan; it was square, being marked out and protected by a *vallum* or rampart of earth, and had gates in each of the four walls; the general's and officers' quarters were near the gate that faced the enemy. — *dēsiderant*, 3d pers. plur. pres. ind. act. of *dēsiderō*, *-āre*, *-āvī*, *-ātum*, I; agrees with the personified subj. *castra* = *ī qui in castīs sunt*. *Dēsiderare* does not = *to desire*, but *to miss* or *regret* something which is not possessed; for this difference and synonyms see the note on *cupītem*, Chap. I, l. 34. The *historic present* *dēsiderant* + *nīmīum diū* expresses the continuation into the present of an action begun in the past; in narrative descriptions the *imperf.* tense may be similarly used; the modifying adverbs are *diū*, *iam diū*, *dūdūm*, *iam dūdūm*, and a few variations, as *nīmīum diū*. A. & G. 276, a; B. 259, 4; G. 230; H. 467, III, 2. — *Édūc*, 2d pers. sing. pres. imperative act. of *édūcō*, *-ere*, *édūxi*, *édūctum*, 3 (*ē* + *dūcō*); the subj. *tū* is implied. Four verbs, *dīcō*, *dūcō*, *fāciō*, and *fērō*, have the shortened imperatives, *dīc*, *dūc*, *fāc*, and *fēr*; *dīce*, *dūce*, and *fāc* (but not *fērē*) are found in early Latin. The abbreviated form is retained in compounds, except those of *fāciō*, which are regular, e.g. *perfīciō* makes *perfīce*. A. & G. 128, c; B. 116, 3; G. 130, 5; H. 238. — *tēcum* (*ē* + *cum*): *tē* is the abl. of *tū*; governed by *cum*. *Cum* is the prep. + the abl.; gov. *tē*; enclitic because used with a personal pronoun. — *etiam* (*ē* + *iam*), adv., modifying *édūc*.

LINE 6. *omnēs*, acc. plur. m. of the adj. *omnis*, *-e*, 3d; agrees with *tuōs*. — *tuōs*, acc. plur. m. (substantival) of the poss. pron. *tuus*, *-a*, *-um*; direct obj. of *édūc*. *Meī*, *tūi*, *sūi* often = *my* (*your*, *his* or *their*) *friends*, *relatives*, or *party*. — *sī*, conditional conj., introducing a protasis in which the verb or predicate is supplied from the context. *Édūc . . . plūrimōs* comprises two conditions excluding one another, the first condition being understood. In such conditions *sī* is used with the first, and *sīn* (often + *autēm*, *vērō*, *minus*, or *aliter*) with the second, i.e. when the predicate is expressed; but when the predicate is understood, *sī minus* = *if less (if not)*, or *sīn minus*, *sīn aliter* (rarely *sīn nōn*) = *if otherwise*, introduces the second protasis. The passage, with ellipses supplied, = *édūc tēcum etiam omnēs tuōs*, (*sī omnēs édūcere poteris*); *sī minus* (*omnēs édūcere poteris*), (*édūc*) *quam plūrimōs*. — *minus*, adv. (= *nōn*); modifying a predicate understood from *édūc*. *Minor*, *minimus*, and *minus*, *minimē* are the compar. and superl. degrees of the adj. *parvus* and the kindred adv. *parum* respectively. — *quam*,

7	pūrgā	urbem.	Māgnō	mē	metū	liberābis,	sible: purify the city
	cleanse	the city.	Great	me	from fear	you will free,	of them. You will set
8	modo	inter	mē	atque	tē		me free from a great
	provided	between	me	and	you		anxiety, so soon as
9	mūrus	intersit.	Nōbiscum	versārī			the city-wall is be-
	the wall (of the city)	intervene.	With us	to move about			tween you and me.
							You cannot abide
							among us any longer

rel. adv.; strengthens the superl. *plūrimōs* idiomatically. *Quam* + a superl. adj. or adv. = *as* (adj. or adv.) *as possible*; strictly speaking, the construction is elliptical, e.g. *ēduc* (*tam*) *plūrimōs quam* (*poteris*). — *plūrimōs*, acc. plur. of *plūrimus*, -a, -um (superl. of *multus*, -a, -um; compar. *plus*); the acc. is idiomatic, strictly being governed by the inf. (supplied with a part of *possum*) of the main verb; but as *quam plūrimi* is a pure idiom, *quam plūrimōs* is the direct obj. of *ēduc* (understood from *ēduc* in the first conditional clause).

LINE 7. *pūrgā*, 2d pers. sing. pres. imperative act. of *pūrgō*, -āre, -āvī, -ātūm, I (for *pūrgō*, *pūrus* + *agō*); the subj. *tū* is implied; *cleanse the city*, i.e. by going away and taking your associates. — *urbem*, acc. sing. of *urbs*, *urbis*, f. 3d; direct obj. of *pūrgā*. — *Māgnō*, abl. sing. m. of the adj. *māgnus*, -a, -um; agrees with *metū*. — *mē*, acc. sing. of *ego*; direct obj. of *liberābis*. — *metū*, abl. sing. of *metus*, -ūs, m. 4th; abl. of separation, with *liberābis*; a prep. ab or ex is not required after *liberō*, *priō*, and a few other verbs, though necessary after most verbs implying separation; see the note, etc., on *cūrā*, Chap. IV, l. 34. For the signification of *metus*, *timor*, and other synonyms, refer to the note on *timor*, Chap. I, l. 6. — *liberābis*, 2d pers. sing. fut. ind. act. of *liberō*, -āre, -āvī, -ātūm, I; *tū* is understood as subject.

LINE 8. *modo*, conj. introducing a proviso *modo . . . intersit*, limiting the main clause *māgnō mē metū liberābis*. *Modo* is often conjoined with *dum*, = *dummodo*; the provisional conjunctions are *dum*, *dummodo*, *modo*, and *tantum*, followed by the subjunct. mood. A negative proviso is introduced by *dum*, *modo*, etc., + *nē*, e.g. *modo nē sit peregrinus, ingrediātur* = *provided only he be not a foreigner, let him enter*; in post-classical Latin *nōn* occasionally replaces *nē*. Sometimes a proviso is expressed by the subjunct. mood without any particle, e.g. *sint mīlitēs fīrmī et cōstantēs, faciliſ erit trāiectus*. Observe this subjunct. and the subjunct. with *modo* is *hortatory*, while the subjunct. with *dum* or *dummodo* is developed from the temporal construction of *dum* + the subjunct. ; A. & G. well compare the English "so long as" in colloquial language. A. & G. 314; B. 310; G. 573; H. 513, I. — *inter*, prep. with the acc. ; gov. *mē* and *tē*. — *mē*, acc. sing. of *ego*; governed by the prep. *inter*. — *atque*, cop. conj. ; connects the two objects of *inter*, *mē* and *tē*. — *tē*, acc. sing. of *tū*; joined by *atque* to *mē*; obj. of the prep. *inter*. English idiom or politeness places the 2d personal pron. before the first, e.g. *you and I*; but in Latin the 1st person precedes the 2d, and the 2d the 3d, e.g. *ego et tū*; *tū et ille*.

LINE 9. *mūrus*, gen. *mūri*, m. 2d; nom. sing., subj. of *intersit*. For synonyms, see note on *moenia*, Chap. II, l. 32. — *intersit*, 3d pers. sing. pres. subjunct. of *intersum*, *interesse*, *interfūi*, no supine, irreg. (*inter* + *sum*); agrees with the subj. *mūrus*; the subjunct. is *hortatory*, and expresses a proviso with *modo*. — *Nōbiscum* (*nōbis* + *cum*): *nōbis* is the abl. of *nōs* (plur. of the 1st personal pron. *ego*); governed by the prep. *cum*. *Cum* is the prep. + the abl.; governs *nōbis*; enclitic always with the personal, reflexive, and relative pronouns. A. & G. 99, e; 104, e; B. 142, 4; G. 413, REM. I; H. 184, 6; 187, 2. — *versārī*, pres. inf. of the deponent verb *versor*, -ārī, -ātūs sum, I; complementary inf. with *poies*. *Versor* is strictly the medial or reflexive use of the passive form of *versō*, -āre, -āvī, -ātūm, I (frequentative of *verlō* = *I turn*), hence = lit. *I keep turn-*

now: I will not endure it or submit to it, I will not allow it. Deep is our debt of gratitude to the im-

iam	diūtius	nōn	potes :	nōn	10
now	longer	not	you are able :	not	
feram,	nōn	patiar,	nōn	sinam.	11
<i>I will endure (it), not I will suffer (it), not I will allow (it).</i>					
Māgna	dīs	immortālibus	habenda	est	12
Great	to the gods	immortal	to be held (= paid)	is	

*ing or moving myself about*, hence of everyday life = *I dwell, remain*; applied to occupations *versārī* = *to be employed (engaged) in*, e.g. *in rē pūblicā versārī* = *to be a politician or statesman*.

LINE 10. *iam*, temporal adv.; strengthened by *diūtius*, modifies *nōn potes*. In negative sentences *iam* alone, or with *diūtius* = *no longer*. — *diūtius*, adv., defining *iam* more precisely. *Diūtius* is the compar. degree of the adv. *diū*. — *nōn*, neg. adv.; limits *potes*. *Nōn* (*ne*+*ūnum*) is the common negative; *haud* is rarely used with verbs (except *scīo* and a few others), but modifies adjectives and adverbs. — *potes*, 2d pers. sing. pres. ind. of *possim*, *posse*, *potū*, no supine, irreg. (*potis* = *able + sum* = *I am, through potsum*); the subj. *tū* is implied by the personal ending. — *nōn*, neg. adv.; limits *feram*.

LINE 11. *feram*, 1st pers. sing. fut. ind. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; the subj. *ego* is implied. Observe (1) the *anaphora*, i.e. the repetition of *nōn* at the beginning of each successive clause; (2) the *asyndeta*, i.e. omissions of conjunctions; (3) the use of three synonymous verbs. By these means Cicero puts the greatest emphasis he can on the impossibility of tamely allowing Catiline to attack the constitution. One editor elaborates as follows: Cicero says he will not bear it (as a man), *endure* it (as a good citizen), *allow* it (as a magistrate). For a comparison of *ferō*, *patior*, *sinō*, and other synonyms, refer to the note on *patimur*, Chap. II, l. 15. — *nōn*, neg. adv., limiting *patiar*. — *patiar*, 1st pers. sing. fut. ind. of the deponent verb *patior*, *patī*, *passus sum*, 3 (hence English *passive*); the subj. *ego* is implied by the personal ending. — *nōn*, neg. adv.; limits *sinam*. — *sinam*, 1st pers. sing. fut. ind. act. of *sinō*, *-ere*, *sīvī*, *situm*, 3; the subj. *ego* is understood. The above, from *nōn feram* on, is an excellent example of *anaphora* and *asyndeton*.

LINE 12. *Māgna*, nom. sing. f. of the adj. *māgnus*, *-a*, *-um*; agrees with the subj. *grātia*. Observe how far the modifier *māgna* is separated from the noun it modifies, *grātia*; the order is as follows: *māgna grātia habenda est dīs immortālibus aīque huic*, etc. Words which are naturally closely connected, e.g. a noun and its adjective, or a noun and its limiting genitive, are sometimes separated in order to throw particular emphasis on a particular word. A very common and simple method of emphasizing is: (1) to put the subject last, instead of in its usual first place; (2) to place the verb first, instead of last (as usual); (3) to put the object or any important word first or last, instead of between the subject (which begins the clause) and the verb (which ends the clause). A. & G. 344, e; B. 348, 349; G. 674, and NOTE; H. 561, III. — *dīs*, dat. plur. of *deus*, *-ī*, m. 2d; dat. of the indirect obj., with *habenda est*. *Dīs* is the contracted form of *dīis*, variant of *deīs*, as the nom. *dī* (contracted *dī*) of *deī*. — *immortālibus*, dat. plur. m. of the adj. *immortālis*, *-e*, 3d (*in* = *not* + *mortālis* = *mortal*; *mors*); agrees with *dīs*. — *habenda est*, 3d pers. sing. pres. ind. of the passive periphrastic conjugation of *habeō*, *-ere*, *-ui*, *-itum*, 2; agrees with the subj. *grātia*. The periphrastic conjug. passive consists of the gerundive or verbal adj. in *-ndus* + parts of the verb *sum*; it expresses obligation, necessity, or duty; cf. the active periphrastic conj., viz. parts of *sum* + the fut. part. act., e.g. *habitūrūs sum*. If the verb is transitive, the gerundive must agree with the subj. in gender, number, and case, e.g. *grātia habenda est*; but if the verb

13 atque huic ipsi Iovī Statōrī,	mortal gods and par-
and this very to Jupiter the Establisher,	ticularly to Juppiter
14 antiquissimō custōdi hūius urbis, grātia,	the Stayer here with
most ancient (to) the guardian this of city, gratitude,	us, of earliest time
	this city's guardian,

---

is intrans., the gerundive is nom. sing. neut. and the construction impersonal, e.g. *lēgibus parendum est*. A. & G. 113, d; B. 337, 7, b, 1; G. 251; H. 234; 466, NOTE.

LINE 13. *atque*, cop. conj. connecting the general *dīs immortālibus* with the particular *huic ipsi Iovi*. Greek and Latin poetry frequently describes the individual by coördinate reference to the class; cf. Vergil, *quā . . . Italiā fātō profugus Lāviniaque vēnit litora = who came, an exile of fate, to Italy and the shores of Lāvinium*. — *huic*, dat. sing. m. of the demonstr. pron. *hic, haec, hoc*; agrees with *Iovī*; *huic* is deictic, as the Senate was assembled in the temple of *Juppiter Stator*. — *ipsi*, dat. sing. m. of the demonstr. pron. *ipse, ipsa, ipsum*; agrees with and intensifies *Iovī*. — *Iovī*, dat. sing. of *Juppiter (Jupiter)*, gen. *Iovis*, m. 3d; dat. of the indirect obj. with *habenda est*; joined by *atque* to *dīs*. *Juppiter* was called *Dīoris* (collateral form of *Iovis*, old nom. for the later *Juppiter*) by the ancient Romans; from the root *dī* or *dīu = to be bright*. The Greek god *Zeūs*, gen. *Δīos*, is etymologically akin, and so are the following: *dīes, Diāna, dīvus, deus, dīos, dīulos*. Thus *Juppiter* = *Dīoris pater* or *Diēspiter*, i.e. the lord or father of heaven (brightness). Jupiter became the supreme ruler of the gods when his father Saturn died; he kept heaven as his own kingdom, and gave the rule of the sea to his brother Neptune, and the rule of the underworld to his brother Plūtō. — *Statōrī*, dat. sing. of *stator*, *statōris*, m. 3d (from *sistō = I cause to stand*; cf. *stō = I stand*; root *sta*; cf. Greek *τορνημ = I make to stand*); personified, agreeing as an appositive with *Iovī*. The allusion in *Statōrī* is to the legend narrated by Livy of the interposition of Jupiter in answer to Rōmulus' vow to build a temple if the god would stay the Romans' flight. The battle was against the Sabines, who were eventually overcome, and Jupiter was given the title of *Supporter*, or *Stayer* (i.e. of flight). Plutarch renders *Stator* by Στήσιος, and Diō Cassius by Ὁρθωτός. In spite of the vow of Rōmulus, the temple was not erected till B.C. 294. The temple was on the Palatine; it must not be confused with that of *Jupiter Capitolinus*; the latter was dedicated to the worship of *Juppiter Optimus Maximus*, conjointly with *Iūnō* and *Minervā*.

LINE 14. *antiquissimō*, dat. sing. m. of *antiquissimus*, -a, -um (superl. of the adj. *antiquus*, -a, -um (akin to *ante*)); agrees with *custōdi*. Synonyms: (1) *antiquus = old*, usually of what was in ancient time but no longer exists; in this passage *antiquissimō = prīmō*; (2) *vetus = old*, of what has been for a long time and continues to exist, e.g. *vetus amicitia = a friendship of old standing*; (3) *vetus* = *old*, of something long used and by implication superior, e.g. *vetus disciplina*; (4) *prīscus = old*, implying a claim to reverence, e.g. *prīsca sevēritās*; (5) *prīstīnus = old, earlier*, of a former state in opposition to *presēns*; (6) *obsoletus = old, out of use*, e.g. *verba obsoleta*. — *custōdi*, dat. sing. of *custōs*, *custōdis*, m. (and f.) 3d; in apposition with *Iovī*; *antiquissimō custōdi* refers to the same incident as *Statōrī*, viz. the stayed flight of the Romans. — *hūius*, gen. sing. f. of the demonstr. pron. *hic, haec, hoc*; agrees with *urbis*. — *urbis*, gen. sing. of *urbs*, f. 3d; poss. gen., limiting *custōdi*. — *grātia*, gen. *grātiae*, f. 1st (root *ghar* or *ghra = to glow, to be glad*; cf. *grātus, χάρις = grace, χαρώ = I rejoice*); nom. sing., subj. of *habenda est*. Note: (1) that *grātia* = the emotion, *gratitude*, whereas the plur. *grātiae* = the expression of the emotion, *thanks*; (2) *grātiam habēre = to feel gratitude* (in the heart), while *grātiam referre = to show gratitude* for something by deed; to thank = *grātiās* (or *grātēs*) *agere*, to owe thanks = *grātiam dēbere*, to deserve thanks = *grātiam merēri*. The kindred plural noun *grātēs*, f. 3d is not in use except in the nom. and acc. cases, but Tacitus has *grātibus*.

forasmuch as we have  
escaped already so  
often this pest, so  
foul, so dreadful, and  
so deadly to the state.  
The safety of the state  
must not too often be  
imperilled in its en-

quod hanc tam taetram, tam horribilem is  
because this so foul, so horrible  
tamque infestam rei publicae pestem is  
and so hostile to the commonwealth plague  
totiens iam effugimus. Non est saepius it  
so often already we have escaped. Not is more often  
in uno homine summa salus periclitanda is  
in one man highest the safety to be endangered

LINE 15. *quod*, conj.; its clause *quod . . . effugimus* is a statement of fact explaining *gratia habenda est*, hence the indicative mood in the verb; refer to the note on *quod*, Chap. IV, l. 32. — *hanc*, acc. sing. f. of the dem. pron. *hic*, *haec*, *hoc*; agrees with *pestem*. — *tam*, dem. adv., modifying *taetram*. — *taetram*, acc. sing. f. of the adj. *taeter*, *taeta*, *taetrum*; agrees with *pestem*. — *tam*, dem. adv.; modifies *horribilem*. — *horribilem*, acc. sing. f. of the adj. *horribilis*, -e, 3d (from *horreō* = *I shudder*); agrees with *pestem*.

LINE 16. *tamque* (*tam* = *que*): *tam* is the dem. adv.; modifies *infestam*. *Que* is the elclitic cop. conj., joining *tam horribilem* and *tam infestam*. — *infestam*, acc. sing. f. of the adj. *infestus*, -a, -um (derived from *in* = root *ghan* = *fend*, through the obsolete verb *fendō* = *I strike*, which is only found in the compounds *dēfendō* = *I ward off a blow*, *offendō* = *I aim a blow at*, etc.; cf. *infensus* = *hostile*, and *θελω* = *I strike*); agrees with *pestem*. Synonyms: *hostile* = (1) *hostīlis*, i.e. pertaining to a *hostis*; used of *hostile* thought; (2) *infestus*, used (a) actively, = *malevolent*, e.g. *gēns infesta Rōmānis*, (b) passively, = *disturbed*, *unsafe*, e.g. *iter*; (3) *infensus* (akin to *infestus*) = *enraged*. — *rei*, dat. sing. of *rēs*, *rei*, f. 5th; dat. of the indirect obj. with *infestam*. — *publicae*, dat. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rei*. — *pestem*, acc. sing. of *pestis*, -is, f. 3d; direct obj. of *effugimus*. For *pestis* and synonyms, refer to the note on *pestem*, Chap. I, l. 27.

LINE 17. *totiens*, numeral adv. (from numeral adj. *tot* = *so many*); modifies *effugimus*. The ending in *-ies* is more usual than that in *-iēns* in numeral adverbs, but *-iēns* is the older. The forms *totiens* and *quotiens* are preferred to *toties* and *quoties*. — *iam*, temporal adv.; modifies *effugimus*. — *effugimus*, 1st pers. plur. perf. ind. act. of *effugiō*, -ere, *effugi*, no supine, 3 (ex + *fugio*); understand the subj. *nōs*. The allusion in *totiens iam effugimus* is to Catiline's first and quickly frustrated conspiracy (see Introduction) and to his repeated failures to secure election. — *Nōn*, neg. adv., limiting *est* *periclitanda*. — *est*, 3d pers. sing. pres. ind. of *sum*; agrees with the subj. *salūs*; *est* and *periclitanda* form the passive periphrastic conjugation. — *saepius*, adv., modifying *est* *periclitanda*. *Saepius* is the comparative of the adv. *saepe*; superl. *saepissimē*. The comparative *saepius* expresses an excessive degree, so *nōn saepius* = *not too often*, or better *not more often* (*than can be helped*). A. & G. 93, a; B. 240, 1; G. 297, 2; 298; H. 444, 1.

LINE 18. *in*, prep. with the abl. and acc.; gov. the abl. *homine*. *In uno homine* is a Graecism = *in the person of a single individual*, cf. Thuc. *μη τὸν ἀνδρὶ πολλῷ ἀπέτας κινδυνεύεσθαι*. — *uno*, abl. sing. m. of the numeral adj. *unus*, -a, -um (gen. *ūnius*, dat. *ūni*); agrees with *homine*. — *homine*, abl. sing. of *homō*, *hominis*, m. 3d; governed by the prep. *in*. *Vir* = *man*, *husband*, or *hero*, and is never found modified by an adj. expressing any kind of disapproval, i.e. we may have *vir bonus* but not *vir malus*; *vir* = *a man*, as distinguished from *fēmina*. *Homō* = *a man*, with no implied praise or censure, hence may be modified by either kind of qualifier; *homō* = *a man*, as distinguished from a god or another species of animal. — *summa*, nom. sing. f. of the adj.

19 *rei pūblicae*. Quam diū mihi, cōsuli tirety in the person  
 of the commonwealth. As long (as) against me, the consul  
 20 dēsignātō, Catilina, insidiātus es, nōn pūblico of a single man. As  
 elect, Catiline, you plotted, not public long, Catiline, as you  
 laid your plots against me when I was consul-

*summus, -a, -um* (superl. of rare positive *superus*, formed from the adv. *super*; compar. *superior*) ; qualifies and agrees with *salūs*. *Summa* here = *whole, complete*, and its force is practically adverbial, = *the safety of the state must not be risked in its entirety*. A. & G. 191; B. 239; 241, 2; G. 325, REM. 6; H. 443. — *salūs*, gen. *salūtis*, f. 3d; nom. sing., subj. of *est periclitanda*. — *periclitanda*, nom. sing. f. of *periclitandus, -a, -um*, gerundive of *periclitor, -āri, -ātus sum*, I deponent (*periculum*); agrees with the subj. *salūs*; *est* (from above) + *periclitanda* = the 3d pers. sing. pres. ind. of the passive periphrastic conjugation of *periclitor*, agreeing with the subj. *salūs*. Observe that deponents may retain the passive signification of the passive form in the gerundive, and often in the perf. part., e.g. *comitātus* = *accompanied* (from *comitor* = *I accompany*). A. & G. 135; B. 112; G. 113, 220; H. 231. This passage is interpreted in two ways : (1) *The safety of the state must not be risked in the person of one individual*. Some think this *individual* (*ūnō homine*) = Catiline; but the sentence would then be very pointless and unnecessary ; (2) it is better to regard *in ūnō homine* = Cicero, i.e. the state's safety should not be allowed to depend on one man, whose peril would mean its peril and whose death would cause its overthrow.

LINE 19. *rei*, gen. sing. of *rēs*, f. 5th; pass. gen., limiting *salūs*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus, -a, -um*; agrees with *reī*. — *Quam*, adv. : *quam diū (quamdiū)* = *as long as*, being used like the temporal conjunctions *dum, dōnec*, and *quoad*. *Quam diū* is only used in temporal sentences in which the action of the main verb and that of the verb in the temporal clause is contemporaneous in extent, = *so long as, while*. Cicero was the first to use *quam diū* in temporal clauses ; *tam diū* may be used correlative in the main clause. The mood of the verb following *quam diū* is ind., whatever the tense (except in indirect discourse, where all subordinate verbs are subjunctive). — *diū*, adv. of time ; + *quam* = the temporal conj. *quamdiū*. — *mihi*, dat. sing. of *ego*; obj. of *insidiātus es*. Many compounds of *ante, post, prae, ad, con, in, ob*, etc., govern the dat. of the indirect object. A. & G. 228; B. 187, III; G. 347; H. 386. — *cōsulti*, dat. sing. of *cōsul, -is*, m. 3d; appositive of *mihi*; *cōsuli dēsignātō* = a clause *cum essem cōsul dēsignātus*.

LINE 20. *dēsignātō*, dat. sing. m. of *dēsignātus, -a, -um*, perf. part. pass. of *dēsignō, -are, -āvī, -ātum*, I (*dē + signō*); agrees attributively with *cōsuli*. A magistrate who had been duly elected at the *comitia* was styled *dēsignātus* (*cōsul, praetor*, etc.) from the day of election up to the day on which he actually entered upon the duties of his office ; thus Cicero was *dēsignātus* from about the end of July, 64 B.C. to Jan. 1st, 63 B.C. A magistrate *elect* (*dēsignātus*) could only be deprived of his office if the auspices and omens were found to have been wrongly taken at the election, or if he were proved to have resorted to electoral bribery. — *Catilina*, voc. sing. of *Catilīna, -ae*, m. 1st ; the case of address. — *insidiātus es*, 2d pers. sing. perf. ind. of the deponent verb *insidior, -āri, -ātus sum*, I (*in + sedō*, through the noun *insidiae* = *ambush*); the subj. *tu* is implied ; the ind. mood is required with *quam diū*. We know of no particular attack made upon Cicero by Catiline in 64 B.C., but Catiline was a defeated candidate at the consular elections of that year and attributed his failure to Cicero's efforts. Sallust speaks of Catiline's constant attempts to attack Cicero (*insidiās parāvit*). — *nōn*, neg. adv., modifying *dēfendō*. — *pūblico*, abl. sing. n. of the adj. *pūblicus, -a, -um*; agrees with *praesidiō*. *Pūblicus* is a contracted form of *populicus* = pertaining to the *populus*, people, root *pal* = *ple*, to fill.

elect, I protected myself not by a state-provided guard, but by my own personal watchfulness. When at the last consular elections your intention was to kill me,

mē	praesidiō,	sed	privātā	diligentia 21
<i>myself</i>	<i>with a guard,</i>	<i>but</i>	<i>private</i>	<i>by carefulness</i>
dēfendī.	Cum	proximis	comitiis 22	
<i>I defended.</i>	<i>When</i>	<i>nearest (= last)</i>	<i>at the elections</i>	
cōsulāribus	mē	cōsulem	in 23	
<i>consular</i>	<i>me</i>	<i>the consul</i>	<i>in</i>	

LINE 21. *mē*, acc. sing. of *ego*; direct obj. (reflexive) of *dēfendī*. — *praesidiō*, abl. sing. of *praesidium*, *-i*, n. 2d; abl. of the means, enlarging the pred. *aēfendī*. — *sed*, adversative conj.; joins *pūblico* *praesidiō* and *privātā diligentia*, and presents the latter in contrast with the former. — *privātā*, abl. sing. f. of the adj. *privātus*, *-a, um*; agrees with *diligentia*. For the general aspect of the contrast involved in this statement, refer to the note on *pūblici*, Chap. I, l. 20. — *diligentia*, abl. sing. of *diligentia*, *-ae*, f. 1st (from adj. *aīligns*); abl. of the means with *dēfendī*; joined by *sed* to *praesidiō*. The precaution on which Cicero relied most was a body-guard of friends and dependents; even during his consulship he trusted to this safeguard alone, cf. l. 26–29, esp. *per mē tibi obstītī*. As a matter of fact the state could not help Cicero against Catiline, unless the latter were convicted in court of law, and Cicero was well aware that a public prosecution of Catiline would only drive him to bolder schemes for assassination.

LINE 22. *dēfendī*, 1st pers. sing. perf. ind. act. of *dēfendō*, *-ere*, *dēfendī*, *aēfensum* 3, (*dē* + obsolete verb *fendō*, = *I ward off a blow*); the subj. *ego* is implied by the personal termination. — *Cum*, temporal conj. followed by the perf. ind. *voluisti*, because *cum* = *quō tempore*; see the note on *cum*, Chap. III, l. 23. — *proximis*, abl. plur. n. of the superl. adj. *proximus*, *-a, -um* (compar. *propior*; no positive; formed from the adv. *prope*); agrees with *comitiis*; *proximis* here = *last* or *recent*, i.e. the elections held in 63 B.C. to appoint the consuls for the year 62 B.C. The date of this election is disputed; the historian Shuckburgh gives Sept. 21st as the date, apparently on his own authority. Many editors variously assign the elections to Oct. 20th or a little later, but this rests on the supposition that Cicero did not attack Catiline before Oct. 20th, and it is known that the elections were postponed by the Senate a few days, to enable Cicero to acquaint the Senate with Catiline's treasonable doings. But there is no evidence at all to show that the elections were not due as usual about the end of July, when Cicero first denounced Catiline, and secured the postponement of the elections for a few days till he should have rendered Catiline's candidature hopeless by rousing public indignation against him. From July to November Catiline, desperate by reason of his defeat, made preparations for revolution. The above view of the question is simple and probable, and presents Catiline's motives and treasonable progress in proper perspective. — *comitiis*, abl. plur. of *comitium*, *-i*, n. 2d (*cum* + *eō*, hence a *place of meeting*); abl. of time when, enlarging the pred. *interficere voluisti*. *Comitium* in the sing. = *a meeting-place*, esp. the *Comitium*, an open space north of the *Forum*; the plur. *comitia* = (1) *an assembly of the people*, e.g. *centuriāta* = *by centuries* (military), *tribūta* = *by tribes*, etc.; (2) *an assembly of the people* for electing magistrates, hence *elections*. For the *comitia*, see the Introduction.

LINE 23. *cōsulāribus*, abl. plur. n. of *cōsulāris*, *-e*, adj. 3d (*cōsul*); agrees with *comitiis*. The consuls were elected by the *comitia centuriāta* about the end of July; the praetors were elected a few days later, though at first on the same day as the consuls. — *mē*, acc. sing. of *ego*; direct obj. of *interficere*. — *cōsulem*, acc. sing. of *cōsul*, *-is*, m. 3d; appositive of *mē*; *cōsulem* is emphatic and expresses indignation. As consul Cicero probably presided over the *comitia centuriāta* on this occasion; he was present at all events. — *in*, prep.; gov. the abl. *campō*.

24 campō	et	competitōrēs	tuōs	the consul, and the candidates who opposed you in the Campus Martius, I
	<i>the Campus (Martius) and</i>	<i>competitors</i>	<i>your</i>	<i>crushed your abominable attempts by means of the body-guard and forces furnished by my friends, and no uproar involving the state was</i>
25 interficere	voluistī,	compressī	cōnātūs	I checked attempts
<i>to kill</i>	<i>you wished,</i>	<i>I checked</i>	<i>your</i>	
26 nefāriōs	amīcōrum	praesidiō	et cōpīis,	
<i>dastardly</i>	<i>of (my) friends</i>	<i>by the guard</i>	<i>and by the forces,</i>	
27 nūllō	tumultū	pūblicē	concitātō;	
<i>no</i>	<i>civil strife</i>	<i>publicly having been aroused;</i>		

LINE 24. *campō*, abl. sing. of *campus*, -ī, m. 2d (root *skap* = *to dig*; cf. *κῆπος* = *a garden*); governed by the prep. *in*. *Campus* = *Campus Mārtius*, a large meadow on the northwest of Rome, adjoining the Tiber, and outside the *pōmoerium* (i.e. open space extending round the city proper and enclosing the city auspices). It was used for two purposes: (1) military games and reviews; (2) the meetings of the *comitia centuriāta*. The *comitia centuriāta* was originally a military classification of the Roman people, and at first they met under arms; even in Cicero's time the military theory survived, and because the army could never assemble in Rome the *comitia* were held outside the city limits. — *et*, cop. conj., joining *mē* and *competitōrēs*, the two objects of *interficere*. — *competitōrēs*, acc. plur. of *competitor*, -ōris, m. 3d (*competō*); direct obj. of *interficere*. Catiline's rivals were *Decimus Jūnius Silānus* (the step-father of M. Brūtus who murdered Caesar) and *Lūcius Licinius Mūrēna* (afterwards accused of bribery and defended by Cicero); Silānus and Mūrēna were the successful candidates. Another unsuccessful candidate was *Servius Sulpicius*, the renowned jurist, who was *praetor* in 65 B.C. and eventually gained the consulship in B.C. 51. — *tuōs*, acc. plur. m. of the poss. pron. *tuus*, -a, -um; agrees with *competitōrēs*.

LINE 25. *interficere*, pres. inf. act. of *interficiō*, -ere, *interfeci*, *interfectum*, 3 (*inter + faciō*); complementary inf. with *voluisti*. — *voluisti*, 2d pers. sing. perf. ind. act. of *volō*, *velle*, *voluī*, no supine, irreg.; the subj. *tū* is implied by the personal ending. — *compressī*, 1st pers. sing. perf. ind. act. of *comprīmō*, -ere, *compressi*, *compressum*, 3 (*con + premō*); the subj. *ego* is understood. — *cōnātūs*, acc. plur. of *cōnātūs*, -ūs, m. 4th (*cōnor*, -ātī, -ātūs sum, I = *I attempt*); direct obj. of *compressi*. — *tuōs*, acc. plur. m. of the poss. pron. *tuus*, -a, -um; agrees with *cōnātūs*.

LINE 26. *nefāriōs*, acc. plur. m. of the adj. *nefārius*, -a, -um (from indecl. noun *nefās*, *ne* = *not* + *fās* = *right by divine law*, Latin root *fa* = *to speak*, cf. *fāri*; hence *nefārius* and *nefāndus* are related); agrees with *cōnātūs*. — *amīcōrum*, gen. plur. of *amicus*, -ī, m. 2d; gen. of specification, denoting the substance or material; limits *praesidiō*. A. & G. 214, e; B. 197; G. 361; H. 395. — *praesidiō*, abl. sing. of *praesidium*, -ī, n. 2d; abl. of the means, with *compressī*. In his speech for Mūrēna, Cicero tells us that he wore a bright cuirass on this occasion, not so much to ward off dagger-thrusts from the body as to draw the attention of the people to the scandalous fact that the consul's life was in danger, and to incite them to close around and protect him. — *et*, cop. conj.; joins *praesidiō* and *cōpīis*. — *cōpīis*, abl. plur. of *cōpīa*, -ae, f. 1st (= *co-opia*, i.e. *con + ops*, hence in sing. = *abundance*; the plur. *cōpīae* = (1) *forces*, *troops*, as here, (2) *resources, riches*); abl. of the means, with *compressī*; joined by *et* to *praesidiō*.

LINE 27. *nūllō*, abl. sing. m. of the adj. *nūllus*, -a, -um (*ne + ullus*); agrees with *tumultū*. — *tumultū*, abl. sing. of *tumultus*, -ūs, m. 4th (from *tumeō* = *I swell*; root *tu* = *to swell*, cf. *rūdη* = *a swelling*, *tumulus* = *a mound*; hence *tumultus* = *swelling*, i.e. *excited disturbance*); abl. in the abl. abs. construction with *concitātō*. *Tumultus* is the

excited. In short, as often as I was the one whom you attacked, I thwarted you by the aid of my resources, although I dēnique quotiēnscumque mē petistī, per 28 finally as often as me you aimed at, by mē tibi obstitī, quamquam vidēbam 29 myself you I stood against, although I saw

regular word for any armed rising or insurrection in Italy; *bellum* = war against a foreign enemy or invader. — *pūblicē*, adv. (from adj. *pūblicus*); modifies *concitātō*; *pūblicē* = in which assistance from the government was necessary. Cicero lays emphasis on his saving the state from burdens and anxiety by finding himself the means to protect his own life. Distinguish the following : (1) *palam* (akin to *plānus*) = publicly, i.e. before the eyes of all ; opposed to *clam* = secretly ; (2) *aperlē* = openly, e.g. *dicam aperle* ; opposed to *obscūrē* ; (3) *pūblicē* = publicly, i.e. involving the state, e.g. *sepeliri pūblicē* = to have a state funeral ; opposed to *privātūm* = privately, i.e. as an ordinary citizen. — *concitātō*, abl. sing. m. of *concitātus*, -a, -um, perf. part. pass. of *concitō*, -āre, -āvī, -ātūm, I (frequentative of *concitō* or *conciō*, -īre, -īvī, -ītūm = I rouse); agrees with *tumultu* in the abl. abs. construction ; refer to the note *dimissō*, Chap. IV, l. 38. For the formation of frequentatives, see the note on *iactābit*, Chap. I, l. 4. A. & G. 167, b ; B. 155, 2 ; G. 191, 1 ; H. 336.

LINE 28. *dēnique*, adv.; sums up all the particular facts in a general statement. Synonyms: *finally* = (1) *postrēmō*, of that which is last in the order of a series ; (2) *tandem*, of what takes place after long deferment and expectation ; (3) *dēnum* (often following *tum*), of an action which is late in taking place and which might have occurred earlier ; (4) *dēnique*, generally sums up an argument or enumeration, the preceding points of which may have been led by the adverbs *prīnum* (= *firstly*), *deinde* (= *secondly*, or *next*), *tum* (*then*) ; *postrēmum* or *postrēmō* may take the place of *deinde* (a) if a new argument is made in the last division, or (b) if the speaker wishes to emphasize the fact that he closes finally a particular line of discussion. — *quotiēnscumque* (*quotiēns* + the suffix *-cumque*), adv., followed by the ind. of fact *petistī*. *Quotiēns* is the numeral adv. of *quot* (*how many*) ; cf. the correl. *totiēns* (from *tot*), and see note on *totiēns*, l. 17. *Quotiēns* may be used interrogatively = *how often?* , or relatively = *as often as*. The adverbial suffix *-cumque* gives a relative an universal force, cf. *quicunque* = *whosoever*, i.e. every single person who ; so *quotiēnscumque* = *just as often as*, i.e. on every occasion that, etc. A. & G. 105, a ; B. 91, 8 ; G. 111, 2 ; H. 187, 3, FOOTNOTE 3. — *mē*, acc. sing. of *ego* ; direct obj. of *petistī*. — *petistī* (contracted from *petiūtī*), 2d pers. sing. perf. ind. act. of *petō* -ere, -īvī or -ītūm, 3 ; the subj. *ītūm* is implied by the personal ending. Two vowels which come together are often contracted into one long vowel, so *petiūtī* = *petistī*, cf. *obit* = *obiit*, *nīl* = *nīhil*, and the gen. of 2 ddecl. nouns in *-ius* and *-iūm*. — *per*, prep. + the acc. ; gov. *mē* ; *per mē* = *mēis cōpiis*, as opposed to *pūblicis cōpiis*.

LINE 29. *mē*, acc. sing. of *ego* ; governed by the prep. *per*. — *tibi*, dat. sing. of *tū* ; dat. of the indirect obj. governed by *obstītī*. The dat. of the indirect obj. follows compounds of *in*, *ob*, *prae*, *con*, *ante*, etc. — *Obstītī*, 1st pers. sing. perf. ind. act. of *obstō*, -āre, *obstītī*, *obstātūm*, I (*ob* = *in the way of* + *stō* = *I stand*) ; understand *ego* as subject. — *quamquam* (*quam* + *quam*), conj., introducing a concessive clause. Duplicated relative words like *quamquam*, *quisquis*, *quotquot* are called generic relatives ; to the same class belong all relatives to which *-cumque* is added. In English we use the subjunct. mood after them, e.g. *quotquot venient* = *no matter how many may come*, but Cicero and the best writers invariably employ the indicative. *Quamquam* and *etsi* are often merely connective = *and yet, however*. In concessive clauses *quamquam* = *to what extent soever* (= *although*) ; the concessive particles *etsi*, *ciamsi*, and *tameſti* take the ind. or

30	perniciem	meam	cum	magnā	calamitāte	saw throughout that
	destruction	my	with	great	disaster	my overthrow neces-
31	reī	pūblicae	esse	coniūctam.	Nunc iam	sarily involved great
	of the commonwealth	to be	united.		At this time now	disaster to the state.
32	apertē	rem pūblicam	ūniversam	petis;		But now at last you
	openly	the commonwealth	entire	you aim at;		are undisguisedly at-
33	templa	deōrum	immortālium,	tēcta		attacking the whole
	the temples	of the gods	immortal,	the houses		constitution; the

subjunct. in obedience to the same laws that govern *sī*; *licet, quamvis, cum*, and *ut* (neg. *nē*) all take the subjunct. mood. A. & G. 313, e; B. 309, 2; G. 605; H. 515, I. — *vidēbam*, 1st pers. sing. imperf. ind. act. of *video*, -*ere*, *vidi*, *visum*, 2; the implied subj. is *ego*; the imperf. expresses continuation in the past, i.e. Cicero saw from the beginning that his own destruction would involve the state in great misfortunes.

LINE 30. *perniciem*, acc. sing. of *perniciēs*, *perniciē*, f. 5th (*per + nex*); subj.-acc. of *esse* in the acc. and inf. construction after *videbam* (*verbum sentiēndi*). — *meam*, acc. sing. f. of the poss. pron. *meus*, -*a*, -*um*; agrees with *perniciem*. — *cum*, prep.; gov. the abl. *calamitāte*. — *magnā*, abl. sing. f. of the adj. *magnus*, -*a*, -*um*; agrees with *calamitāte*. — *calamitāte*, abl. sing. of *calamitās*, *calamitātis*, f. 3d; governed by the prep. *cum*. Synonyms: (1) *calamitās* = damage, originally damage suffered by the crops (*calamus* = straw) from blight or hail-storms; *calamitās* may be used of an individual's as well as of a people's misfortune; (2) *damnum* = damage, for which one's self is to be blamed; esp. loss of property or possessions; (3) *fraus* = damage caused by treachery; (4) *iactūra* (*iaciō*, -*ere*, 3) = lit. the throwing away of something to avoid greater loss or to gain an advantage; (5) *dētrimentum* (from *dēterō* = I rub away) = damage caused by another.

LINE 31. *reī*, gen. sing. of *rēs*, f. 5th; subjective gen., limiting *calamitāte*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus*, -*a*, -*um*; qualifies *reī*. — *esse*, pres. inf. of *sum*, *esse, fūi* (the copula); agrees with the subj.-acc. *perniciem* in the acc. and inf. construction; the pres. inf. denotes that the action of the leading verb and of the verb in the object clause (acc. and inf.) is coextensive in time. — *coniūctam*, acc. sing. f. of the adj. *coniūctus*, -*a*, -*um* (strictly the perf. part. pass. of *coniūngō* (*con + iūngō*), -*ere*, *coniunxi*, *coniūctum*, 3); in the pred. with *esse*; agrees with the subj.-acc. *perniciem* adjectively. — *Nunc* (*num*, cf. Greek *vōv* = now + the demonstrative suffix *ce*; cf. *tunc* = *tum + ce*), temporal adv., limiting *petis*; *nunc iam* is emphatic; the point which the orator makes is that the present attacks of Catiline differ from the past in this, viz. that he is now attacking not the consul but the whole state. — *iam*, temporal adv.; strengthens *nunc*.

LINE 32. *apertē* (opposed to *obscūrē*), adv. (from the adj. *apertus*); limits the pred. *petis*. — *rem*, acc. sing. of *rēs*, *reī*, f. 5th; direct obj. of *petis*. — *pūblicam*, acc. sing. f. of the adj. *pūblicus*, -*a*, -*um*; agrees with *rem*. — *ūniversam*, acc. sing. f. of the adj. *ūniversus*, -*a*, -*um* (*ūnus + verū*, hence entire, turned into one); agrees with *rem pūblicam*. For a comparison of *ūniversus*, *omnis*, *tōtus*, etc., refer to the note on *omnium*, Chap. IV, l. 18. — *petis*, 2d pers. sing pres. ind. act. of *petō*, -*ere*, -*īvī* or -*ītī*, -*ītūm*, 3; the implied subj. is *tū*. *Petere* is a word applied to a blow aimed by a gladiator in combat; its use here and in l. 28 above suggests the likeness of Catiline to one who risks his own life in trying to take another's.

LINE 33. *templa*, acc. plur. n. of *templum*, -*ī*, n. 2d (root *tam* = to cut; cf. *rép̄uw* = I cut, and *ton-dēō* = I clip); direct obj. of *vocās*. *Templum* = (1) a section of the heavens in which the flight of birds was observed for the purpose of taking omens; (2) any space of ground or any building which had been consecrated by auspices; esp. of a build-

houses of the city, the lives of all the citizens, the whole of Italy you designate for destruction and devastation. Wherefore, as I cannot yet venture to urbis, vītam omnium cīvium, Italiām 34  
of the city, the life all of the citizens, Italy  
tōtam ad exitium et vāstitātem 35  
(the whole (of) to ruin and devastation  
vocās. Quārē (quoniam) id, quod est 36  
you call. Wherefore because that which is

ing devoted to the worship of a particular deity. The temples at Rome were very numerous; they were erected for the worship not only of indigenous Roman deities, but also of gods and goddesses adopted from the pantheistic systems of foreign nations, e.g. Cybele. Even moral virtues were personified, e.g. *Fides*, and had temples of their own. — **dērūm**, gen. plur. of *deus*, -i, m. 2d (gen. plur. sometimes *deūm*; nom. plur. *deī*, *dī*, or *dī*; dat. and abl. *deīs*, *dīs*, or *dīs*; voc. sing. *deus*); poss. gen., limiting **temp̄la**. — **immortālīum**, gen. plur. m. of the adj. *immortālis*, -e, 3d (*in + mortālis*); qualifies and agrees with *dērūm*. — **tēcta**, acc. plur. of *tectum*, -i, n. 2d (*tēgo = I cover, hence roof, house*); direct obj. of *vocās*. Observe that the objects of *vocās* are enumerated one after another without a single conjunction (*asyndeton*); Latin idiom prefers this or else joins all the members each to the one next it by a cop. conj., e.g. *Pompēius, Caesar, Crassus*; or (*et*) *Pompēius et Caesar et Crassus*, whereas in English we connect only the last two members, e.g. *Pompey, Caesar, and Crassus*.

LINE 34. **urbis**, gen. sing. of *urb̄s*, f. 3d; poss. gen., limiting *tecta*. — **vītam**, acc. sing. of *vita*, -ae, f. 1st; direct obj. of *vocās*. — **omnīum**, gen. plur. of the adj. *omnis*, e, 3d; agrees with *cīvium*. — **cīvium**, gen. plur. of *cīvis*, -is, m. 3d; poss. gen., limiting *vītam*. — **Italiām**, acc. sing. of *Italia*, -ae, f. 1st; direct obj. of *vocās*; refer to the note on *Italiae*, Chap. IV, l. 26.

LINE 35. **tōtam**, acc. f. of the adj. *tōtus*, -a, -um; agrees with *Italiām*. — **ad**, prep. with the acc.; gov. *exitium*. — **exitium**, acc. sing. of *exitūm*, -i, n. 2d (*ex + ēdō*); governed by the prep. *ad*, — *et*, cop. conj., connecting *exitium* and *vāstitātem*. — **vāstitātem**, acc. sing. of *vāstītās*, -ātīs, f. 3d (formed from the adj. *vāstus* = waste, desolate); obj. of the prep. *ad*; joined by *et* to *exitium*.

LINE 36. **vocās**, 2d pers. sing. pres. ind. act. of *vocō*, -āre, -āvī, -ātūm, i (root *vak* = *voc* = to sound, speak, call, cf. *vōx*; Greek root *φεν*, cf. *φένος* = a word); the implied subj. is *tū*. *Temp̄la . . . tēcta . . . vītam . . . Italia* ad *exitium . . . vocās* is a variation for the usual matter-of-fact *ēvertēre māchināris temp̄la*, etc.; but *vītam* is somewhat strange as an obj. of *ad exitium* *vocās* in a prose writer. Distinguish the following: (1) *vocāre* = (a) to name, like the verbs following, (b) to summon, e.g. *vocāre ad arma* (*exitium*, etc.); (2) *nōmināre* (*nōmen* = a name, cf. *nōscō*) = to call by name, sometimes to appoint by name, e.g. *nōminātus est cōsul*; (3) *appellāre* = (a) to name by an appropriate title, e.g. *imperātōrem*, (b) to address, appeal to, e.g. *quem alium appellē* (Cic.) = whom else can I invoke for assistance? (4) *nuncupāre* = to name, esp. to give a name to something hitherto unnamed. — **Quārē** (= *quād + rē*, *quād* being the abl. sing. f. of the rel. *quī*, agreeing with the abl. *rē* = lit. by which thing), adv., with the force of an illative conj., cf. *quamobrem*, *quōcīrcō*, etc. A. & G. 155, e; 156, e; B. 344; G. 499, B; 500–503; H. 310, 4; 554, IV. — **quoniam** (*quom*, acc. of *quī*, old form of *cum + iam*), causal conj., taking the ind. *audeō*. The ind. is used after *quod*, *quia*, *quoniam* or *quād* causal, if the reason given rests on the speaker's own authority; the subjunct., if the reason is another's. *Quoniam* was originally a temporal particle (e.g. in Plautus); as a causal conj., it is used of a reason evident in itself. A. & G. 321; B. 286, I; G. 538–541; H. 516. — **id**, acc. sing. n. of the dem. pron. *is*, *ea*, *id*; direct obj. of *facere*; *id* signifies the execution of Catiline. — **quod**, nom. sing. n. of the rel.

87	<b>prīmūm</b>	et	<b>quod</b>	<b>hūiūs</b>	take that course
	<i>first (in importance)</i>	<i>and</i>	<i>which</i>	<i>this</i>	<i>which is obvious and</i>
88	<b>imperī</b>	<b>disciplinaeque</b>		<b>māiōrum</b>	<i>which is in conform-</i>

*of (consular) authority and of the custom*      *of (our) ancestors*      *ance with the author-*

pron. *qui*, *quaē*, *quod*; agrees with the antecedent *id*; subj. of *est prīmūm*. Consult A. & G. 198; B. 250, 1; G. 614; H. 445. — *est*, 3d pers. sing. pres. ind. of *sum*; agrees with the subj. *quod*.

LINE 37. *prīmūm*, nom. sing. n. of the adj. *prīmus*, *-a*, *-um* (superl. formed from adv. *prō*; compar. *prior*); in the pred. with *est*; agrees with the subj. *quod*. *Prīmūm* = *the first thing*, i.e. to be done, *the obvious thing*. — *et*, cop. conj., connecting the following rel. clause with the preceding one. For *et*, *que*, and *atque* (*ac*), see the note on *que*. Chap. I, l. 9. — *quod*, nom. sing. n. of the rel. pron. *qui*, *quaē*, *quod*; *quod* is repeated from *quod* above; subj. of *proprium est*. — *hūiūs*, gen. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *imperī*.

LINE 38. *imperī*, gen. sing. (contracted from *imperii*) of *imperium*, n. 2d; substantive gen., limiting *proprium*, which is substantival. The gen. following adjectives, e.g. *memor*, is in most cases objective, but the gen. is poss. when it limits *proprium* or *commūnis*. This subjective gen. is used after (1) adjectives used substantively, e.g. *amicissimus cōsulūs* = *the dearest friend of the consul*; *aequālis Cicerōnīs* = *Cicero's contemporary*; (2) *similis*, *proprius*, *commūnis*, and a few others expressing likeness, suitability, or the reverse. Some grammarians consider that *proprium* and *commūnis* are substantival when used with the gen., but normally adjectival when used with the dative. A. & G. 218; esp. 234, *d*; B. 204, 2; G. 374; esp. 359, REM. 1; H. 399; esp. 391, II, 4. For the contraction in *-i*, see note on *Palāti*, Chap. I, l. 5. *Hūiūs imperī proprium* = *the peculiar privilege of the authority I hold* (as proved by the precedents mentioned in the first two chapters); one editor gives *imperī* a meaning it cannot possibly have, rendering (*which*) *is in strict accordance with the principles of this government*. Under the emperors the empire was often spoken of as *imperium*, but the form of government was not so described, at least by the early emperors. *Imperī* is indeed used here in a sense a little beyond the strict one (viz. of a consul's or praetor's authority as general of an army *outside the city*), and evidently includes the *cōsulāris potestās* within Rome and the special (quasi-dictatorial) powers conveyed by the Senate (the Senate's authority to do so is disputed) in the *cōsultum ultimum* of Oct. 21st or 22d. Synonyms: (1) *imperium* = *chief rule*, i.e. military, with power of life or death while the army on service is concerned; (2) *rēgnum* = *sovereignty* of a king, or *unlimited power* such as a king has; (3) *dominātiō* or *dominātus* = *arbitrary* (and by implication *tyrannical*) *rule*; (4) *principātus* = *the rule of the princeps*, i.e. first citizen; preferred by the first emperors as a description of their position; (5) *potestās* = *civil power* of the consul, etc., conferred by the *comitia tribūta* or *centuriāta*; opposed to *imperium* conferred solemnly by *comitia cūriāta*; as a general word = *power*, i.e. rightful power as opposed to *potentia*; (6) *potentia* = *power* (i.e. seized and used), generally implying injustice. — *disciplinaeque* (*disciplinae* + *que*): *disciplinae* is the gen. sing. of *disciplina*, f. 1st (= *disciplina*, from *discipulus*, i.e. *discō* + the root of *puer*); subjective gen., limiting *proprium*, like *imperī* with which it is connected by *que*. The meaning here is *practice*, *custom*; other common meanings are: (1) *training, instruction*; (2) *learning, science, culture*; (3) *discipline*. *Que* is the enclitic cop. conj.; connects *imperī* and *disciplinae*. — *māiōrum*, gen. plur. of *māior*, *māius*, compar. of the adj. *māgnus*, *-a*, *-um* (the substantival mas. plur. *māiōrēs*, *-um* = *ancestors*); poss. gen., limiting *disciplinae*; the allusion is to precedents previously cited, viz. the violent deaths of Spurius Maelius, Tiberius Gracchus, Gaius Gracchus, Sāturnīnus, and Flaccus. See Chapters I and II.

ity I exercise and the traditional practice of our ancestors, I will take a course which is less rigid in point of severity but more advantageous for the general welfare. For if I order you to be executed, the rest of the band of conspirators will

proprium est, ] facere nōndum audeō, 39  
*the particular (duty) is, ] to do not yet I dare,*  
 faciam id, quod est ad sevēritātem 40  
*I will do that which is as regards severity*  
 lēnius et ad communem salūtem 41  
*milder and as regards common the safety*  
 ūtilius. Nam sī tē interfici 42  
*more useful. For if you to be killed*  
 iusserō, residēbit in 43  
*I shall order (lit. have ordered) will remain behind in*

LINE 39. **proprium**, nom. sing. n. of the adj. *proprius*, -*a*, -*um*; agrees with the subj. *quod*. — *est*, 3d pers. sing. pres. ind. of *sum*; agrees with the subj. *quod*. — *facere*, pres. inf. act. of *faciō*, -*ere*, *fēcī*, *factum*, 3 (*fō* used as passive); complementary inf. with *audeō*. — **nōndum** (*nō* + *dum*), adv. of time; limits *audeō*. — **audeō**, 1st pers. sing. pres. ind. of the semi-deponent verb *audeō*, -*ere*, *ausus sum*, 2; the subj. *ego* is implied by the personal ending. A. & G. 136; B. 114, 1; G. 167, 1; H. 268, 3; 465, 2, NOTE 2.

LINE 40. **faciam**, 1st pers. sing. fut. ind. act. of *faciō*, -*ere*, *fēcī*, *factum*, 3; understand the subj. *ego*. — *id*, acc. sing. n. of the demonstr. pron. *is*, *ea*, *id*; direct obj. of *faciam*. — **quod**, nom. sing. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent and is subj. of *est* in its own clause. — *est*, 3d pers. sing. pres. ind. of *sum*; agrees with the subj. *quod*. — **ad**, prep. with the acc. ; gov. *sevēritātem*; *ad* here = *in point of, touching, with regard to*, like the Greek *πρός*. — **sevēritātem**, acc. sing. of *sevēritās*, -*atis*, f. 3d (formed from the adj. *sevērus*); governed by the prep. *ad*.

LINE 41. **lēnius**, nom. sing. n. of *lēnior*, *lēnius*, 3d (compar. of the adj. *lēnis*, -*e*, 3d); agrees with the subj. *quod*; *lēnius* is complement of *est* in the predicate. — **et**, cop. conj. ; joins *lēnius* and *ūtilius*. — **ad**, prep. with the acc. ; gov. *salūtem*; used in the same sense as above. — **communem**, acc. sing. f. of the adj. *communis*, -*e*, 3d (*con* + *mūnis* = *serving together*, hence *common*); agrees with *salūtem*. — **salūtem**, acc. sing. of *salūs*, -*utis*, f. 3d (akin to *salvus*); governed by the prep. *ad*.

LINE 42. **ūtilius**, nom. sing. n. of *ūtilior*, *ūtilius*, compar of the adj. *ūtilis*, -*e*, 3d (*ūtor* = *I use*); joined by *et* to *lēnius*; agrees predicatively with the subj. *quod*. — **Nam**, causal conj. (prepositive); introduces a reason for the preceding statement. For the use of *Nam*, see the note on Chap. I, l. 34; for the causal conjunctions in general, see the note on *enīm*, Chap. II, l. 17. — **sī**, conditional particle, here introducing a logical condition respecting the future, and therefore followed by the ind. mood. — *tē*, acc. sing. of *tū*; direct of *iusserō*, or rather subj.-acc. of the inf. *interfici* in the object-clause of *iusserō*. — *interfici*, pres. inf. pass. of *interficiō*, -*ere*, *interfici*, *interfectum*, 3 (*inter* + *faciō*); agrees with the subj.-acc. *tē*; *tē interfici* is the obj. of *iusserō*. Synonyms: (1) *interficiere* = *to kill*, in general; (2) *necīre* = *to kill* in a horrible manner, e.g. by scourging; (3) *caedere* and its compound *occidere* (*ob* + *caedere*) = *to cut down*, in fight; (4) *trucidare* = *to kill* savagely (*trux*, *trucis*, adj. 3d = *savage* + *caedō*), to butcher; (5) *percutere* (= *per* + *quatere*) = *to strike dead*; *secūri percutere* = *to execute*; (6) *iugulare* = *to kill* by cutting the throat (*iugulum*); hence *to kill treacherously*, as a brigand might; (7) *interimere* (*inter* + *emere*) = *to put out of the way*; (8) *perimere* = *to destroy, annihilate*.

LINE 43. **iusserō**, 1st pers. sing. fut. perf. ind. act. of *iubeō*, -*ere*, *iussī*, *iussum*, 2 (perhaps *ius* + *hibeō*); understand the subj. *ego*. Synonyms: (1) *iubēre* = *to command*,

44 rē pūblicā reliqua coniūrātōrum manus; yet remain within the  
*the commonwealth (the) rest (of) of conspirators the band;* state. But if you  
45 sīn tū, quod tē iam dūdum hortor, leave Rome, as I  
*but if you, which thing you already for a long time I urge,* have long been urg-  
46 exieris, éxhauriētūr ex urbe ing you to do, all the  
*will go (lit. have gone), will be drained off from the city* harmful off-scourings

in general; (2) *imperāre* = to command by right of high authority (e.g. *imperium* of the general); (3) *édicere* = to command by official proclamation, e.g. the praetor's *edict* which was law during his year of office or until he himself repealed it; (4) *mandāre* = to enjoin, command, commit to some one as a charge (*manūs + dō*); (5) *praecipere* = to enjoin by right of higher position or knowledge, e.g. as a teacher. Remember that *iubeō* is always followed by an acc. and inf. object clause, whereas *imperō* takes the dat. of the person with a final substantival clause (*ut* or *nē* + the subjunctive). — *residēbit*, 3d pers. sing. fut. ind. act. of *residēō*, -ēre, *residēti*, no supine, 2 (*re* = behind, back + *sedeō*); agrees with the subj. *manus*. *Residēbit* = will settle (i.e. the dregs), in the same metaphor as *sentīa éxhauriētur*. — *in*, prep.; gov the abl. *rē pūblicā*.

LINE 44. *rē*, abl. sing. of *rēs, rei*, f. 5th; governed by the prep. *in*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rē*. — *reliqua*, nom. sing. f. of the adj. *reliquus*, -a, -um (akin to *relinquo*); agrees with *manus*. *The rest* = (1) *reli-  
quus*, regarded as the remainder numerically; (2) *ceterus*, if contrast or comparison is specially intended. — *coniūrātōrum*, gen. plur. m. of *coniūrātus*, -a, -um, perf. part. pass. of *coniūrō*, -āre, -āvī, -ātum, 1 (*con + iūrō*; the mas. plur. *coniūrātī*, -ōrum, is used as a noun = those bound together by oath, hence *conspirators*); gen. of the substance or material, defining *manus*, cf. *argentī pondus* = a weight of silver. — *manus*, gen. *manūs*, f. 4th; nom. sing., subj. of *residēbit*. *Manus* = (1) the hand, etymologically as the measuring thing from root *ma* = to measure; (2) a band or company, in a military sense.

LINE 45. *sīn* (*sī + nē* = but if), conditional conj. If two suppositions are made, the second of which opposes the first, *sī* introduces the *protasis* of the first (as in l. 42), and *sīn* the *protasis* of the second; sometimes *sīn* is strengthened by an adv., e.g. *vérō*, *minus*. See the note on *sī*, l. 6. — *tū*, nom. sing. of the 2d personal pron.; subj. of *exieris*. — *quod*, acc. sing. n. of the rel. pron. *qui*, *quea*, *quod*; adverbial acc. of specification, of the inner object. *Quod* here = *id quod*, i.e. agrees in gender and number with *id* understood; *id* would be the acc. sing. n. of *is*, *ea*, *id*, in apposition with the clause *sīn tū exieris* (= but if you leave Rome, as (lit. that thing which) I have long been urging you to do). *Id quod* and *quod* alone are used as above parenthetically, i.e. independently of the rest of the sentence. A. & G. 200, e; B. 247, 1, b; G. 614, REM. 2; 324; 333, NOTE 2; H. 363, 5. For the acc. *id*, see the note and references under *id*, Chap. III, l. 19. — *tē*, acc. sing. of *tū*; direct obj. of *hortor*. — *iam*, temporal adv., strengthens *dūdum*; cf. *iam pridem*; in such combinations *iam* indicates that the point of view is the present, and *dūdum*, *diū*, etc., that the range of view is backwards into the past. — *dūdum* (akin to *diū*, and *diēs*), adv.; *iam dūdum* limits *hortor*. — *hortor*, 1st pers. sing. pres. ind. of the deponent verb *hortor*, -ārī, -ātus sum, 1; the implied subj. is *ego*. *Hortor* is the historical present, which is regularly used with *iam diū* and *iam dūdum* to represent an act as begun in past time and continuing into the present. In descriptions, etc., of the past, the imperf. is sometimes similarly used with *iam diū*, cf. Vergil, *iam dūdum érumpere nūbem ardēbant* = they were long since eager to burst through the cloud (i.e. they had been eager and were still). A. & G. 276, a; B. 259, 4; G. 230; H. 467, III, 2.

LINE 46. *exieris*, 2d pers. sing. fut. perf. ind. act. of *exeō*, -āre, -ātī, -ātum, irreg. (*ex + eō*); agrees with the subj. *tū*; the ind. is used because the condition is a logical

of the state (which describes your companions) will be drained away from the city. How now, Catiline? Can you possibly hesitate to do at my command

**tuōrum comitum māgna et perniciōsa 47**  
*your of.companions great and ruinous*  
**sentīna reī pūblicae.** Quid est, 48  
*the off-scouring of the commonwealth. What (= how) is (it),*  
**Catilīna? num dubitās id mē imperante 49**  
*Catilīna? surely not you do hesitate that me commanding*

one, i.e. does not consider possibility or probability, but simply represents that under such and such circumstances a conclusion of a certain kind will follow. In such conditions the mood of the *protasis* is ind., and that of the *apodosis* the ind., the imperative, or the subjunct. in one of its independent uses. A. & G. 306; B. 302; G. 595; H. 508, and 4. The fut. perf. is often employed in conditions where in English the fut. simple would be used; the point of view is extended further into the future, e.g. *sin exieris = but if you will have gone away*; strictly speaking, the fut. perf. of the *apodosis* should follow, e.g. *exhausta erit = will have been drained away*, but the fut. simple is common in Cicero. — **ēxhauriētūr**, 3d pers. sing. fut. ind. pass. of *ēxhauriō*, -ire, *ēxhauri*, *ēxhaustum*, 4 (*ex* = out of + *hauriō* = *I drain*): agrees with the subj. *sentīna*. — **ex**, prep.; gov. the abl. *urbe*. — *urbe*, abl. sing. of *urbs*, *urbis*, f. 3d; governed by the prep. *ex*. It is regular for the prep. with which a verb implying separation is compounded to be repeated with the ablative.

LINE 47. **tuōrum**, gen. plur. m. of the poss. pron. *tuus*, -a, -um; agrees with *comitum*. — **comitum**, gen. plur. of *comes*, *comitis*, m. (and f.) 3d (*com* = *cum*, + *eō*); gen. defining *sentīna reī pūblicae*. This kind of gen. is variously called *adnominal*, *epexegetical*, *appositional*, and *gen. of specification*. We may call it here *epexegetical* or *appositional*, for it explains of what class of men the *dregs of the state* are made up, and is = to an appositive; cf. *nōmen amicitiae* = the name (of) friendship. A. & G. 214, f.; B. 202; G. 361; H. 395. — **māgna**, nom. sing. f. of the adj. *māgnus*, -a, -um; agrees with *sentīna*; *māgna* = large, in point of number. — **et**, cop. conj.; connects the two epithets *māgna* and *perniciōsa*. — **perniciōsa**, nom. sing. f. of the adj. *perniciōsus*, -a, -um (*perniciōs*); agrees with *sentīna*.

LINE 48. **sentīna**, gen. *sentīnae*, f. 1st; nom. sing., subj. of *ēxhauriētūr*. Cicero speaks metaphorically of the *bilge-water* of the state, as we do of the *refuse*, *off-scourings*, or *dregs* of the community. *Sentīna* = (1) the *bilge* of a ship, (2) the *bilge-water* which *residet*, i.e. collects there (cf. *residēbit*, l. 43); (3) metaphorically = the *dregs*. Observe that *sentīna* is limited by two genitives, *comitum* and *reī pūblicae*, as frequently occurs in Greek; *reī pūblicae* goes so closely with *sentīna* as to form a single notion, viz. the state's-refuse, and this notion is explained by *comitum*. — **reī**, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *sentīna*. — **pūblicae**, gen. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *reī*. Ernesti suspects that *reī pūblicae* is an interpolation, as *ex urbe* sufficiently shows where the *dregs* were. But an unusual expression like *sentīna* would require explanation for a Roman audience, especially as it is used in metaphor and not in simile. One editor rashly mishandles the text, e.g. transposes *sentīna* and *reī pūblicae*, and calls *reī pūblicae* a dat. of the indirect obj. after *perniciōsa* = *dangerous to the state*; he explains that a copyist may once have written *sentīna reīpūblicae* instead of *reīpūblicae sentīna*, the error remaining uncorrected by subsequent clerks. — **Quid**, nom. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; subj. of *est*; *quid est* is a colloquialism = *how now?* — **est**, 3d pers. sing. pres. ind. of *sum*, *esse*, *fui*; agrees with the subj. *quid*.

LINE 49. **Catilīna**, voc. sing. of *Catilīna*, -a, m. 1st; the case of address. — **num**, interrogative particle, expecting a negative reply. — **dubitās**, 2d pers. sing. pres. ind. act. of *dubitō*, -āre, -āvī, -ātūm, I (for *duhibitō*, frequentative from *duhibeō*, i.e. duo

50 facere, quod iam tuā sponte | what you were just  
 to do, which just now your by own free-will now wanting to do  
 51 faciēbās ? Exire ex urbe | of your own accord?  
*you were (on the point of) doing? To go out from the city*  
 52 iubet cōsul hostem. Interrogās mē : num | The consul is bidding  
*orders the consul the enemy. You question me: surely not* the public enemy to leave the city.  
 "Surely not into ex-

+ *habeō*, hence *I waver* between two alternatives, *hesitate*; cf. *dubius* for *duhibius*, and *bellum = duellum* = *war* between two (*duo*) nations); the subj. *tū* is implied. — *id*, acc. sing. n. of the dem. pron. *is, ea, id*; direct obj. of *facere*, and antecedent of *quod* following; *id* is explained by *exire ex urbe iubet cōsul hostem*. — *mē*, abl. sing. of *ego*; abl. in the abl. abs. construction with the part. *imperante*; *mē imperante* = *mē iussū*. — *imperante*, abl. sing. m. of *imperāns, -antis*, pres. part. act. of *imperō, -are, -āvi, -ātum*, 1; agrees with *mē* in the abl. abs. construction; see the note on *dīmissō*, Chap. IV, I. 38.

LINE 50. *facere*, pres. inf. ct. of *faciō, -ere, fēcī, factum*, 3; objective complementary inf. with *dubitō*. The inf. is used with *dubitō* (and *nōn dubitō*) = *I hesitate*; the two other constructions of *dubitō* are (1) in the phrase *dubitō an* = *I doubt whether* (= *I am inclined to think*), followed by the deliberative subjunctive; cf. *haud scī an*; (2) with a neg. followed by *quān*, e.g. *nōn dubitō quān haec vēra sint*. — *quod*, acc. sing. n. of the rel. pron. *quā, quae, quod*; agrees with the antecedent *id*; direct obj. of *faciēbās*. — *iam*, adv. of time; limits *faciēbās*; *iam* here = *just now*, and refers to Catiline's statement at Laeca's house that he was anxious to get away to Faesulae. — *tuā*, abl. sing. f. of the poss. adj. *tuus, -a, -um*; agrees with *sponte*. — *sponte*, abl. sing. of *spons, f. 3d* (akin to *spondō*; only the abl. sing. is found in Latin); abl. of manner, limiting *faciēbās*. *Sponte* is always modified by a poss. pron., e.g. *tuā, mēa, sūa*, in classical Latin, and thus conforms to the rule that manner may be expressed by the abl. without *cum*, if the noun in the abl. is modified by an adjective.

LINE 51. *faciēbās*, 2d pers. sing. imperf. ind. act. of *faciō, -ere, fēcī, factum*, 3; the subj. *tū* is understood. The imperf. *faciēbās* expresses intention, = *you were on the point of doing*. A. & G. 277, c; B. 260, 3; G. 231-234; H. 469, I. — *Exire*, pres. inf. act. of *exēō, -ire, -ii, -itum* irreg. (*ex + ēō*); inner obj. of *iubet*. *Iubeō, vetō*, and *sīno* are followed by the direct obj. of the person, and the inf. of the inner object. — *ex*, prep.; gov. the abl. *urbe*. — *urbe*, abl. sing. of *urbs, urbīs*, f. 3d; governed by the prep. *ex*.

LINE 52. *iubet*, 3d pers. sing. pres. ind. act. of *iubeō, -ere, iussī, iussum*, 2; agrees with the subj. *consul*. Note the impersonal form of address, which is more formal and authoritative than would be the direct *ego iubeō tē*. — *cōsul*, gen. *cōsulīs*, m. 3d; nom. sing., subj. of *iubet*. The juxtaposition of *cōsul* and *hostem* is rhetorically effective. — *hostem*, acc. sing. of *hostis, -is*, m. 3d; direct obj. of *iubet*. — *Interrogās*, 2d pers. sing. pres. ind. act. of *interrogō, -are, -āvī, -ātum*, 1 (*inter + rogō*; *inter*, = *between*, implies interruption (i.e. for replies) between the questions); understand the subj. *tū*. The startling command to leave Rome must have aroused Catiline into interrupting Cicero for an explanation, or at least it caused him to look perplexed; hence *interrogās mē*, i.e. either in words or by expression of face. Synonyms: (1) *rogō* = *I ask, submissively*; esp. of official questions, e.g. *rogō sententiam* (of a magistrate requesting a senator's opinion), *rogatiō* (of a bill under consideration, not yet become *lex*); (2) *petō* = *I ask, seek, generally as a favor, or in submission*, e.g. *pōcem petere*; (3) *interrogō* = *I ask, expecting a reply*; (4) *poscō*, = *I ask, earnestly*; (5) *postulō* = *I demand, by right of superior power or claim*; (6) *quaerō* = *I ask, seek, either by questions, or by scientific or judicial investigations*; (7) *flāgitō* = *I ask, demand, esp. with importunate solicita-*

ile?" you ask of me. | in exsilium? Nōn iubeō, sed sī mē cōnsulis, 88  
 This I do not com- into exile? Not I do order, but if me you consult,  
 mand, but if you ask suādeō. 54  
 my advice, I recom- | I advise (it).

tions; (8) *percontārī* = to inquire about, so as to gain a thorough knowledge. — *mē*, acc. sing. of *ego*; direct obj. of *interrogās*. *Interrogō* (like *rogō*) occasionally governs two acc. objects, viz. the direct obj. of the person, and the secondary obj. of the thing; here the clause *num in exsilium* is the secondary obj. of *interrogās*. — *num*, interrog. particle, introducing a question to which a negative reply is expected. *Num in exsilium?* = surely not into exile? ; the question with the verb, etc., filled in would be after this fashion: *num (mē ēxire ex urbe iubēs) in exsilium?*

LINE 53. *in*, prep.; gov. the acc. *exsilium*. — *exsilium*, acc. sing. of *exsilium*, -i, n. 2d (from *exsul*); probably the root is *sad* = Latin *sed*, *sol*, = to go, + *ex*; cf. *solum* = the ground; *exsul* is therefore more correct than the form *exul*, and *exsilium* than *exilium*; others derive from root *sar* = *sal* = to leap, cf. *saltō* = I dance, *praesul* = a dancer before the public, *άλλοπαι* = I spring); governed by the prep. *in*, expressing motion to after *ēxire* understood from l. 51. Cicero ordered Catiline to leave Rome (*ēxire ex urbe*), but did not dare to order him to go in *exsilium*; this he merely advises (*suādeō*). In one of his speeches Cicero distinctly says that *exsilium* is not a punishment (*supplicium*) but a means of refuge (*perfugium*) from punishment; he also derives from root *sol*, for he says that exiles *solum vertutē, hōc est, sēdem ac locum mūtant*. Note the following points: (1) *exsilium* was voluntary on the part of an accused citizen, and was allowed by law; thus citizens (as Cic. tells us) often withdrew in *colōntās Latinās* to escape fines; when the charge was a grave one, e.g. scandalous misgovernment (as Verrēs), or the putting to death of Roman citizens illegally (as Cicero), the accused always retired to a foreign country; (2) the continued absence of the exile was made compulsory afterwards by *interdictiō aquā et ignī* = prohibition from water and fire, necessities of life, i.e. no citizen or Latin might harbor the exile; (3) exile implied loss of property left behind, and loss of political privileges; but the exile remained a *civis* unless he attached himself to a foreign ruler; on return to Rome, his property might be restored by special grant (e.g. to Cicero); (4) an exile could be recalled (*revocārī*), and resume his station as a full citizen, e.g. Cicero in B.C. 57. Under the empire exiles used to take away with them all their wealth, of which fact Seneca complains. The emperors employed two other kinds of banishment, both of which differ from *exsilium*, inasmuch as they were not voluntary but enforced: (a) *relēgatiō* = banishment to a certain distance from Rome. The man *relēgitus* did not lose his *civitās*, nor yet his property. Apparently he could choose his place of abode, provided it was far enough from Rome, and not within certain well-known limits. Thus, as Ovid remarks, *relēgatiō* was not such a hardship as *exsilium*: (b) *dēportatiō* = transportation to a definite place, generally some barren and rocky island used as a state-prison; those who were *aēportati* were often afterwards executed by the emperor's command. — *Nōn*, adv.; limits *iubeō*. — *iubeō*, 1st pers. sing. pres. ind. act. of *iubeō*, -ēre, *iussi*, *iussum*, 2; understand the subj. *ego*. — *sed*, adversative conj.; joins *iubeō* and *suādeō*. — *sī*, conditional particle; *sī mē cōnsulis* = if you now consult me. — *mē*, acc. of *ego*; direct obj. of *cōnsulis*. — *cōnsulis*, 2d pers. sing. pres. ind. act. of *cōnsulō*, -ēre, -ūi, *cōnsultum*, 3; the implied subj. is *tū*. *Cōnsulō* + the acc. e.g. *aliquem*, = I consult some one; *cōnsulō* + the dat. e.g. *aliciū* = I consult for (the interests of) some one.

LINE 54. *suādeō*, 1st pers. sing. pres. ind. act. of *suādeō*, -ēre, *suāsi*, *suāsum*, 2 (root *svad* = to taste good, please; cf. *suāvis* for *suadvis*; Greek root *ἀδ* = *σφαδ*, e.g. *ἡδον* from *ἀνάδω* = I please); understand the subj. *ego*.

1 VI. Quid est enim, Catilina, quod tē  
 What is there for, Catiline, which you  
 2 iam in hāc urbe dēlectāre possit? in quā  
 now in this city to delight can be able? in which  
 3 nēmō est extrā istam coniūratiōnem  
 no one there is outside that of yours conspiracy  
 4 perditōrum hominum qui tē nōn metuat, nēmō  
 abandoned of men who you not fears, no one

VI. For what is there in this city, Catiline, that can give you pleasure any longer? There is not one man in the city, outside your degraded circle of conspiracy, but dreads you; not one

LINE 1. *Quid*, nom. sing. n. of the interrog. pron. *quis, quae, quid*; subj. of *est*. — *est*, 3d pers. sing. pres. ind. of *sum, esse, fui*; agrees with the subj. *quid*. The question *quid est quod dēlectāre possit* = an emphatic neg. *nihil iam amplius dēlectāre potest*. — *enim*, causal conj., connecting this sentence with the one preceding, and explaining why Cicero advised Catiline to leave Rome, viz. because he is hated by all good citizens. — *Catilina*, voc. sing. of *Catilina*, *-ae*, m. 1st; the case of address. — *quod*, nom. sing. n. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *quid* in gender and number, and is subj. of *possit* in its own clause; *quod* expresses characteristic = of such a kind as. — *tē*, acc. sing. of *tū*; direct obj. of *dēlectāre*.

LINE 2. *Iam*, temporal adv.; modifies *dēlectāre possit*. *Iam* in negative clauses = *iam amplius (any longer)*; see note on *est* above. — *in*, prep.; gov. the abl. *urbe*. — *hāc*, abl. sing. f. of the dem. pron. *hīc, haec, hōc*; agrees with *urbe*. — *urbe*, abl. sing. of *urbs, urbis*, f. 3d; governed by the prep. *in*. — *dēlectāre*, pres. inf. act. of *dēlectō*, *-are, -āvī, -ātum*, I (root *vlak* or *lak* = Greek *fēlk* and Latin *lac*, = to draw, allure; cf. *laciō* = I entice, esp. in compounds, e.g. *illiciō* = *in + laciō*, *laqueus* = a snare, and *gλkw* = I draw); complementary inf. with *possit*. A. & G. 271; B. 326; G. 423; H. 533. — *possit*, 3d pers. sing. pres. subjunct. of *possum, posse, potui*, no supine, irreg. (*potis, = able, + sum*); agrees with the subj. *quod*; the subjunct. is consecutive in the rel. clause of characteristic. Consult the note and references under *qui*, Chap. II, l. 47. — *in*, prep.; gov. the abl. *quā*. — *quā*, abl. sing. f. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *urbe*; abl. case governed by the prep. *in*. In *quā* illustrates the use of the rel. pron. in combining two coördinate clauses, and = *nam in et* etc., explanatory of the sentence *quid . . . possit*. A. & G. 180, f; B. 251, 6; G. 610; H. 453.

LINE 3. *nēmō (ne + homō)*, gen. *nūllīus*, acc. *nēminem* or *nūllum, -am*, dat. *nūlli* or *nēminī*, abl. *nullō, -ā*, m. and f. sing., defective (cases wanting are supplied from *nūllus*, *ne + illūs*); nom. sing., subj. of *est* following. *Nēmō . . . nōn = no one . . . not*, i.e. every one; *nōn nēmō = not nobody*, i.e. some one. — *est*, 3d pers. sing. pres. ind. of *sum, esse, fui*; agrees with its subj. *nēmō*. — *extrā* (for *exterā*, abl. f. of *exter* or *exterus*; supply *parte* = on the outside), adv. and prep.; as a prep. gov. the acc. *coniūratiōnem*. — *istam*, acc. sing. f. of the demonstr. pron. of the 2d person *iste, ista, istud* (gen. *istīus*, dat. *istī*); qualifies *coniūratiōnem*. *Istam* = that of yours, spoken in tones expressing scorn and disgust. Refer to the note etc. on *iste*, Chap. I, l. 3. — *coniūratiōnem*, acc. sing. of *coniūratiō*, *-ōnis*, f. 3d (*coniūrō*, i.e. *con + tūrō*); governed by the prep. *extrā*; *coniūratiōnem* is concrete = band of conspirators; cf. *ser-vitium* = (1) slavery, (2) a band of slaves. See the note on *vōces coniūratiōnis = vōcēs coniūratiōrum*, Chap. III, l. 5.

LINE 4. *perditōrum*, gen. plur. m. of the adj. *perditus, -a, -um* (perf. part. pass. of *perdō, -ere, perdidī, perditum*, 3); agrees with *hominum*. — *hominum*, gen. plur. of *homō, hominis*, m. 3d; subjective gen. of the kind called generic, i.e. denoting the component parts of that which the gen. limits (a branch of the partitive genitive). — *qui*,

man but hates you. **qui nōn ōderit.** Quae nota **domesticae** 5  
 With what brand of **who not does hate.** What mark **domestic**  
 family scandal is your **turpitūdinis nōn inūsta vitae tuae est?** quod 6  
 life not scorched? **of dishonor not branded upon life your is?** what

nom. sing. m. of the rel. pron. *qui, quae, quod*; agrees in gender and number with the antecedent *nēmō*, and is subj. of *metuat* in the rel. clause of characteristic. Cicero shows a preference for *qui nōn* over *quīn*; when *quīn* is used it approximates to *ut nōn* (consecutive) rather than to *qui nōn*. Study the examples in the following: A. & G. 319, 2, *ff*; 319, *d*; B. 284, 2 and 3; G. 552, 1; 556; H. 500, 1; 504, 2. — **tē**, acc. sing. of *tū*; direct obj. of *metuat*. — **nōn**, negative adv.; limits *metuat*. — **metuat**, 3d pers. sing. pres. subjunct. act. of *metuō*, -*ere*, *metuā*, *metūtum*, 3 (*metus*); agrees with the subj. *qui*; the subjunct. is consecutive of tendency with *qui*. The same differences of meaning that are found in the nouns *timor*, *metus*, etc., exist with the verbs of corresponding form; see under *timor*, Chap. I, l. 6. — **nēmō**, nom. sing. (subj. of *est* understood from *est*, l. 8); repeated (by anaphora) rhetorically from *nēmō* above. A. & G. 344, *f*; B. 350, 11, *b*; G. 636, NOTE 4; H. 636, III, 3.

LINE 5. *qui*, nom. sing. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent, and is subj. of *ōderet* in the clause of characteristic. — **nōn**, negative adv.; limits *ōderit*. — **ōderit**, 3d pers. sing. of the defective verb *ōdī* (perf.), inf. *ōdisse*, fut. part. *ōsūrus* (no pres. stem tenses); agrees with the subj. *qui*; consecutive subjunct. of general tendency. *Odī* is probably from root *vadh* (Greek *ōb*, Latin *oa*) = to thrust, strike, cf. *ōθēw* = I thrust; others say *ōdī* stands for *hōdī*, which is represented as akin to *hostis*, *ēx̄bos*, and the German *hass*. — **Quae**, nom. sing. f. of the interrog. pron. and adj. *quis*, *quae*, *quid* (or interrog. *qui*, *quae*, *quod*); agrees with *nota*. — **nota**, gen. *notae*, f. 1st (cf. *nōscō*, perf. part. *nōtūs*); nom. sing. subj. of *inūsta est*. *Nota* = a mark by which something is recognized, hence (1) the brand burnt upon the forehead of a runaway and recaptured slave, (2) the mark of disgrace accompanied by lowering of rank (e.g. from *senator* to *equēs*), when the censor proceeded against a citizen for immoral conduct. — **domesticae**, gen. sing. of the adj. *domesticus*, -*a*, -*um* (*domus*); agrees with *turpitūdinis*. *Domesticae* refers to scandals touching Catiline's family life, e.g. (1) that Catiline has caused his own brother's inclusion in the lists of those who were murdered during the Sullan proscriptions, (2) that his relations with an illegitimate daughter violated all decency, (3) that he murdered his wife in order that he might marry the beautiful but profligate Aurēlia Orestilla, (4) that he murdered his son so that no encumbrances might hinder this crime-bought marriage. Cicero alone mentions the murder of his wife (3); Sallust confirms the story of his son's murder.

LINE 6. *turpitūdinis*, gen. sing. of *turpitūdō*, f. 3d (from the adj. *turpis*; cf. *fortis* and *fortitudō*); poss. gen., limiting *nota*. — **nōn**, neg. adv.; limits *inūsta est*. — **inūsta est** (*est* being transposed from the end of the sentence), 3d pers. sing. of the combinative perf. tense pass. of *inūrō*, -*ere*, *inussi*, *inūstum*, 3 (*in* + *ūrō* = *ūso*, root *us* = to burn; akin to *ab* = I kindle); agrees with the subj. *nota*. — **vitae**, dat. sing. of *vita*, -*ae*, f. 1st; dat. of the indirect obj. dependent on *inūsta est*. Compounds (whether trans. or intrans.) of the prepositions *in*, *ad*, *ob*, *sub*, *prae*, *con*, *ante*, *inter*, etc., govern the dat. of the indirect object. A. & G. 228; B. 187, III; G. 347; H. 386. — **tuae**, dat. sing. f. of the poss. pron. *tuus*, -*a*, -*um*; agrees with *vitae*. — **(est)**, 3d pers. sing. pres. ind. of *sum*; agrees with the subj. *nota*, as also does the participle *inūsta*, with which *est* forms the perf. ind. pass. of *inūrō*. — **quod**, nom. sing. n. of the interrog. adj. *qui*, *quae*, *quod*; agrees with *dīdecus*. Remember that the neut. sing. *quid* of interrog. *quis* is never used adjectively; some indeed assert that *quis* is never adjectival, and explain *vir* as an appositive in *quis vir*.

7 privātārum rērum dēdecus nōn haeret | What dishonor in  
 private of (=in) matters *disgrace*, / not does stick  
 8 in fāmā? quae libidō ab oculis,  
*in (your) reputation? what wantonness from (your) eyes,*  
 9 quod facinus ā manibus umquam tuīs, quod  
*what misdeed from hands ever your, what*  
 10 flāgitium / ā tōtō corpore āfuit? | What villainy from whole (your) body has been absent?

What dishonor in  
 your private affairs  
 does not cling to  
 your reputation?  
 What form of lust  
 was ever away from  
 your gaze? what  
 crime from your  
 hands? what shame-  
 ful vice from the  
 whole of your body?

LINE 7. **privātārum**, gen. plur. f. of the adj. **privātūs**, -a, -um (originally perf. part. pass. of **privō**); agrees with **rērum**. **Privātārum rērum dēdecus** refers to scandals in connection with Catiline's habits and actions in ordinary life, apart from his family life on the one hand and from politics on the other; this threefold distinction is preserved in ll. 24-29, *illa quae pertinent (1) ad privālām ignōminiam, (2) ad domesticām . . . turpitudinem, (3) ad summām rem pūblicām*. — **rērum**, gen. plur. of **rēs**, **rei**, f. 5th; poss. gen., limiting **dēdecus**. — **dēdecus**, gen. **dēdecoris**, n. 3d (**dē** + **decus**; **decus** = *ornament, glory*, from root **dak** = *to esteem or to be esteemed*; cf. **decet** = *it is proper, dignus* = *dic-nus*, and *dokēw*); nom. sing., subj. of **haeret**. — **nōn**, neg. adv., limiting **haeret**. — **haeret**, 3d pers. sing. pres. ind. act. of **haereō**, -ēre, **haesi**, **haesum**, 2; agrees with the subj. **dēdecus**.

LINE 8. **in**, prep.; gov. the abl. **fāmā**. — **fāmā**, abl. sing. of **fāma**, -ae, f. 1st (root **bha** = **fa** = *to make known*, hence **fāma** = *report, reputation*; akin to **fārī** = *to speak*, **φήμη** = *a voice, report, etc., etc.*); governed by the prep. **in**. — **quae**, nom. sing. f. of the interrog. **quis**, **quae**, **quid**, or **qui**, **quae**, **quod**; agrees with **libidō**. — **libidō**, gen. **libidinis**, f. 3d (root **tubb** = Greek **λιθός** = Latin **tub**, **lib**, *to desire*; cf. **λιπτούαι** = *I am eager, libet* or **lubet** = *it pleases, liber* = *doing as one desires, i.e. free*); nom. sing., subj. of **āfuit**. Observe that the verb **āfuit** is expressed only with one of the coördinate subjects, viz. **flāgitium**, and is understood with the rest, viz. **libidō** and **facinus**. This is very common in Latin; the verb might have been plur., **āfuerunt** agreeing with the plurality of subjects. — **ab**, prep.; gov. the abl. **oculis**; the prep. **ab** is repeated after **āfuit**. — **oculis**, abl. plur. of **oculus**, -ī, m. 2d (root **ak** = **άκ** = **oc**, *to see*; cf. **διθαλάμος** = *eye*); governed by the prep. **ab**.

LINE 9. **quod**, nom. sing. n. of the interrog. adj. **qui**, **quae**, **quod**; agrees with **facinus**. — **facinus**, gen. **facinoris**, n. 3d (**faciō**); nom. sing., subj. of **āfuit** understood from the next sentence; **facinus** here = *misdeed, crime*, though the root idea of the word implies neither praise nor blame. Refer to the list of synonyms in the note on *scleris*, Chap. IV, l. 9. — **ā** (**ab** before vowels and **h**; **ā** or **ab** before consonants), prep.; gov. the abl. **manibus**; **ā** is repeated from **āfuit**, and **ab oculis**, **ā manibus**, **ā corpore** express separation. — **manibus**, abl. plur. of **manus**, -ūs, f. 4th (root **ma** = *to measure*); gov. by the prep. **ā**. — **umquam** (sometimes written **unquam**), adv. of time; modifies **āfuit** understood in this clause as the pred. of **quod facinus**. — **tuis**, abl. plur. f. of the poss. pron. **tuus**, -a, -um; agrees with **manibus**. — **quod**, nom. sing. n. of the interrog. adj. **qui**, **quae**, **quod**; agrees with **flāgitium**. Observe the asyndeta in ll. 8-10.

LINE 10. **flāgitium**, gen. **flagit-iī** or -ī, n. 2d (root **bharg** = **φλέγει** = *flag or fulg, to burn, to shine*; cf. **flāgrō**, **fulgeō**, and **φλέγω** = *I blaze*; hence **flāgitium** = (1) *a crime done in the heat of passion*, (2) *an eager demand*, cf. **flāgitō** = *I importune*); nom. sing., subj. of **āfuit**. For synonyms, refer to the note on *scleris*, Chap. IV, l. 9. — **ā**, prep.; gov. the abl. **corpore**. — **tōtō**, abl. sing. n. of the adj. **tōtus**, -a, -um; agrees with **corpore**.

To what weak lad, | cui tū adulēsentulō, quem corruptēlārum 11  
ensnared at last by what you to young lad, whom of your enticements  
the fascination of illecebrīs irrētissēs, nōn aut ad 12  
your allurements, did by the allurements you had ensnared, not either for

— **corpore**, abl. sing. of *corpus, corporis*, n. 3d ; governed by the prep. *ā*. — **āfuit**, 3d pers. sing. perf. ind. of *absum, abesse, āfui*, no supine (*ab + sum*), agrees with the nearest subj. *flāgitium*, and is understood with each of the preceding subjects. Sallust gives a similar picture of Catiline's pursuits, describing him as endowed with vigorous physical and mental powers, as rash, licentious, extravagant, and as delighting in civil strife, murder, and rapine.

**LINE 11.** **cui**, dat. sing. m. of the interrog. pron. and adj. *quis, quae, quid*, or *quī, quae, quod*; agrees with *adulēsentulō*. — **tū**, nom. sing. of the 2d personal pron. ; subj. of *praetulisti*. — **adulēsentulō**, dat. sing. of *adulēsentulus, -i*, m. 2d (diminutive of *adulēscēns* ; cf. *rīvulus* of *rīvus, parvulus* of *parvus*) ; dat. of the indirect obj. with *praetulisti*. Diminutives often signify affection, and are used as terms of endearment; but sometimes express scorn, as in this passage. *Adulēsentulus*, however, frequently implies neither emotion, and practically = *adulēscēns*. Gradations of age are expressed by: *infantulus, infāns, puerulus, puer, adulēsentulus, adulēscēns, iūnior, iūvenis, senior or grandior nātū, senex*. Of these the chief divisions are *puer, adulēscēns, iūvenis, and senex*, and some hold that each period includes 15 years, i.e. *puer* = up to 15 years of age, *adulēscēns* = 16–30, *iūvenis* = 31–45, and *senex* from 46 years of age onwards. This calculation will serve roughly, but *pueritia* and *adulēscēntia* each mark a distinct period, whereas *iūventūs* is often used in a general way and including *pueritia* and *adulēscēntia*. The periods overlap one another, e.g. a child is *puer* till about 16–18 years of age, becomes *adulēscēns* (and *vir*) when he dons the *toga virilis* and remains so till about the age of 30, *iūvenis* from 25 or 30 up to 45 or 50 (any one of age to serve in the army must be *iūvenis*, in early times from 17 years to 46), finally *senex*. Although *adulēscēns* and *adulēsentulus* are formed from *adolēscō* (inceptive of *adolēō*), root *al-* = to grow, to nourish (cf. *alō* = I support), yet the form *adulēscēns* is very far inferior to *adulēscēns* in all the best writers and MSS.; Ritschel in his *Prolegomena* says *vix unquam bonī librī sine discrepātiā formam (adulēscēns) agnoscunt*. — **quem**, acc. sing. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *adulēsentulō*; direct obj. of *irrētissēs* in the rel. clause. Observe that the antecedent of *quem* does not refer to any particular person, but is indefinite; hence *quem* is generic, i.e. represents a class or type, and is accordingly followed by the consecutive subjunctive. — **corruptēlārum**, gen. plur. of *corruptēla, -ae, f.* 1st (formed from *corruptus*, the perf. part. pass. of *corrumpō* = I corrupt, hence = corruption, seduction); poss. gen., limiting *illecebrīs*.

**LINE 12.** **illecebrīs**, abl. plur. of *illecebra, -ae, f.* 1st (*in + root lak = lac, to allure; cf. laciō = I entice, esp. in compounds, dēliciōsus, laqueus = a snare, etc.*); abl. of the means, modifying *irrētissēs*. — **irrētissēs** (*inrētissēs*), 2d pers. sing. pluperf. subjunct. act. of *irrētiō* (*inrētiō*), *-ire, -īo, -īum, 4* (*in* = into + *rēte* = a net; *rēte* is for *sē-re-te*, from root *sar* = to put together, cf. *serō* = I bind together, entwine); the subj. *tū* is implied by the personal ending; the subjunct. is consecutive, with *quem* characteristic. *Irrētissēs* is a contracted form of *irrētissēs*. In the perf.-stem tenses active, the *v* often disappears, and the two vowels between which it originally stood contract into one long vowel — this is the rule for perfects in *-āvī, -ēvī, and -ōvī* (cf. *cōfirmāstī* for *cōfirmāvistī*, Chap. IV, l. 30); but while perfects in *-ivī* often drop the *v*, the vowels do not as a rule contract except before *st*, e.g. *audistī* for *audīvistī*, and *ss*, e.g. *irrētissēs*; thus we may have *audiverat* or *audierat*, but not *audirat*. Sallust remarks on the power which Catil-

18 audāciam ferrum aut ad libidinem facem	you not reach forth a
his audacity a sword or for his lust a torch	sword for his violence
14 praetulistī? / Quid vērō? nūper, cum	or a torch for his lust?
did hold forth? / What indeed? lately, when	And again, a short
15 morte superiōris ūxoris novis nūptiis	time ago, after you
by the death former of your wife new for nuptials	had emptied your
	house for a fresh

line held over the minds of young Romanus, and upholds Cicero's charges. — *nōn*, neg. adv., limiting *praetulistī*. — *aut*, disjunctive conj., used correlatively with *aut* below = either . . . or. The other disjunctive correlatives are *vel* . . . *vel*; *sive* (*seu*) . . . *sive* (*seu*); *cf.* *et* . . . *et* = both . . . and, *neque* . . . *neque* = neither . . . nor. — *ad*, prep. with the acc.; gov. *audāciam*; *ad* here and in the next line = *for*, with a *view to*, for the purpose of.

LINE 13. *audāciam*, acc. sing. of *audācia*, -ae, f. 1st (formed from the adj. *audāx*, -acis, 3d; *audeō* = *I dare*); governed by the prep. *ad*. — *ferrum*, acc. sing. of *ferrum*, ī, n. 2d; direct obj. of *praetulistī*. — *Ferrum* = lit. iron, and by metonymy an iron or steel weapon, esp. a sword. *Ferrum ad audāciam* = a sword for bold, i.e. violent, deeds, rather than a sword to give him (*adulescentulus*) boldness. — *aut*, disjunctive conj.; connects *ferrum* and *facem*; used correlatively with *aut* above = either . . . or. Of the disjunctive conjunctions *vel* (probably an old imperative of *volō*) and its shortened enclitic form *ve* give a choice between two alternatives; *sive* offers a choice between two names of the same thing; *aut* is used when each alternative excludes the other. A. & G. 156, c; B. 342; G. 493-496, esp. 493; H. 554, II. — *ad*, prep.; gov. the acc. *libidinem*; used in the same sense as in l. 12. — *libidinem*, acc. sing. of *libidō*, *libidinis*, f. 3d; governed by the prep. *ad*. — *facem*, acc. sing. of *fax*, *facis*, f. 3d (Latin root *fa-c* = root *bha*, to bring to light; akin to *facies*; the root *fa* is allied to root *sa* of *fari* (to speak), root *fus* of *nefis*, root *fat* of *fateor*, etc.); direct obj. of *praetulistī*, joined by *aut* to *ferrum*. The metaphor is taken from the custom of slaves lighting their masters home by a torch; Catiline's metaphorical torch was to guide the young men in the pursuit of their lusts, and perhaps there is the further idea of his fanning the flame of their passions.

LINE 14. *praetulistī*, 2d pers. sing. perf. ind. act. of *praeferō*, *praeferre*, *praetuli*, *praetulūtum*, irreg. (*prae* = in front + *ferō* = I carry); agrees with the subj. *tū*, l. II. — *Quid*, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; idiomatic adverbial acc. = *quid dicam aē hōc*. *Quid* or *quid vērō* is used by Cicero to mark a transition; in this passage it is made more emphatic by *vērō*, and leads up to a charge of more definite crime. — *vērō*, adverbial abl. of *vērus*, -a, -um; used both as an adv. and as an adversative conjunction. A. & G. 156, b; B. 343, I; G. 483-491; H. 554, III. — *nūper* (*novum + per*), adv. of time (superl. *nūpperrimē*); modifies *cumulāstī*. — *cum*, temporal conj.; followed by the subjunct. *vacuēfēssis*. *Cum*, like the other temporal conjunctions, usually takes the ind., esp. in the pres. and perf. tenses, but is generally followed by the imperf. and pluperf. subjunct., because in these tenses the time is *described* by the circumstances which also have some causal or concessive force, i.e. the imperf. and pluperf. do not *define* the time so much as *describe* it. A. & G. 325; B. 288; G. 580-585; H. 521.

LINE 15. *morte*, abl. sing. of *mors*, *mortis*, f. 3d; *morte* = *nece*, by the murder (expressed euphemistically by Cicero; cf. his announcement to the people, after the strangling of Lentulus and the other four conspirators, "they have lived their life" = they are dead), and therefore is an abl. of the means, modifying *vacuēfēssis*. — *superiōris*, gen. sing. f. of the adj. *superior*, -ius (compar. of *superus*, -a, -um, from adv. *super*; superl. *suprēmus* or *summus*); agrees with *ūxoris*. — *ūxoris*, gen. sing. of *ūxor*, f. 3d

marriage by the murderer of your first wife, did you not surmount this crime with yet another one over- | **domum vacuēfēcissēs, nōnne etiam aliō 16**  
*your house you had made vacant, not also another*  
**incrēdibili scelere hōc scelus cumulāstī ? 17**  
*incredible by crime this crime did you augment?*

(all attempts to trace the etymology of *ūxor* are fanciful); poss. gen., limiting *morte*. Synonyms: (1) *ūxor* = *the wife*, as distinguished from *vir* = *the husband*; (2) *coniunx* (*con* + *iungō*) = usually *wife*, as the partner of her husband's life; sometimes = *husband*; (3) *marita* = *wife*, as opposed to *maritus* = *husband* (*mās*, *maris* = *male, one of the male sex*). — *nōvis*, dat. plur. f. of *novus*, -a, -um; agrees with *nūptiis*. The new marriage was with *Aurélia Orestilla*, of whom *Sallust* says that *praeter formam nihil umquam bonus laudāvit*. *Cicero* is the only writer who records the charge of wife-murder against *Catiline*. — *nūptiis*, dat. of the plur. noun *nūptiae*, -ārum, f. 1st (from *nūpta* = *a bride*; root *nabh* = *veg* = *neb*, *nub*, *to veil*; cf. *vēpos* and *nūbēs* = *a cloud*, *nebula* = *a mist*, and *nūbō*, -*ere*, *nūpsi*, *nūptum*, 3 = *I veil myself, I marry*, i.e. as the female participator in the marriage ceremony); dat. of the object for which, or, as it is often called, dat. of purpose. Distinguish between the following: (1) *dūcō* or *dūcō ūxōrem* = *I marry*, of the husband; *dūcō* = *dūcō domum*; (2) *nūbō* = *I marry*, of the wife, followed by the dat., e.g. *Catilinae nūpsit* = lit. *she veiled herself for Catiline*, i.e. *married Catiline*; (3) the pass. *matrimoniō iungor* is used of either the husband or the wife. *Nūptiae* were of four kinds: (1) *iūstae*, i.e. between a man or woman, each of whom is a *civis*, or between a *civis* and a Latin enjoying the right of *connūbiū* with Rome; (2) *iniūstae*, when one of the parties did not have the *iūs connūbiū*; the children took the status of the less privileged parent, except when the father was a *civis* and the mother had *iūs connūbiū*; in this case the children were *optimō iūre* citizens; (3) *cum conventiōne in manū*, i.e. when the woman passed from the control (*potestās*) of her father or guardian into her husband's control; (4) *sine conventiōne in manū*, i.e. the wife remained under her father's control, or else was *sui iūris*; if she was *sui iūris*, she retained the disposition of her own property, but not otherwise. The law recognized three forms of marriage: (a) *cōfarrātiō*, a religious ceremony at the bride's house, when a sacred cake of meal (*far*) was broken, and other rites observed; (b) *coemptiō*, a fictitious sale of the bride by her father to the husband; (c) *ūsus*, i.e. when the wife stayed at her husband's house for one complete year without being absent three consecutive nights, the marriage was regarded as legally = to one made as in (a) or (b). The bride invariably brought a *dōs* (cf. French *dot*) according to her means. Marriages *cum conventiōne* became rare, and laxness generally crept into the ceremony, so that divorces became very common and very easy to obtain. Some say that a marriage by *cōfarrātiō* was indissoluble, but probably it could be dissolved by going through a religious ceremony called *diffaretiō*.

LINÉ 16. *domum*, acc. sing. of *domus*, -ūs, f. 4th (2d decl. forms also); direct obj. of *vacuēfēcissēs*. — *vacuēfēcissēs*, 2d pers. sing. pluperf. subjunct. act. of *vacuēfaciō*, -ere, *vacuēfēcē*, *vacuēfactum*, 3 (*vacuēs* = *empty* + *faciō* = *I make*); the implied subj. is *tū*; for the mood, see the note *cum* above, l. 14. — *nōnne* (*nōn* + *ne*), interrog. particle, the use of which implies that an affirmative reply is expected. Refer to the note on *ne*, Chap. I, l. 4. — *etiam* (*et* + *iam*), adv., modifying *cumulāstī*. — *aliō*, abl. sing. n. of the adj. *alius*, -a, -ud (gen. contracts from *ali-ius* to *alius*, dat. *aliī*; *alius* is akin to *Ἄλλος*); agrees with *scelere*.

LINÉ 17. *incrēdibili*, abl. sing. n. of the adj. *incrēdibilis*, -e, 3d (*in* = *not* + *credibilis*, from *credō*); agrees with *scelere*. — *scelere*, abl. sing. of *scelus*, *sceleris*, n. 3d; abl. of the means, with *cumulāstī*. — *hōc*, acc. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *scelus*, i.e. wife-murder (*morte superioris ūxoris*). — *scelus*, gen. *sceleris*, n. 3d; acc. sing., direct obj. of *cumulāstī*. — *cumulāstī*, 2d pers. sing.

18 quod ego praetermittō et facile patior  
 (which I pass over and readily allow) passing belief? But  
 19 silērī, nē in hāc cīvitātē tantī I let this pass, and  
 to be kept silent, lest in this state so great readily suffer it to be  
 20 facinoris immānitās aut exstitisse aut sunk in silence, that  
 (of an outrage the monstrosity) either to have existed or it may not seem pos-  
 sible for wickedness of such enormity to  
 have displayed itself

perf. ind. act. of *cumulō*, -āre, āvī, -ātūm, I (*cumulus* = a heap; probably from root *ku* = to swell, cf. *kūpa* = a wave, the swell of the sea, *cavus* = hollow, *kvēw* = I am pregnant, etc.); the subj. *tū* is understood. *Cumulāsti* is a contraction of *cumulāvisti*; *v* is frequently dropped in the perf.-stem tenses, and in verbs of the 1st, 2d, and 3d conjugations, the vowels between which it originally stood contract and form one long vowel; cf. *cōfirmāstū*, Chap. IV, l. 30, and note. The allusion in this sentence is to the charge which Sallust (*Catilina*, XV) expressly confirms, viz. that Catiline killed his son in order to marry Orestilla, *quod ea nūbere illi dubitābat timēns privōgnūm adulūm aetāte* = because she, fearing of a grown-up step-son, hesitated to marry him; cf. Sallust in the same passage, *prō certō cōdītūr necātō filiō vacuam domūm scelētis nūptiis fēcīs* = he (Catiline) is believed for a fact to have murdered his son and to have cleared his house for the criminal marriage.

LINE 18. *quod*, acc. sing. n. of the rel. pron. *qui*, *quae*, *quod*; direct obj. of *praetermittō*; *quod* may be taken either as referring to and agreeing with the antecedent *scelere*, or better as referring to the whole of the previous clause = *et hoc*. — *ego*, nom. sing. of the 1st personal pron.; subj. of *praetermittō*; *ego* is emphatic, = I for my part. — *praetermittō*, 1st pers. sing. pres. ind. act. of *praetermittō*, -ere, *praetermissi*, *praetermissum*, 3 (*praeter*=beyond, by + *mittō* = I send, hence I let pass, overlook); agrees with the subj. *ego*. Synonyms: (1) *neglegō* = I omit, do not mind, implying indifference; (2) *omittō* = I omit or take no notice of, knowingly and intentionally; (3) *pratermittō* = I omit, overlook, generally from lack of attention; (4) *dimitto* = I omit, give up, voluntarily. — *et*, cop. conj.; connects *praetermittō* and *patior*. — *facile*, adv. (the adverbial acc. n. of *facilis*); modifying *patior*. — *patior*, 1st pers. sing. pres. ind. of the deponent verb *patior*, *pati*, *passus sum*, 3; the subj. is *ego* understood; joined by *et* to *praetermittō*. *Patior* = I suffer, i.e. I do not actively interfere so as to make the story public. For synonyms, consult the note on *patimur*, Chap. II, l. 15.

LINE 19. *silērī*, pres. inf. pass. of *sileō*, -ere, -ui, no supine, 2, trans. and intrans.; secondary obj. of *patior*, i.e. *silērī* agrees with *quod* in the obj.-clause of *patior*. For the distinction between *taēre* and *silērī*, see the note on *taēs*, Chap. IV, l. 10. — *nē*, negative final conj., = in order that . . . not; followed by the subjunct. of purpose *videātur*. *Nē* is the regular negative in all final clauses (*ut* in affirmative clauses), whether pure or substantival, e.g. after verbs of fearing; it also regularly introduces negative commands and negative wishes, e.g. *utinam nē*. Refer to note on *nē*, Chap. II, l. 2. — *in*, prep.; gov. the abl. *cīvitātē*. — *hāc*, abl. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *cīvitātē*. — *cīvitātē*, abl. sing. of *cīvitās*, -ātis, f. 3d (*cīvis*); governed by the prep. *in*. *Cīvitās* = the state, as being a community of *cīvēs*; *rēs pūblica* = the state, in reference to its government. — *tantī*, gen. sing. n. of the dem. adj. *tantus*, -a, -um, agrees with *facinoris*.

LINE 20. *facinoris*, gen. sing. of *facinus*, n. 3d (*faciō*, hence *deed*; usually as here in a bad sense, *mīsedē*, *crime*); poss. gen., limiting *immānitās*. *Tantī facinoris immānitās*, so great a crime's enormity is a variation for the ordinary *facinus tantae immānitātēs* (gen. of quality, i.e. descriptive) = a crime of such enormity. — *immānitās*, gen. *immānitātēs*, f. 3d (from adj. *immānis*, -ē, 3d = monstrous, huge; *in* = not +

in this state, or, at least, to have gone unpunished. I pass over the complete bankruptcy of your estate—for you will	nōn vindicāta esse videātur. Praetermittō 21 not to have been avenged may seem.) I pass over
	ruīnās fortūnārum tuārum, quās omnēs 22 the downfall of fortunes your which all

root *ma* = *to measure*, hence *inmeasurable*; cf. the old adj. *mānus* = *good*, from the same root); nom. sing., subj. of *videātur*. — *aut*, disjunctive conj., used correlatively with *aut* below, = either . . . or. — *exstis̄se*, perf. inf. act. of *existō*, -ere, *existī*, *existitum*, 3 (*ex + sistō*); complementary predicate inf., with the copulative verb *videātur*. — *aut*, disjunctive conj. (refer to the notes on *aut*, ll. 12 and 13); connects *existis̄se* and *nōn vindicāta esse*.

LINE 21. *nōn*, neg. adv.; limits *vindicāta esse*. — *vindicāta*, perf. part. pass. of *vindicō*, -ere, -āvī, -ātum, 1 (from *vindex* = *defender*, *avenger*; some derive from *venus* = *sale* + *dīcō*, others from *vis* = *violence* + *dīcō*, but neither is probable); adjectival complement in the pred. of the copulative *esse*, *videātur*; agrees in gender, number, and case with the subj. *immānitās*; understand *sī existit* before *nōn vindicāta esse*. A noun or adj. which refers to the subject and is complement of a copulative verb agrees and is put in the same case with the subject. A. & G. 271, c; B. 328, 2; G. 205, 206; A. 536, 2. Roman criminal law required that some one must prosecute whenever a crime was committed; if no one did so, the magistrates could not bring the guilty person to justice, nor could they enforce punishment or take any official notice of the crime. The fact that Catiline was not prosecuted for his son's murder may either be considered to prove how low the moral life of Rome had become (and it was undoubtedly very bad, and became much worse later on), or else to show that this rumor was a mere scandal, unsupported by any sort of evidence upon which legal action might be taken. — *esse*, pres. inf. of *sum*; complementary inf. with *videātur*. *Vindicāta + esse* = the combinative perf. inf. pass. of *vindicō*, corresponding to the coordinate perf. inf. *existis̄se*. — *videātur*, 3d pers. sing. pres. subjunct. pass. of *videō*, -ere, *vidī*, *visum*, 2 (the pass. *videor*, as here, commonly = *I seem*, followed by an inf. or by a pred. adj. or noun with *esse* expressed or understood); agrees with the subj. *immānitās*; the subjunct. is final, expressing purpose after *nē*, l. 19. Prof. Wilkins remarks that *esse videātur* "became a commonplace of rhetoric," and quotes Quintilian, "*esse videātur*," *iam nimis frequēns*. From this it is clear that there were stock phrases and expressions in ancient rhetoric just as there are in modern; cf. Cicero's pet verb *comperire*, to which his enemies so much objected. Whereas *esse videātur* is common, *esse vidētur* is avoided in prose, especially at the end of a sentence, because it constitutes two feet, dactyl and trochee (*ēsē vidētūr*), which conclude a hexametric verse in poetry (the conclusion may also be dactyl and spondee, i.e. — ∘ ∘ followed by — —). — *Praetermittō*, 1st pers. sing. pres. ind. act. of *praetermittō*, -ere, *praetermis̄i*, *praetermissum*, 3 (*praeter + mittō*); the subj. *ego* is implied by the personal ending.

LINE 22. *ruīnās*, acc. plur. of *ruīna*, -ae, f. 1st (from *ruō* = *I rush down, fall down*, = *srovō*, from root *sru* = *to break forth*; cf. *p̄ew* = *I flow*, *Rumo* (an old name for the Tiber), *Kōma* = *Srouma* = *the stream-town*, i.e. Rome); direct obj. of *pratermittō*. — *fortūnārum*, gen. plur. of *fortūna*, -ae, f. 1st (lengthened from *fors* = *chance*, lit. whatever brings itself, root *bhar* = *fer* = *to bear*; cf. *ferō*, *phēwō*); poss. gen., limiting *ruīnās*. *Fortūna* = *fortune*, either good (*prosperity*) or bad (*misfortune*); personalised *Fortūna* is the goddess of fortune, worshipped more by the Romans than the Greeks, and especially at Antium and Praeneste; the plur. *fortūnae* = *possessions, property*, by metonymy. Catiline had been praetor in B.C. 68, and as propraetor governed the province of Africa in 67. On his return to Rome he sued for election as consul, but his candidature was

23 prōximis	Idibus	tibi	impendēre	see on the 13th of
next	on the Ides	over you	to hang	this month that your
24 sentiēs:	ad illa	veniō,	quae nōn	bankruptcy is imminent: I proceed not
<i>you will perceive:</i>	<i>to those things</i>	<i>I come,</i>	<i>which not</i>	to matters which reflect the shame of
25 ad privātam	īgnōminiam	vitiōrum	tuōrum,	your, your private vices or
to private	the shame	of vices	your,	

withdrawn as he was prosecuted by P. Clōdius Pulcher (Cicero's bitter enemy later on) for extortion. Cicero thought of defending him, but considered the evidence too strong against him, cf. the letter to Atticus in which he says he may be acquitted *sī iūdicātum erit meridiē nōn lūcēre* = if it will be decided that the sun does not shine at noon. Catiline bought his acquittal by giving ruinous bribes to the jury, and so shortly after this we hear of him being completely overwhelmed with debt. — *tuārum*, gen. plur. f. of the poss. pron. *tuus*, -a, -um; agrees with *fortūnārum*. — *quās*, acc. plur. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *ruinās*; subj.-acc. of *impendēre* in the acc. and inf. construction dependent on *sentiēs*. — *omnes*, acc. plur. f. of the adj. *omnis*, -e, 3d; stands as a modifier of *quās* in the rel. clause, but really modifies *ruinās* in the main clause. An emphatic adj. is often placed in the rel. clause in Latin, especially superlative adjectives, e.g. *I will send the most reliable soldiers I have with me* = *mīlitēs quōs fidissimōs mēcum habeo mittam*.

LINE 23. *prōximis*, abl. plur. f. of the adj. *prōximus*, -a, -um (superl. formed from the adv. or prep. *prope*; compar. *propior*; no positive; cf. *ulterior* and *ultimus*, from adv. *ultrā*); agrees with *Idibus*. The Ides of November fall on the 13th day; they fall on the 15th in the months March, May, July, and October. The Kalends (1st day of the month), the Ides, and to a smaller degree the Nones (the 5th day of the month, except in March, May, July, and October, when it was the 7th) were special days on which money-lenders and estate-buyers called in the money due to them or the interest on mortgages, or lent out money which they had collected on previous settling days. Cicero means that the exposure of Catiline's schemes and the certainty of their ultimate failure will cause the creditors of the latter to put such pressure on him on Nov. 13th that he will recognize (*sentiēs*) that the following Kalends (the great settling-day) will complete his financial ruin. — *Idibus*, abl. of the plur. n. *Idūs*, -uum, f. 4th (abbreviated = *Id.*; the grammarian Macrobius derives from Etruscan *iduo*, hence *division*); abl. of time when, modified by *prōximis*. Except with a few words, e.g. *aestāte* = *in summer*, the noun in the abl. always has a modifier. A. & G. 256; B. 230; G. 393; H. 429. — *tibi*, dat. sing. of *tū*; indirect obj. of the intrans. verb *impēnāre* as a compound of *in*. A. & G. 228; B. 187, III; G. 347; H. 386. — *impendēre*, pres. inf. act. of *impēndeō*, -ēre, no perf., no supine, 2 (*in + pendēō*); agrees with the sub-acc. *quās* in the (acc. and inf.) object clause of *sentiēs*.

LINE 24. *sentiēs*, 2d pers. sing. fut. ind. act. of *sentiō*, -ēre, *sensī*, *sensum*, 4; the implied subj. is *tū*. — *ad*, prep.; gov. the acc. *illa*. — *illa*, acc. plur. n. of the dem. pron. *ille*, *illa*, *illud*; governed by the prep. *ad*. — *veniō*, 1st pers. sing. pres. ind. act. of *veniō*, -ēre, *vēnī*, *ventum*, 4; the subj. implied by the personal ending is *ego*. — *quae*, nom. plur. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *illa*, and is subj. of *pertinent*, l. 29. — *nōn*, neg. adv., limiting the clause (*quae*) *ad privātam īgnōminiam* (*pertinent*).

LINE 25. *ad*, prep.; gov. the acc. *īgnōminiam*. — *privātam*, acc. sing. f. of the adj. *privātus*, -a, -um; agrees with *īgnōminiam*; the *privāta īgnōminia* was referred to in ll. 7-14. — *īgnōminiam*, acc. sing. of *īgnōminia*, -ae, f. 1st (*in + nōmen*, root *gno* = *to know*); governed by the prep. *ad*. — *vitiōrum*, gen. plur. of *vitiūm*, -ī, n. 2d (*defect*,

the embarrassments and dishonor of your home life, but to other matters which affect the highest welfare of the state and the life and safety of every one of us. Can this light

nōn ad domesticam tuam difficultātem ac ~~is~~  
not to domestic your difficulty and  
turpitūdinem, sed ad summam rem ~~is~~  
baseness, but to utmost the weal  
pūblicam atque ad omnium nostrum vītam ~~is~~  
common and to all of us the life  
salūtemque pertinent. Potestne tibi haec ~~is~~  
and the safety appertain. Is able to you this

vice, lit. *a twist, root vi = to entwine, plant; cf. vīmen = a pliant twig, vieō = I plait, and līra = a willow;* subjective gen., limiting ignominiam. — **tuōrum**, gen. plur. n. of the poss. pron. *tuus, -a, -um;* agrees with *vitiōrum*.

LINE 26. **nōn**, neg. adv., limiting the clause (*que*) *ad domesticam difficultātem et turpitūdinem* (*pertinent*). *Nōn . . . nōn* is much more emphatic than the correlatives *neque . . . neque*, and strengthens the contrast introduced by *sed*. — **ad**, prep.; gov. the accusatives *difficultātem* and *turpitūdinem*. — **domesticam**, acc. sing. f. of the adj. *domesticus, -a, -um;* agrees with the nearest substantive *difficultātem* and is understood with *turpitūdinem*. — **tuam**, acc. sing. f. of the poss. pron. *tuus, -a, -um;* agrees with *difficultātem* and is understood with *turpitūdinem*. — **difficultātem**, acc. sing. of *difficūlis, -atīs*, f. 3d (*difficilis*); governed by the prep. *ad*; the pecuniary embarrassments of Catiline were touched upon in ll. 21–24. — **ac** (shortened form of *atque*; *ac* is used before consonants except *c, g*, and *qu*; *atque* is used before *c, g, qu*, and vowels), cop. conj., connecting two important ideas. See the note on *que*, Chap. I, l. 9.

LINE 27. **turpitūdinem**, acc. sing. of *turpitūdō, -inis*, f. 3d (from the adj. *turpis, -e, 3d*); governed by the prep. *ad*; joined by *ac* to *difficultātem*. The immorality of Catiline's family life meets more than slight (if short) notice in ll. 5 and 6, and 14–21. — **sed**, adversative conj.; joins and opposes *ad summam rem pūblicam* to *ad privatam . . . turpitūdinem*. — **ad**, prep.; gov. the accusatives *rem pūblicam* and *vītam salūtemque*. — **summam**, acc. sing. f. of *summus, -a, -um* (*summus* and *suprēmus* are superl. of the rare pos. *superus*, from adv. *super*; compar. *superior*); agrees with *rem pūblicam*. — **rem**, acc. sing. of *rēs, reī*, f. 5th; governed by the prep. *ad*; *rem pūblicam* = *public welfare*, rather than *state*, in this passage. Catiline's political crimes are treated after his crimes in his family and in his private life, because the former are more important and bear more directly on the occasion of this meeting of the Senate.

LINE 28. **pūblicam**, acc. sing. f. of the adj. *pūblicus, -a, -um;* agrees with *rem*. — **atque**, cop. conj.; connects *ad rem pūblicam* and *ad vītam*. — **ad**, prep.; gov. the accusatives *vītam* and *salūtem*. — **omnium**, gen. plur. m. of the adj. *omnis, -e, 3d*; agrees with *nostrum*. — **nostrum**, gen. plur. of the 2d personal pron. plur. *nōs*; poss. gen., limiting *vītam salūtemque*. The personal pronouns have a gen. in *-i*, which is in nearly all cases used objectively, and also a gen. in *-um*, which nearly always is used partitively, e.g. *quem nostrum* = *whom of us?* Chap. I, l. 16. But when *omnium* is used, the gen. *nostrum* or *vestrum* regularly takes the place of *nostrī* or *vestrī*, and in such cases it is not used partitively; *all of us* can only be *nōs omnes*, never *omnēs nostrum*. A. & G. 194, b; B. 241, 2; G. 364, REM., and NOTE 2; H. 446, NOTE 3. — **vītam**, acc. sing. of *vīta, -ae*, f. 1st; governed by the prep. *ad*.

LINE 29. **salūtemque** (*salūtem + que*), *salūtem* is the acc. sing. of *salūs, -ūtis*, f. 3d (akin to *salvus*); governed by the prep. *ad*; joined closely by *que* to *vītam*, with which it forms a single idea. *Que* is the elclitic cop. conj.; connects *vītam* and *salūtem*. — **pertinent**, 3d pers. plur. pres. ind. act. of *perlineō, -ere, -uī*, no supine, 2 (*per + teneō*); agrees with the subj. *que*, l. 24. — **Potestne** (*potest + ne*), *potest* is 3d pers. sing. pres.

30 lūx,	Catilina,	aut	hūius	caeli	of day or this air of
daylight,	Catiline,	or	this	of sky	heaven afford you
31 sp̄iritus esse	iūcundus,	cum	sciās	pleasure, Catiline,	pleasure, Catiline,
the breath (=air) to be	pleasant,	seeing that	you know	seeing that you know	seeing that you know
32 esse hōrum nēminem	qui	nesciat			there is not one member of this gathering
to be of these (senators)	no one	who	does not know		ignorant of these

ind. of *possum*, *posse*, *potui*, no supine, irreg. (*potis + sum*) ; agrees with subj. *lūx*. *Ne* is the enclitic interrog. particle, used in introducing questions simply for the sake of extracting information, and not with the expectation that the reply will be affirmative or the reverse. See note on *ne*, Chap. I, l. 4. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj., dependent on *esse iūcundus*. — *haec*, nom. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *lūx*. A few old editions read *hūius vitae lūx*, instead of *haec lūx*, preferring (with little or no authority) a phrase which balances *hūius caeli sp̄iritus* following.

LINE 30. *lūx*, gen. *lūcis*, f. 3d (root *ruk*, *luk* = to shine, cf. *lūcēo*, *lūna* = *lucna*, *lūmen* = *lumen*, *λόχος* = a lamp); nom. sing., subj. of *potest*. Synonyms : *lūmen* = the light-giving body, and *lūx* = the light which streams from the *lūmen*; but this distinction is frequently omitted, and *lūmen* is used generally, e.g. for the light of a lamp, while *lūx* constantly = daylight. — *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; the case of address. — *aut*, disjunctive conj.; connects the subjects *lūx* and *sp̄iritus*. — *hūius*, gen. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *caeli*. — *caeli*, gen. sing. of *caelum* (caelum less correct), n. 2d (root *ku* = to swell, *b* hollow; cf. *koīdos* and *cavus* = hollow; *caelum* stands for *cavulum*) ; poss. gen., limiting *sp̄iritus*.

LINE 31. *sp̄iritus*, gen. *sp̄iritūs*, m. 4th (lit. = breath, breathing, from *sp̄irō* = I breathe; hence by metonymy = air (as in this passage), inspiration, i.e. as the breath of a god, breath of life, i.e. life (courage or pride); nom. sing., subject of *potest* understood from the clause preceding; joined by *aut* to *lūx*. — *esse*, pres. inf. of *sum*; complementary inf. of *potest*. — *iūcundus*, nom. sing. m. of the adj. *iūcundus*, -a, um (probably for *iūcundus*, from *iuvō* = I please); complement of *esse* in the full pred. *potest esse iūcundus*; observe that *iūcundus* refers as much to *lūx* as to *sp̄iritus*, but agrees in gender only with the latter because it is the nearer noun. A. & G. 176, 187; B. 233, 2; 235, B, 2, b); G. 205, 206; 286, 1; H. 360, 439, 2. *Iūcundus* = agreeable, i.e. as causing joy, e.g. *iūcunda narratiō* = an agreeable story; *grātus* = agreeable, i.e. welcome, acceptable; medicine is *grāta* to an invalid, but it is not therefore *iūcunda*. — *cum*, causal conj., hence followed by the subjunct. mood. A. & G. 326; B. 286, 2; G. 586; H. 517. — *sciās*, 2d pers. sing. pres. subjunct. act. of *scio*, -ire, *sciūi*, *scitūm*, 4 (root *ski* = to split, sever, distinguish; cf. *κέδω* = I split); the implied subj. is *tū*; the subjunct. mood depends on *cum* causal. Synonyms : (1) *sciō* (neg. *nesciō*) = I know facts or truths as the objects of conviction, e.g. *sciō quis sit* = I know who he is; (2) *nōscō* = I know things or attributes as the objects of perception, e.g. *nōscō hominēm* = I know the man; (3) *cōgnōscō* = I know, recognize, ascertain; (4) *intellēgo* = I perceive by the senses or the understanding.

LINE 32. *esse*, pres. inf. of *sum*; agrees with the subj.-acc. *nēminem* in the object-clause (acc. and inf. construction) of *sciās*. — *hōrum*, gen. plur. m. of the dem. pron. *hic*, *haec*, *hōc*; partitive gen., limiting *nēminem*; *hōrum* is deictic, and = of the senators here present. — *nēminem*, acc. sing. of *nēmō*, m. and f. 3d (= *ne* + *homō*; dat. *nēmī*; gen. *nūllūs* and abl. *nūllō*, -a, are borrowed from *nūllus*, -a, -um); subj.-acc. of *esse* in the acc. and inf. object-clause of *sciās*. — *qui*, nom. sing. m. of the rel. pron. *quī*, *quaē*, *quod*; agrees with the indef. antecedent *nēminem*; *qui* is characteristic; see the note on *qui*, Chap. II, l. 47. — *nesciat*, 3d pers. sing. pres. subjunct. act. of *nesciō*,

facts: that on the 31st of December, in the consulship of Lepidus and Tullus, you stood armed with | tē pridiē Kalendās Iānuāriās Lepidō 88  
you on the day before the Kalends of January, Lepidus et Tullō cōnsulibus stetisse in comitiō 84  
and Tullus (being) consuls, to have stood in the Comitium

-*tre*, -*tvī*, or -*ii*, -*itum*, 4 (*ne + sciō*); agrees with the subj. *qui*; the subjunct. mood is consecutive, after *qui*, which is generic, i.e. stands for a class.

LINE 33. tē, acc. sing. of *tū*; subj.-acc. of the inf. *stetisse* in the object clause of *nesciat* (*a verbum sentiendi*). — pridiē (abbreviated = *pr.* or *prid.*; root *pri* in *prior* + *dīs*, the abl. of *dīs*), adv., construed as a prep. + the acc.; gov. the acc. *Kalendās*. *Pridiē*, *postridiē*, *usque*, *propius*, and *proxime* may be used either as adverbs or as prepositions with the acc. case, e.g. *proximē Pompētiū sedēbam* = *I sat next to Pompey*; sometimes the adjectives *propior* and *proximus* are used, like the adverbs, with the acc., e.g. *proximus Pompētiū sedēbam*. *Pridiē* and *postridiē* are also found with the gen. (subjective), e.g. *pridiē (postridiē) comitiōrum* = *on the day before (after) the elections*; and *propior*, *propius*, *proximus*, and *proximē* are very common with the dat., as might be expected. A. & G. 261, a; B. 144, 2; G. APPENDIX, page 491; H. 437. — *Kalendās*, acc. of the plur. n. *Kalendae*, -ārum, f. 1st (see *Kalendās*, Chap. III, l. 12); governed by the adv. (prepositional) *pridiē*. *Pridiē . . . cōsulib⁹s* = the last day of the year in which Lepidus and Tullus were consuls, i.e. Dec. 31st, B.C. 66. — *Iānuāriās*, acc. plur. f. of the adj. *Iānuārius*, -a, -um (= belonging to *Iānus*, to whom the first day of each month and the beginning of all things were sacred); agrees with *Kalendās*. *Iānus* = *Diānus*, from the same root as *dīs*, *Iuppiter*, etc. *Jānus* was the porter of heaven, and is represented with two heads (*bifrons*) because he was the guardian deity of gates, and gates face in two directions. A certain arcade near the Forum was sacred to *Jānus* (it is often wrongly styled a *temple*), and the gate of this was kept shut in times of peace, and left open only in war to signify that *Jānus* had gone forth to help Rome. The first day of the new year was especially sacred to *Jānus*. — *Lepidō*, abl. sing. of the cognōmen *Lepidus*, -i, m. 2d (*lepidus* = *elegant*, *charming*; *lepidus* was the family name of a distinguished branch of the *gens Aemilia*); abl. in the abl. abs. construction; *Lepidō + Tullō* = a plur. idea with which *cōsulib⁹s* agrees. The full name of this man was *Mānius Aemilius Lepidus*, who was colleague of *Gāius Volcātius Tullus* in the consulship B.C. 66, belonged to the aristocratic party, but retired from politics when civil war broke out between Pompey and Caesar.

LINE 34. et, cop. conj., connects *Lepidō* and *Tullō*. — *Tullō*, abl. sing. of *Tullus*, -i, m. 2d (the cognōmen of a branch of the *gens Volcātia*); joined by *et* to *Lepidō*; in the abl. abs. construction with *cōsulib⁹s*. The *nōmen* of this man was *Volcātius*; his *praenōmen* is given by some as *Gāius*, by others as *Lūcius*. — *cōsulib⁹s*, abl. plur. of *cōsul*, -is, m. 3d; predicative in the abl. abs. construction, referring to the composite plur. abl. *Lepidō et Tullō*. Refer to the note on *dimissō*, Chap. IV, l. 38, for this form of the abl. abs. construction. Observe that the particular year is indicated by the names of the consuls then in office; later on Romans began to reckon from 753 B.C., the assumed date of the foundation of Rome, e.g. Cicero's birth-year B.C. 106 = 648 A.U.C. (A.U.C. = *ab urbe conditā* or *annō urbis conditiae*). — *stetisse*, perf. inf. act. of *stō*, *stāre*, *steti*, *statum*, I (root *sta* + to stand; cf. *sistō*, *statuō* = *I make to stand*, *τοτην*, etc.); agrees with the subj.-acc. *tē* in the (acc. and inf.) object clause of *nesciat*. In the elections for the consulship held in 66 B.C. Antrōnius and Sulla had defeated Cotta and Torquātus (see Introduction), but later on were convicted of bribery, and the latter pair was appointed. Whereupon Antrōnius, a bold and factious young noble named Pisō, and Catiline formed a plot to murder the new consuls on the 1st of January, B.C. 65, but as these facts leaked out, the murder was postponed

35 cum tēlō,	manum	cōsulum	et   a dagger in the Place
with a weapon,	a band	of the consuls	of Assembly; that
36 principum cīvītatis		interficiendōrum	you had collected a
of the leading men of the state		to be killed (see note)	gang to slaughter the
37 causā parāvisse?		scelerī ac	consuls and the lead-
for the sake to have prepared?	(that) wickedness	and	ing men of the state;
			that your guilty rage

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till Feb. 5th, when it failed again owing to Catiline's impatience in giving the signal too early. Such is Sallust's account of the first Conspiracy (*Cat. XVIII*). But Suētōnius in his Life of Jūlius Caesar, IX, adds that Caesar and Crassus also took part in this plot, and quotes contemporary writers as his authorities, e.g. Tanūsius Geminus, M. Bibulus, and C. Cūriō. Suētōnius states that Crassus was to become dictator, and Caesar his *magister equitum*, and they would then reorganize the constitution on democratic lines. Tanūsius is quoted as writing that the attempt at murder was not made on Jan. 1st, because Crassus "either from penitence or fear" failed to appear. Suētōnius adds that Pīsō, who was in Spain (and was afterward killed by partizans of Pompey), was to raise an army and march south on Rome. — *in*, prep.; gov. the abl. *comitiō*. — *comitiō*, abl. sing. of *comitium*, -ī, n. 2d (*con + eō*; the sing. *the meeting-place*; *comitia*, -ōrum, = (1) *assembly of the people*, e.g. by centuries, *centuriāta*, (2) *elections*); governed by the prep. *in*. The *comitium* was a space at the north east of the Forum, from which it was distinguished by being consecrated by the augurs. It was triangular in shape and faced the Cūria or Senate-house. It was in the earliest times the centre of Roman political life. The *comitia cūriāta* regularly met in the *comitium*, and so frequently did the *comitia tribūta*; the *comitia centuriāta* held their meetings as a rule in the *campus Mārtius*.

LINE 35. *cum*, prep.; gov. the abl. *tēlō*. — *tēlō*, abl. sing. of *tēlum*, -ī, n. 2d (for *tec-lum*, root *tak* = *to hit*); governed by the prep. *cum*. It was illegal for a citizen to carry arms in Rome. — *manum*, acc. sing. of *manus*, -ūs, f. 4th; direct obj. of *parāvisse*; observe that the clause (*tē*) *manum . . . parāvisse* is direct obj. of *nesciat*, l. 32, and is coördinate with the clause *tē . . . stetisse . . . cum tēlō*, though it is not connected with it by a conjunction (*asyndeton*). — *cōsulum*, gen. plur. of *cōsul*, -īs, m. 3d; in the gerundial-attraction construction with *interficiendōrum*, the gen. case being dependent on the prep. *causā* below. Had Cicero used the gerund the phrase would have been *cōsulēs et principēs cīvītatis interficiendī causā*, i.e. *cōsulēs* and *principēs*, both direct objects of *interficiendī*; the gerundial-attraction consists in the objects being attracted into the case of the gerund (here the gen. with *causā*), and the gerundive which agrees with the objects in gender and number being substituted for the gerund. See the note and references given under *habendī*, Chap. I, l. 1. 8. The consuls whose lives Catiline threatened on Jan. 1st, and especially Feb. 5th, B.C. 65, were Lūcius Aurēlius Cotta and Lūcius Mānlius Torquātus. — *et*, cop. conj., joining *cōsulum* and *principū*.

LINE 36. *principū*, gen. plur. of *princeps*, *principis*, m. 3d (substantival use of the adj. *princeps*, *primus + capiō*); in the construction of gerundival attraction with *cōsulum*, like *cōsulum* which is connected with *principū* by *et*. — *cīvītatis*, gen. sing. of *cīvītās*, -ātis, f. 3d; poss. gen., limiting *principū*. — *interficiendōrum*, gen. plur. m. of *interficiendus*, -a, -um, gerundive of *interficiō*, -ere, *interfēcī*, *interfectum*, 3 (*inter + faciō*); agrees with *cōsulum* and *principū* by attraction in the gerundival construction; the gen. case is governed by the prep. *causā*.

LINE 37. *causā* (originally abl. of *causa*, -ae, f. 1st; cf. *grātiā*, abl. of *grātia*), prep.; gov. the gen. in the gerundial construction, expressing purpose. *Causā* and *grātiā* commonly

was frustrated not by panic or any sort of reflection on your part, but by the good | *furōrī*    *tuō*    *nōn*    *mentem*    *aliquam*    *aut* <sup>ss</sup>  
 frenzy    your    not    purpose (of yours)    any    or  
*timōrem*    *tuum,*    *sed*    *fortūnam*    *populi* <sup>ss</sup>  
 fear              of yours,    but              the fortune    of the people

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follow the gen. case; in the case of the personal pronouns, the corresponding poss. pron. agrees with *causā* instead of the personal pron. being used in the gen., e.g. *tūd causā*, instead of *tū causā*. — *parāvisse*, perf. inf. act. of *parō*, -*dre*, -*āvi*, -*ātum*, I; coördinate with *stetisse* above, and like it agreeing with the subj.-acc. *tē*, l. 33, in the acc. and inf. construction dependent on the leading verb of perception, *nesciat*, l. 32. A. & G. 272, and REM.; 336; B. 330, 331; G. 527; H. 534, 535. — *sceleri*, dat. sing. of *scelus*, *sceleris*, n. 3d; dat. of the indirect governed by *obstissit*. Intrans. compounds of *ob* usually govern the dat. case, but *obire* is used with the accusative. — *ac*, cop. conj.; joins the two objects *sceleri* and *furōrī*.

LINE 38. *furōrī*, dat. sing. of *furor*, -*ōris*, m. 3d (*from furō = I rage*); indirect object of *obstissit*; joined by *ac* to *sceleri*. To Cicero any form of attack upon the constitution appeared in the light of absolute madness, cf. the combination in Chap. IV, l. 8, *āmentiae scelerisque*. — *tuō*, dat. sing. m. of the poss. pron. *tuus*, -*a*, -*um*; agrees with *furōrī* and is understood with *sceleri*. — *nōn*, neg. adv., limiting the idea *mentem aut timōrem obstissit*. — *mentem*, acc. sing. of *mēns*, *mentis*, f. 3d; subj.-acc. of *obstissit* understood from the adversative clause following; the whole clause *sceleri . . . obstissit* is dependent on *nesciat*, l. 32, and is coördinate with the object-clause *tē . . . parāvisse* above. *Potestne tibi . . . nesciat*, ll. 29–32, may be understood immediately before this clause, when the interconnection of the entire sentence (ll. 29–40) will be at once apparent. *Mentem* is by some arbitrarily rendered *change of mind*, but it cannot have this meaning literally; Cicero evidently intends to contrast *mentem* with *furōrī* (i.e. revolution = madness, to give up revolutionary ideas = sanity restored), but as it is scarcely applicable in its literal sense makes it vague by the addition of *aliquam*. *Aliquis* and *quidam* are frequently employed to hint at something indefinitely, or, as it were, to apologize for the use of an expression; cf. *quādam déclinatiōne*, l. 47. — *aliquod*, acc. sing. f. of the indef. pron. *aliquis*, *aliqua*, *aliquid* (adjectival neut. is *aliquid*; *alius + quis*); agrees with *mentem*, which is thereby toned down and apologized for. For the indef. pronouns, consult the note on *quādam*, Chap. II, l. 4. — *aut*, disjunctive conj.; joins *mentem* and *timōrem*. *Aut* is used when the alternatives offered are mutually exclusive, e.g. the two motives which might have led Catiline to desist from revolution are distinctly opposed to one another, viz. *repentance*, which implies a moral reformation, and *fear*, which implies no such reformation, but only dread of the consequences. A. & G. 156, c; B. 342; G. 493–496; H. 554, II.

LINE 39. *timōrem*, acc. sing. of *timor*, -*ōris*, m. 3d (*timeō = I fear*); joined by *aut* to *mentem*; a subj.-acc. of *obstissit* in the object-clause of *nesciat*. For synonyms, refer to the note on *timor*, Chap. I, l. 6. — *tuum*, acc. sing. m. of the poss. pron. *tuus*, -*a*, -*um*; agrees with *timōrem*, as being the nearest noun, but *tuam* is also understood from *tuum* in agreement with *mentem* above. A. & G. 187; B. 235 (B, 2, b); G. 286, I; H. 439, 2. — *sed*, adversative conj.; joins and strongly opposes *fortūnam* to *mentem aliquam aut timōrem*. *Sed* is the strongest of the adversative conjunctions, as it may introduce something in direct contradiction; it is often strengthened by the addition of *tamen*, *autem*, *vērō*, or *enim*. Of the other particles *tamen* alone is really adversative; it is prepositive except when it emphasizes a particular word. *Vērum* and *vērō* are really adverbs (from adj. *vērus*), but are used as = to *sed*, *verum* standing first and *vērō* second word in its sentence. *At* introduces a new and lively objection, and so does its intensified form *atqui*; these are most common in subjects which are being discussed

- 40 Rōmānī obstitisse? Ac iam illa fortune of the Roman  
 Roman (lit. to have) opposed? And now those things People. And now I  
 will say no more of  
 41 omittō — neque enim sunt aut obscūra aut those events, for  
 I omit — neither for are either obscure or there are later mis-  
 deeds to your account

argumentatively. The weakest of all the adversatives is *autem*, which is little more than connective. A. & G. 156, b; B. 343, I; G. 485; H. 554, III. — *fortūnam*, acc. sing. of *fortūna*, -ae, f. 1st (cf. *fors*); subj.-acc. of *obstitisse* in the acc. and inf. object-clause of *nesciat*, l. 32. The allusion is to Catiline's mistake in giving the signal for murder (Feb. 5th, B.C. 65) before enough conspirators had assembled. Cicero attributes this to the *Fortune of the Roman People*; cf. Sallust (*Cat.* Chap. 41), *tandem vicit fortuna rei publicae*. *Fortūnam* here is almost the personification of *chance*, viz. the goddess *Fortūna*, who had several temples in Rome, and was much worshipped throughout Italy, especially at Antium and Praeneste. — *populū*, gen. sing. of *populus*, m. 2d (old form *poplus*; akin to *plebs*, *pleō*, from root *pal* = *ple* = *to fill*, cf. *πλέος* = *full*, *manipulus* = *a handful*, *a small company of soldiers*; the consonant *p* is reduplicated, cf. *pependi*, perf. of *pendō*; others less probably derive from *polpolus*, as if a reduplication of *πολύς* = *much*, *many*); poss. gen., limiting *fortūnam*.

LINE 40. *Rōmānī*, gen. sing. m. of the adj. *Rōmānus*, -a, -um (*Rōma*); agrees with *populū*. All those who possessed the Roman franchise were collectively called *populus Rōmānus*, or when special stress was laid on their peaceful enjoyment of civic rights *Quirītes*; in more formal language their title was *populus Rōmānus Quirītēs* (or *Quirītēs*). The abbreviations P. R. (= *populus Rōmānus*) and S. P. Q. R. (= *senātus populusque Rōmānus*) are common in inscriptions and in MSS. of the classics. — *obstitisse*, perf. inf. act. of *obstō*, -āre, *obstōtū*, *obstōtūm*, I (*ob* + *stō*); agrees with the subj.-acc. *fortūnam* and is understood with the subj.-accusatives *mentem* and *timōrem* above, in the second acc. and inf. object-clause (ll. 37-40, *scelerī . . . obstitisse*) of the verb of perception, *nesciat*, l. 32. — *Ac* (short form of *atque*; *ac* used before all consonants except *c*, *g*, *qu*); connects the sentence and subject-matter which follows with what has preceded. — *iam*, adv. of time; modifies *omittō*. — *illa*, acc. plur. n. of the dem. pron. of the 3d pers. *ille*, *illa*, *illud*; direct obj. of *omittō*. *Illa* = *those acts of the past*, in contrast with later misdeeds (*commissa postea*).

LINE 41. *omittō*, 1st pers. sing. pres. ind. act. of *omittō*, -ere, *omisi*, *omissum*, 3 (*ob* + *mittō*); the subj. *ego* is understood. For synonyms, see the note on *praetermittō*, Chap. VI, l. 18. Observe that Cicero's "I pass over" is of the usual rhetorician's kind of omission, viz. a pretence at sparing which does as much damage to the opponent as a sustained charge. Cicero in ll. 43-48 passes on to later misdeeds, and hints that again and again he barely escaped with his life from Catiline's increasing attempts to murder him, though this is certainly an exaggeration. Some historians throw great doubt on the question whether Cicero's life was ever threatened at all, even after the meeting at Laeca's house, but we may safely accept that Catiline did attempt to get rid of Cicero, when he saw that it was Cicero who was wrecking his revolutionary hopes. — *neque* (*ne* + *que* = *and . . . not*), cop. conj., connecting the parenthetic clause *neque . . . postea* with the main statement *illa omittō*. Note that *neque* negatively limits not only *obscura* (*neque obscura = aperta*), but also *nōn multa* (*neque nōn multa = permulta*). When a negative word limits another negative word, the result is a very emphatic affirmation, cf. *haud ignōrō = I am not ignorant of*, i.e. *I know very well*, and *nōn sine nūmine dīvūm = not without the will* (i.e. *by the express direction*) of the gods (Vergil). Sometimes the word or phrase limited by a negative is not negative itself, e.g. *nōn similis = dissimillimus*; cf. an excellent example in Greek from Plato's *Apology*,

which are not only numerous but well known. How often you tried to murder me when I was	nōn not quotiēns how often	multa many tū you	commissa the (deeds) committed mē me	dēsignātum, (as consul) elect,	posteā — : 42 afterwards — : quotiēns 48 how often
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17, B, δωλογοτῆν ἀν ἔγωγε οὐ κατὰ τούτους εἶναι φήτω = *I would confess that I am not an orator of their stamp*, i.e. that I am far superior to them. This figure, common in Latin and in Greek, is called *lūtōēs* or *meīōsis* (*understatement*). A. & G. 386; 209, c; B. 375, 1; G. 700; H. 637, VIII. — enim, causal conj.; indicating that the parenthesis, as usual, is explanatory of something preceding it. *Enim* usually stands second in its clause, sometimes third, e.g. after a noun with a prep.; *nam* generally stands first. See note on *enim*, Chap. II, l. 17. — sunt, 3d pers. plur. pres. ind. of *sum*, *esse*, *fiū*; agrees with the subj. *commissa*. — aut, disjunctive conj., correlatively with *aut* following, = either . . . or. — *obscūra*, nom. plur. n. of the adj. *obscūrus*, -a, -um (*ob* + root *s̄ku* = to cover, cf. *scūtum*, *skētū*; cf. also kindred root *ska* = to cover, whence *skūd* = shadow, *cæucus*, etc.); agrees with the subj. *commissa*. — aut, disjunctive cop. conj., connecting *obscūra* and *nōn multa*. For the disjunctive conjunctions and their use correlatively, see A. & G. 156, c; B. 342; G. 493–496; H. 554, II.

LINE 42. *nōn*, adv., limiting the adj. *multa*, *nōn multa* = *permulta*; see note on *neque* above. *Nōn* modifying an adj. or adv. emphasizes the negation; it is the regular neg. modifier of verbs. *Haud* is little used with verbs, being found only with some six or seven verbs in Cicero, e.g. *haud ignōrō*, *haud scīo an*; but it is common with adverbs and adjectives. — *multa*, nom. plur. n. of the adj. *multus*, -a, -um; joined by *aut* to *obscūra*; agrees with the subj. *commissa*. — *commissa*, nom. plur. of *commissum*, -i, n. 2d (the substantival neut. of *commissus*, -a, -um, perf. part. pass. of *committō*, -ere, *commisi*, *commissum*, 3 (*con* + *mittō*)); subj. of *sunt*. It is possible to understand a vague subject in the neut. plur., e.g. *alia*, and to take *commissa sunt* as perf. ind. pass. in the 3d pers. plur., agreeing with this subject. Synonyms: (1) *factum* = a deed, a thing done, in general; (2) *rēs* = a fact, a thing, but *rēs gestae* = deeds, esp. in historical chronicles, hence usually *exploits*, such as battles fought, etc.; (3) *commissum* and *ficiūs* = deed, usually in a bad sense, unless a modifier expresses a contrary notion; *ficiūs* is modified by an adj., but *commissum* by reason of its verbal nature by an adverb, e.g. *bonum faciūs*, *bene commissum*, and esp. *commissa posteā* in this passage. — *posteā* (*post* + *ea*, abl. sing. f. of *is*, or as some think *post* + *ea*, neut. acc. plur. of *is*), adv., modifying *commissa*. With *posteā* compare *anteā*, *præterē*, etc.; in early Latin the adverbs *post*, *ante*, etc., may have been used with the abl. case; their use with the acc. as prepositions is merely a growth from a constant combination of the adverb and the accusative's own case signification.

LINE 43. *quotiēns* (from *quot*; cf. *totiēns* from *tot*), adv., modifying *cōnātūs es*. *Quotiēns . . . effigī*, l. 48, is explanatory of *illa*; Cicero uses the more vivid direct exclamation instead of the indirect exclamation *omittō quotiēns . . . cōnātūs sis*. The forms *quotiēns* and *totiēns* are preferred to *quoties* and *toties*, but the termination in -ēs is much more common than that in -ēns in other numeral adverbs. — *tū*, nom. sing. of the 2d personal pron.; subj. of *cōnātūs es*; the juxtaposition of *tū* and *mē* is for effect. — *mē*, acc. sing. of *ego*; direct obj. of *interficere cōnātūs es* understood from the next clause. — *dēsignātum*, acc. sing. n. of *dēsignātūs*, -a, -um, perf. part. pass. of *dēsignō*, -āre, -āvī, -ātūm, 1 (*dē* + *signō*); agrees with *mē*, and = *dēsignātūm cōsūlēm*. A consul was called *dēsignātūs* from the day of his election to the day (Jan. 1st of the next year) on which he actually entered upon his duties as consul. — *quotiēns*, adv., modifying *cōnātūs es*. *Quotiēns* is repeated by *anaphora* from above, and is more forcible than would be a cop. conj. connecting the two coördinate clauses.

44	vērō	cōnsulem	interficere	cōnātus es!	consul-elect, and actually (me) as consul
			to kill	you endeavored!	
45	quot	ego	tuās	petītiōnēs	ita
	how many	I	of yours	blows,	so
46	cōiectās,	ut	vītārī	posse	nōn
	aimed	that	to be avoided	to be able	not
47	vidērentur,	parvā	quādam	dēclīnātōne	et,
	they seemed,	slight	certain	by a bending aside	and,

by just a little swerve

LINE 44. *vērō* (abl. neut. sing. of *vērus*, -a, -um; cf. *vērum*, the adverbial acc. sing. n.), adv., emphasizing the whole clause. *Vērum* and *vērō* are often used as adversative conjunctions. — *cōnsulem*, acc. sing. of *cōsul*, -is, m. 3d; in appos. with *mē* understood from *mē* above as the direct obj. of *interficere*. — *interficere*, pres. inf. act. of *interficō*, -ere, *interfici*, *interfectum*, 3 (*inter* + *ficiō*); objective complementary inf. with *cōnātus es*. — *cōnātus es*, 2d pers. sing. perf. ind. of the deponent verb *cōnor*, -ārī, -ātus sum, I; agrees with the subj. *tū*.

LINE 45. *quot*, indecl. adj., qualifying *petītiōnēs*. *Quot* is used (1) interrogatively, in direct and indirect questions, = *how many?* (2) in exclamations, as in this passage, (3) correlative with *tot*, *tot . . . quot* = *so many, as many . . . as*. — *ego*, nom. sing. of the 1st personal pron.; subj. of *effūgī*; observe the rhetorical proximity of *ego* and *tuās*, and cf. *tū mē* in l. 43. — *tuās*, acc. plur. f. of the poss. pron. *tuus*, -a, -um; agrees with *petītiōnēs*. — *petītiōnēs*, acc. plur. of *petītiō*, -ōnis, f. 3d (from *petō* = *I thrust, attack*); direct obj. of *effūgī*. Cicero uses in this passage terms borrowed from the contests of gladiators, e.g. *petītiō*, *dēclīnātō*, and *corpore effūgere*. Catiline is likened to a gladiator, desperately seeking an opening for a thrust; cf. Chap. XI of Oration II, *ad init.*; *et prīnum gladiātōrī illī cōfēctō et sanciō cōsulēs imperātōrēsque vestrēs opponite*. — *ita*, adv., modifying *cōiectās*. *Ita* and *sic* modify verbs, and *tame* adjectives and adverbs. The combination *ita . . . ut* is frequent in consecutive sentences, and especially when a restriction is intended, e.g. *ita frui volunt voluptātibus ut nulli propter eās cōsequantur dolōrēs* = *they wish to enjoy their pleasures without any pain ensuing on account of them*. *Ita . . . ut* sometimes (but rarely) is found in final sentences, e.g. *ita mē gesi nē tibi pudōri essem* = *I behaved myself so as not to be a disgrace to you*. *Ita . . . ut* is common within clauses, = *so . . . as*, e.g. *ut hī viri . . . ita illi*, = *as these men, . . . so those*.

LINE 46. *cōiectās*, acc. plur. f. of *cōiectus*, -a, -um, perf. part. pass. of *conīcio* -ere, *conīci*, *conīctum*, 3 (*con* + *iaciō*); agrees with *petītiōnēs*; *ita cōiectās* = *quae ita cōiectāe sunt*. — *ut*, consecutive conj. = *so that*, followed by the subjunct. *videārentur*. For the various uses of *ut* see note on *ut*, Chap. I, l. 39. — *vītārī*, pres. inf. pass. of *vītō*, -āre, -āvī, *ātum*, I; complementary inf., supplementing *posse*; see note on *invenīrī*, Chap. II, l. 44. — *posse*, pres. inf. of *possim*, *posse*, *potui*, no supine, irreg. (*potis + sum*); complementary inf., supplementing *vidērentur*. A. & G. 271; B. 326; G. 423; H. 533. — *nōn*, neg. adv., limiting *vidērentur*.

LINE 47. *vidērentur*, 3d pers. plur. imperf. subjunct. pass. of *videō*, -ere, *vīdī*, *vīsum*, 2 (the pāss. *videor*, -ērī, *vīsus sum*, commonly = *I seem, as here*); understand *as* subj. a pron. in the nom. plur. f. referring to *petītiōnēs*; the subjunct. mood is consecutive, expressing *result* after *ut*. Observe the personal construction of this verb, which is regular in Latin, while English idiom prefers the impersonal *it seems, it seemed*. *Vidētur*, *vidēbūtur*, and *vīsum est*, etc., are used impersonally in the sense *it seems (seemed) best*, and are followed by an *ut* clause. The general rule in Latin is that the personal construction is required with passive forms of *dīcō*, *iubēō*, and *velō*, and with *videor* = *I seem*. A. & G. 330, b; B. 332; G. 528; H. 534, 1, and NOTES. The per-

to one side, and "by | ut āiunt, corpore effūgī! Nihil agis, <sup>as</sup>  
the body," as people | as they say, with the body I escaped! Nothing you do,

sonal construction is preferred always in simple tenses of verbs of *saying, showing, believing, and perceiving*, e.g. *it was heard that Bibulus was in Syria* = *Bibulus audiēbatur esse in Syria*, but the impersonal in compound tenses, e.g. *trāditum est rēgēs fuisse*; but if a dat. is combined with the verb of *saying*, the impersonal construction must be used, e.g. *narrātūr mihi mercātōrēs abiisse*. — *parvā*, abl. sing. f. of the adj. *parvus*, -a, -um; agrees with *dēclīnātiōne*. — *quādām*, abl. sing. f. of the indef. pron. *quidam*, *quaedam*, *quiddam* (adjectival neut. *quoddam*; *qui* + suffix *-dam*); agrees with *dēclīnātiōne*, its force is to soften down the metaphor. Refer to the note on *quāsdam*, Chap. II, l. 4. — *dēclīnātiōne*, abl. sing. of *dēclīnātiō*, -ōnis, f. 3d (from *dēclīnō* = *I turn away*, *dē* + root *kli* = *to lean*; cf. *κλίνω* = *I make to bend*, *κλύτος* and *clivus* = *hill-side*); abl. of manner, modifying *effūgī*. — *et*, cop. conj., joining *dēclīnātiōne* and *corpore*.

LINE 48. *ut*, adv. = *as*, and followed by the ind. mood. *Ut* takes the ind. when used: (1) as an adv. of manner, = *as*; (2) in exclamations, = *how!* (3) as an adv. of time, *as, since*. As a subordinate temporal conj., *ut* is usually followed by the indicative. — *āiunt*, 3d pers. plur. pres. ind. act. of the defective verb *āiō*, 3; as the subj. understand some such word as *homīnēs*, = the French indef. pron. *on* (e.g. *on dit* = *they say, men say*). The only ind. tenses which are found are the imperf. *dīēbam* (complete); the pres. in the following persons, 1st *āiō*, 2d *ais*, 3d *ait*, 3d plur. *āiunt*; the perf., 3d sing. *āit*. In the subjunct. pres. we find 2d *āiās*, 3d *āiat*, 3d plur. *āiānt*; 2d pers. sing. imperative = *ai*; pres. part. = *āiēns*, used adjectively = *affirmative*. A. & G. 144, a; B. 135; G. 175, i; H. 297, II, i. In poetry *āiō* is used like *dīcō*, and may introduce an indirect statement; but in prose it is little used, and only as a rule in parentheses, as in this phrase *ut āiunt*. Synonyms: (1) *āiō* = *I affirm, say yes*; (2) *fāri* = *to utter*, i.e. intelligible sounds, hence to speak, cf. *φημι*; (3) *loquā* = *to speak*, i.e. to put thoughts into word-form; (4) *dīcō* = *I say*, in reference to a statement's form, and esp. of an orator; (5) *inquam* = *I say*, and is always used within quotations which are stated in direct form, e.g. "*haec enim*," *inquit*, "*omnia feci*," = "for all these things," said he, "*have I done*." *Ut āiunt*, like *quādām*, tones down the force of the metaphor, and by its position before *corpore* marks out *corpore* as a colloquial expression describing one of the means by which a gladiator avoided his antagonist's blows. — *corpore*, abl. sing. of *corpus*, *corporis*, n. 3d; abl. of the means, modifying *effūgī*; joined by *et* to *dēclīnātiōne*. *Corpore* shows rather *how* the blows were escaped, than *with what*; for grammatical purposes it is easier to regard it as abl. of means, but many nouns so used are hard to distinguish from idiomatic ablatives of manner. An excellent example of a similar usage in another author is afforded by Vergil, *Aen.* V, 437, *Stat gravis Entellus, nīsūque immōtus eōdēm Corpore tēla modo aqua oculis vigilantibus exīt*, = *Entellus stands heavily, and unmoved and tense escapes the blows only by (inclination of) his body and by his watchfulness of eye*. From the above account of a boxing match, it is clear that *corpore* = *by movement of the body*, and not that blows were parried by the body, as they might be by a shield. Many editors run *dēclīnātiōne* and *corpore* together as an instance of *hendiadys*; this simplifies the passage, but the position of *ut āiunt* and its evident reference to the particular word *corpore* are then ignored. A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. — *effūgī*, 1st pers. sing. perf. ind. act. of *effūgīo*, -ere, *effūgī*, *effūgitum*, 3 (*ex + fugiō*; root *bhug* = *fug* = *to turn one's self*, cf. *φυγή* = *flight*, *fugō* = *I put to flight*); agrees with the subj. *ego*, l. 45. — *Nihil* (sometimes abbreviated *nīl*), acc. sing. of the neut. indecl. noun *nihil* (apocopated form of *nīhilum*, -ī, n. 2d, *ne + hilum* = *not a trifle*); direct obj. of *agis*. Some editions omit *nihil agis*. — *agis*, 2d pers. sing. pres. ind. act. of *agō*, -ere, *āgī*, *āctum*, 3; the subj. implied is *tū*.

49 nihil adsequeris, neque tamen cōnārī ac	say. You effect nothing, you gain nothing
nothing you attain, and not yet to attempt and	— yet you do not
50 velle dēsistis. Quotiēns tibi iam	abandon your attempts or your purpose. How many
to wish you cease. How often for (=from) you already	

LINE 49. *nihil*, acc. sing. (as above); direct obj. of *adsequeris*; observe the *asyn-deton* and *anaphora*. — *adsequeris*, 2d pers. sing. pres. ind. of the deponent verb *adsequor*, *-i*, *adsecūtus sum*, 3 (*ad + sequor*); the implied subj. is *tū*. Synonyms: (1) *adsequi* and *consequi* = *to obtain*, i.e. by effort; (2) *potiri* = *to obtain, get possession of*, forcibly; (3) *nancisci* = *to obtain, by chance*; (4) *adipisci* (*ad + apisci*) = *to obtain, something worth obtaining*, e.g. *victoriām, gloriām*; (5) *impetrare* = *to obtain, something in answer to a petition*. Note the different signification which the following prepositions give to *sequor* in composition: (a) *sequor* = *I follow*; (b) *consequor* or *adsequor* = *I overtake, hence obtain*; (c) *persequor* = *I follow constantly, generally with hostile intent, hence I persecute*; (d) *insequi* = *to follow closely*, e.g. a defeated enemy; (e) *obsequor* = *I follow another's opinion, hence I agree with*, + dat. case; cf. English *obsequious*; (f) *subsequi* = *to follow immediately*, cf. English *subsequent*; (g) *prosequi* = *to follow as a mark of honor or respect, hence to escort*. — *neque* (*ne + que = and . . . not*), cop. coördinating conj., connecting the clauses of *adsequeris* and *dēsistis*. *Et nōn* is avoided, except when a single word is negated; cf. *nōgo eum haec fēcisse*, not *dīcō eum haec nōn fēcisse*. The simple sentences *nihil agis . . . dēsistis* are more after English idiom than Latin; we should rather have expected something like *nihil cum (although) agis, nihil cum adsequāris, nōn tamen cōnārī ac velle dēsistis*. — *tamen*, adversative adv., indicating that the clause is opposed to the preceding clause. — *cōnārī*, pres. inf. of the deponent verb *cōnor*, *-ārī*, *-ātus sum*, 1; objective complementary inf. with *dēsistis*; *cōnārī* is here absolute and = *cōnātus facere*. — *ac*, cop. conj.; joins the two object-infinities *cōnārī* and *velle*.

LINE 50. *velle*, pres. inf. of *volō, velle, volū*, no supine, irreg.; objective complementary inf. with *dēsistis*; like *cōnārī*, *velle* is used absolutely, = *to entertain desires*. — *dēsistis*, 2d pers. sing. pres. ind. act. of *dēsisti*, *-ere*, *dēstīti*, *dēstītūm*, 3 (*dē + sistō*); the implied subj. is *tū*. *Dēsistō* = *I leave off*, and it is used either absolutely or with the abl. of separation (sometimes the gen. in poetry); in Cicero it is often followed by a complementary inf. such as follows verbs signifying *continuance, ending, wishing, being able, resolving, etc.* For references, see note on *pose*, l. 46. — *Quotiēns* (see l. 43), adv., modifying *extorta est*. — *tibi*, dat. sing. of *tū*; dat. instead of the abl. of separation, which (esp. of persons) may follow compounds of *ab, ex, dē*, and in some instances *ad*; the dative marks the action as *done to* the object, involving advantage or disadvantage, and so is more vivid than the abl. of separation with a preposition. Not seldom the dat. of the person is followed by the abl. (with *ab, dē, ex*) of the particular thing, both dat. and abl. dependent on the same compound verb, as *tibi dē manibus* here. A. & G. 229, and c; B. 188, 2, d; G. 345, REM. 1; H. 385, 4, 2. For the simple dat. of reference (advantage or disadvantage), to which class this dat. belongs, consult A. & G. 235; B. 188, 1; G. 350; H. 384, 1, 2. Some editors prefer to regard *tibi* as an ethic dat., = *how often have you seen that dagger wrested from your hands*; this dat. is a special kind of dat. of reference, almost invariably used of personal pronouns, and signifying the interest which is felt by the individual meant; cf. two stock examples, *quid mihi Celsus agit?* = *tell me, what is Celsus doing?*, and *pulset mihi lictōrem* = *let me see him strike the lictor* (lit. *let him strike the lictor for me*). A. & G. 236; B. 188, 2, b; G. 351; H. 389. — *iam*, temporal adv.; modifies *extorta est*. *Iam* is used in many ways and with many senses, e.g. *now, already, immediately, no doubt, indeed, moreover, etc.*

times already has that dagger of yours been wrested from your grasp! How often has it slipped by some chance from your fingers, and fallen to the ground! As for the dagger in- deed, I know not to what sacred mission	extorta est ista sīca dē manibus ! 51 <i>has been torn away that dagger from your hands!</i>
	quotiēns excidit cāsū aliquō et 52 <i>how often has it dropped by chance some and</i>
	ēlapsa est ! quae quidem quibus abs 53 <i>has slipped! which (dagger) indeed what by</i>
	tē initiāta sacrīs ac 54 <i>you (it) has been dedicated to sacred rites and</i>

LINE 51. **extorta est**, 3d pers. sing. perf. ind. pass. of *extorquō*, -ēre, *extorsi*, *extor-*  
*tum*. 2 (*ex* + *torqueō*, root *tark* = *rpar* = *torc* or *torqu*, i.e. *to turn, wind*; cf. *rptw* =  
*I turn*); agrees with the subj. *sīca*. — **ista**, nom. sing. f. of the dem. pron. *iste*, *ista*,  
*istud*; agrees with *sīca*; implies scorn and disgust, cf. *iste*, Chap. I, l. 3. — **sīca**, gen.  
*sīcae*, f. 1st (perhaps akin to *secō* = *I cut*, from root *sak* = *sec*, *to split*; cf. *xe-d̄yw* = *I*  
*split*, and *xe-apwo* = *a carpenter's axe*); nom. sing., subj. of *extorta est*. The *sīca* was a  
curved dagger with a sharp point, and was the national weapon of Thracians, hence its  
use by "Thracian" gladiators. To Roman the *sīca* seemed the weapon of a murderous  
ruffian, and thus it signifies Cicero's scornful opinion of Catiline. — **dē**, prep. with the  
abl.; gov. *manibus*. — **manibus**, abl. plur. of *manus*, *manūs*, f. 4th; governed by the  
prep. *dē*.

LINE 52. **quotiēns**, adv.; modifies *excidit*. — **excidit**, 3d pers. sing. perf. ind. act.  
of *excidō*, -ere, *excīaī*, no supine, 3 (*ex* = *out of* + *cadō* = *I fall*); understand as subj.  
*illa* referring to *sīca*; *excidit* = *excidit ē tuīs manibus*. — **cāsū**, abl. sing. of *cīsus*, -ūs,  
m. 4th (from verb *cadō*, hence lit. *a falling-out, chance*); abl. of manner, with the modi-  
fier *aliquō*, hence *cum* is not required; modifies *excidit*. *Cāsū* and some other ablatives,  
e.g. *līge*, *fraude*, *vī*, *numerō*, *pedibus*, *rationē*, etc., may express manner without the  
addition either of *cum* or of a modifier. — **aliquō**, abl. sing. m. of the indef. pron.  
*aliquis*, *aliqua*, *aliquid* (neut. adjectival *aliquid*; *alius* + *quis*); agrees with *cāsū*, which  
it renders vague. — **et**, cop. conj.; joins *excidit* and *ēlapsa est*.

LINE 53. **ēlapsa est**, 3d pers. sing. perf. ind. of the deponent verb *ēlabor*, -ē, *ēlapsus*  
sum, 3 (*e* = *ex* + *labor*); agrees with the subj. *illa* (or some other pron.) referring to  
*sīca*; joined by *et* to *excidit*. — **quae**, nom. sing. f. of the rel. pron. *qui*, *quae*, *quod*;  
agrees with *sīca*, l. 51, the antecedent, and is subj. of *initiāta* (*sīt*) and of *dēvōta sit*.  
Observe that *quae* is connective, and = *et haec* (*sīca*). A. & G. 180, f.; B. 251, 6; G.  
610; H. 453. The sentence may be simplified thus: *et quidem nesciō quibus sacrīs*  
(*haec sīca*) *abs tē initiāta (sit)* *ac dēvōta sit*, *quod necesse esse eam in cōsulis corpore*  
*dīfigere putās*. — **quidem**, adv., modifying *nesciō*, or rather the whole clause. —  
**quibus**, dat. plur. n. of the interrog. pron. (adjectival) *quis*, *quae* [*quid*, only substanti-  
val in nom. and acc.], or of the interrog. adj. *qui*, *quae*, *quod* (see note on *quem*, Chap.  
I, l. 3); agrees with *sacrīs*, and introduces an indirect question after *nesciō*, hence the  
subjunct. mood in *initiāta ac dēvōta sit*; the direct form of the question would be *quibus*  
*sacrīs initiālla ac dēvōta est?* — **abs** (akin to English *of*, *off*, and to Greek *ἀπό* = *from*),  
prep. with the abl.; gov. *tē*. *Abs* is an antiquated form of *ab*, and is rare in classical  
prose except with *tē*; it is used in composition, e.g. the prep. *absque* (*abs* + *que*), *abstineō*  
(*abs* + *teneō*).

LINE 54. **tē**, abl. sing. of *tū*; governed by the prep. *abs*, expressing agency after the  
passives *initiāta ac dēvōta sit*. — **initiāta**, nom. sing. f. of *initiātus*, -a, -um, perf. part.  
pass. of *initiō*, -āre, -āvī, -ātūm, 1 (*initium* = *a beginning*; *in* = *into* + root *i* = *to go*;  
cf. *īmus* = *we go* (from *eō*), and *īuer* = *we go* (from *elμu*)); agrees with the subj. *quae*

55 dēvōta sit,	nesciō,	quod	eam	you have consecrated
(it) has been vowed,	I know not,	because (=that)	it	it and vowed it, that
56 necesse	putās	esse	in cōnsulīs	you think it a binding
necessary	you think (it)	to be	in of the consul	obligation upon you
57 corpore	dēfigere.			to plunge it in the
the body	to fix.			consul's body.

(*sicca*); supply *sit* from *dēvōta sit* = the 3d pers. sing. perf. subjunct. pass., coördinate with *dēvōta sit* (where see note). — *sacris*, dat. plur. n. of the adj. *sacer*, *sacra*, *sacrum* (the neut. is here substantival = *rites*, *ceremonies*; elsewhere *sacrum* = *a sacred place*, *sanctuary*); dat. of the indirect obj. after *dēvōta sit*. Some regard *quibus sacris* as an abl. of the means = *by what rites it has been consecrated and set apart*, and see an allusion to the charge made by Sallust (*Cat.* XXII) that Catiline bound his confederates together by an oath, which each made as he drank from a goblet containing human blood. There seems to have been a general supposition that the conspirators swore fidelity by participating in a human sacrifice, for Dio Cassius and Plutarch tell a similar tale, the latter stating that the flesh of the human victim was eaten. — *ac*, cop. conj.; connecting *initiāta (sit)* and *dēvōta sit*.

LINE 55. *dēvōta sit*, 3d pers. sing. perf. subjunct. pass. of *dēvōveō*, -ēre, *dēvōvī*, *dēvōtum*, 2 (*dē* + *vōveō*); agrees with the subj. *quae*; the mood is subjunct. in the indirect question introduced by *quibus* above. A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. The allusion in *initiāta ac dēvōta sit* is to the practice of dedicating a special memento of some important event to a particular deity; thus Horace represents the sailor as hanging up his dripping garments in a temple in gratitude for escaping death in a shipwreck, and similarly one recovered from sickness dedicated appropriate offerings in the temple of Aesculapius. Tacitus even speaks of the dedication of weapons with which important murders had been perpetrated. *Initiātus* is the technical term for one initiated into sacred mysteries, and *dēvōtus* of one whose life is vowed to a definite object; here the dagger is supposed to be set apart for a special purpose, and after its mission was fulfilled it was to be no longer used but dedicated in some patron divinity's temple. — *nesciō*, 1st pers. sing. pres. ind. act. of *nesciō*, -īre, -īvī or -īi, -ītūm, 4 (*ne* = *not* + *sciō* = *I know*); the implied subj. is *ego*. *Nesciō* is used in phrases, e.g. *nesciō an* = *perhaps* (lit. *I know not whether*); in combination with *quis* = an indef. pron., e.g. *nesciō quis* = *some one or other*. — *quod* (acc. neut. of *qui*), conj. = *that, seeing that*, *inasmuch as*, followed by the ind. *putās*. *Quod* does not = *because*, i.e. is not a pure causal conj. like *quia*; the *quod* clause in this passage is a substantival phrase, and is employed as a kind of accusative of reference; consult the note on *quod*, Chap. IV, l. 32. — *eam*, acc. sing. f. of the dem. pron. *is*, *ea*, *id*; direct obj. of *dēfigere*; *eam* = *sicam*.

LINE 56. *necesse*, acc. sing. of the indecl. neut. adj. *necesse* (*ne* = *not* + *cēdō* = *I yield*, hence *inevitable*); predicative with *esse*, agreeing with the subj.-acc. (verbal noun) *dēfigere*, in the acc. and inf. construction dependent on *putās*. — *putās*, 2d pers. sing. pres. ind. act. of *putō*, -āre, -āvī, -ātūm, 1; the subj. *tū* is implied. For synonyms, refer to the note on *arbitrāris*, Chap. I, l. 16. — *esse*, pres. inf. of *sum*; agrees with the (inf. as verbal noun) subj.-acc. *dēfigere*, in the acc. and inf. construction following *putās*. — *in*, prep.; gov. the abl. *corpore*. — *cōnsulīs*, gen. sing. of *cōsul*, -īs, m. 3d; poss. gen., limiting *corpore*. Observe that *cōnsulīs* precedes the noun it limits; the gen. is frequently placed between the noun it limits and a prep., or between the limited noun and its adjective.

LINE 57. *corpore*, abl. sing. of *corpus*, *corporis*, n. 3d; governed by the prep. *in*. — *dēfigēre*, pres. inf. act. of *dēfigō*, -ēre, *dēfixi*, *dēfixum*, 3 (*dē* + *figō*); the inf. is

VII. Tell me now, what kind of life is that life of yours? I shall talk with you now in such a way	VII. Nunc vērō quae tua est ista vīta? 1 <i>Now indeed what of yours is that life?</i> Sic enim iam tēcum loquar, nōn ut 2 <i>So for now with you I will speak not that</i>
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here substantival, and the verbal phrase *dēfigere eam in cōnsulis corpore* acts as the subj.-acc. of *necessē esse* in the object-clause of *putās*; the direct thought would be *necessē est aēfigere eam in cōnsulis corpore*. The inf. mood exercises both verbal and substantival functions: as a verb (1) it admits of different tenses, (2) is modified by adverbs, (3) and may govern an object (e.g. *dēfigere eam* here); as a neuter noun, it can stand as the subj. or obj. of a sentence. As a noun, the inf. may be nom.-subj. of *est*, *fuit*, etc. + a neut. adj., of an impersonal verb, or of a verb used impersonally; e.g. *turpe est mentīrī* = *lying is disgraceful*; or it may be subj.-acc. in indirect speech, e.g. *dixit turpe esse mentīrī*. The other cases of the verbal noun are supplied by the gerund; the acc. of the gerund is only used with prepositions, which may never be used with the actual infinitive. A. & G. 270; B. 326–328; G. 280; H. 532, 538.

LINE 1. **Nunc**, temporal adv., modifying *est*. **Nunc** is used, rather than *iam*, when an emphatic contrast is to be drawn between the present and the past. — **vērō**, adv., with the force of an adversative conj.; connects and contrasts the topics discussed in this and the previous chapter. — **quae**, nom. sing. f. of the interrog. adj. *qui*, *quae*, *quod*; agrees with *vīta*. The difference between the interrogative words *qui* and *quis* is that *quis* = *which, what*, while *qui* = *what, of what kind*, i.e. *qui* approximates to *quālis*. — **tua**, nom. sing. f. of the poss. pron. *tūus*, *-a*, *-um*; agrees with *vīta*. In the combination *ista tua*, *tua* denotes the person referred to (as possessor), and *ista*, while preserving its demonstrative signification, also expresses the scorn and disgust felt by the speaker. — **est**, 3d pers. sing. pres. ind. of *sum*, *esse*, *fui*; agrees with the subj. *vīta*. — **ista**, nom. sing. f. of *iste*, *ista*, *istud*, dem. adj. and pron. of the 2d person; agrees with *vīta*. *Iste* = *is* + suffix *te*; cf. the suffix *ðe* in *ðde*. As an adj. *iste* may imply praise or censure, according to the context; but in the law courts, when the defendant is referred to, it always expresses contempt. A. & G. 102, c; B. 87, and 246, 4; G. 306, and NOTE; H. 450, 1, and NOTE. — **vīta**, gen. *vītae*, f. 1st; nom. sing., subj. of *est*; *vīta* here = *ratiō vivendi*.

LINE 2. **Sic** (*sī* + *ce*; refer to the note on *hūius*, Chap. II, l. 17), adv., modifying *loquar*. — **enim**, causal conj.; connecting the sentence above with the explanatory discussion which follows. — **iam**, adv. of time; limits *loquar*. — **tēcum** (*tē* + *cum*): *te* is the abl. sing. of *tē*; governed by the prep. *cum*. *Cum* is the prep. + the abl. ; gov. *tē*. *Cum* is enclitic, i.e. is appended to the abl. which it governs, when its object is a personal, relative, or reflexive pron., cf. *quibuscum*, *sēcum*. — **loquar**, 1st pers. sing. fut. ind. of the deponent verb *loquor*, *loqui*, *locutus sum*, 3 (root *lak* = *to sound, speak*; cf. Greek *λακον* = *I shouted*, *λακεψ* = *talkative*); the implied subj. is *ego*. For synonyms, *dicō*, *diō*, etc., refer to the note on *aiunt*, Chap. VI, l. 48. — **nōn**, neg. adv.; limits *videar*; *nōn* at the beginning of a clause, indicating what is *not* the case, is often followed by another clause introduced by an adversative conj., e.g. *sed*, indicating what is the case. — **ut**, consecutive conj., expressing result, and taking the subjunct. *videar*. *Ut* consecutive = *that, so that*; its neg. is *ut nōn*; the clause to which the *ut* clause is subordinate frequently contains some dem. word, e.g. *ita*, *sīc*, *tantus*, *tālis*, *tam*, etc., which is a kind of antecedent to *ut*. Distinguish *ut* consecutive from *ut* final, = *that, in order that*, expressing purpose; neg. *nē*; also governs the subjunct. mood. Refer to the note on *ut*, Chap. I, l. 39. A. & G. 319; B. 284; G. 552; H. 500. *Ut*, meaning *as, when, how*, is followed by the ind. mood.

3	odiō	permōtus	esse	videar,	quō	dēbeō,	as to make myself
	by the hatred	moved	to be	I may seem by which I ought,			appear influenced not
4	sed	ut		misericordiā,	quae	by hatred as I ought	
	but that (I may seem to be moved)	by pity,		which	to be, but by pity		
5	tibi	nūlla	dēbētur.	Vēnisti	paulō	which is in no way	
	to you none (= not at all)	is due.		You came	a little	due to you. A short	

LINE 3. *odiō*, abl. sing. of *odium*, -i, n. 2d (root *vadh* = to thrust, cf. *θέτω*; akin to *οἴαι*); abl. of the cause, with *permōtus esse*. — *permōtus esse*, perf. inf. pass. of *permovēō*, -ēre, *permōvī*, *permōtum*, 2 (per, intensive, + moveō); ablative inf., supplementing the predication with *videar*; the perf. inf. is used instead of the pres. *permovēri*, because Cicero is thinking of the judgment of posterity, and so say that *I may seem to have been influenced, not to be influenced*. Note that *permōtus* agrees with *ego*, the implied subj. of *videar*. For the inf., see note on *facere*, Chap. I, l. 23. — *videar*, 1st pers. sing. pres. subjunct. of *videor*, -ēri, *visus sum*, 2 = *I seem* (the deponent use of the pass. of *videō*, -ēre, *vīti*, *visum*, 2); the implied subj. is *ego*; the subjunct. mood expresses result, after *ut* above. — *quō*, abl. sing. n. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with the antecedent *odiō*, and is abl. of cause, with *permōtus esse* understood as the complementary inf. of *dēbeō* from the preceding clause *ut permōtus esse videar*. The moving cause is frequently expressed by the abl. + a part., e.g. *irā adductus* (*commōtus*, *incēnsus*, *impulsus*, and the like), and the abl. usually precedes the participle. A. & G. 245; B. 219; G. 408, and NOTE 2; H. 416. — *dēbeō*, 1st pers. sing. pres. ind. act. of *dēbēō*, -ēre, -ui, -itum, 2 (for *dēhibeo* = *dē* + *habeo* = *I keep back*, hence *I owe*; hence of duty, *I ought, must*); the subj. *ego* is implied by the personal ending; understand with *dēbēō* the complementary inf. *permōtus esse*. Synonyms : (1) *dēbēō* = *I ought*, signifying that the duty is a moral one, suggested by the conscience (subjective); (2) *oportet mē* = *I ought*, the duty resting on external grounds (objective); (3) *necesse est* signifies that the action is obligatory by natural law, and hence unavoidable; (4) *cōgī* = *to be obliged*, of necessity due to external circumstances; (5) the gerundive *-ndum est*, or *-ndus*, -a, -um est marks a purely circumstantial obligation.

LINE 4. *sed*, adversative conj. connecting the clause *nōn ut . . . dēbēō* (which is rejected by the speaker) with the clause *ut . . . dēbētur* (which is accepted). — *ut*, consecutive conj. (see *ut*, l. 2); the clause following is elliptical, and after *ut* we must understand the verb of the preceding *ut* clause, = *ut* (*permōtus esse videar*) *misericordiā*. A verb (especially parts of *sum*) or verbal phrase is often omitted in a sentence closely connected (or coordinate) with another sentence which contains the verb or verbal phrase, when the omission can be readily supplied from the context. — *misericordiā*, abl. sing. of *misericordia*, -ae, f. 1st (through the adj. *misericors*, from *misereor* = *I pity + cor* = the heart); abl. of the cause, with *permōtus esse* (understood; see note on *ut* above). — *quae*, nom. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with the antecedent *misericordiā*, and is subi. to *dēbētur*.

LINE 5. *tibi*, dat. sing. of *tū*; indirect obj. of *dēbētur*. — *nūlla*, nom. sing. f. of *nullus*, -a, -um (*ne + ullus*); agrees with the subj. *quae* = *quae misericordia* in the ref. clause, and modifies *dēbētur* adverbially. Many adjectives may have adverbial force, e.g. *tēti vēnērunt* = they came gladly, but the most common are *prior*, *prīmus*, *ultimus*, *postrēmūs*, *volēns*, *tōtus*, *ūnus*, and *sōlus*. A. & G. 191; B. 239, and 241, 2; G. 325, REM. 6; H. 443. *Nūlla* here is much more emphatic than *nōn*, = *which is in no sense due to you*; the simple thought would be *misericordia nūlla tibi dēbētur*. Prof. Wilkins points out that *nūllus* is used by Cicero in his letters and dialogues instead of *nōn*, which is a colloquial idiom met with in comic writers, and quotes *Sextus ab armis*

while ago you came into the Senate. Who in this thronging assembly, who of all your friends and connections, gave you greeting? Seeing ante in senātūm. Quis tē ex hāc tantā & before into the senate. Who you out of this (so) great frequentiā, tot ex tuīs amīcis ac & concourse, so many out of of yours friends and necessāriis salūtāvit? Si hōc post hominum & connections saluted? If this since of men

*nullus discēdit*; but this idiom does not occur in the speeches of Cicero. — *dēbētur*, 3d pers. sing. pres. ind. pass. of *dēbeō*, -ēre, -ui, -itum, 2 (*dē* = *habeō*); agrees with the subj. *quae*. — *Vēnisti*, 2d pers. sing. perf. ind. act. of *veniō*, -ēre, *veni*, *veniūtum*, 4; the subj. *tū* is implied. — *pauł*, adverbial abl. sing. n. of the adj. *paulus*, -a, -um (root *pava* = *pau* = *little*; cf. *paucus*, *pauper*; the form *pauillus* has no good authority); abl. of the measure of difference, limiting *ante*. This abl. is used with comparative adjectives and adverbs, e.g. *dimidiō minor* = *smaller by half*, and with words implying comparison, e.g. *post* and *ante*. A. & G. 250; B. 223; G. 403; H. 423. There is little doubt that *pauillus* was the earlier form, but the MSS. support *paulus*.

LINE 6. *ante*, adv., used here of time (often prep. + acc.); modifies *vēnisti*. — *in*, prep.; expresses motion *into* with the acc. *senātūm*. — *senātūm*, acc. sing. of *senātūs*, -ūs, m. 4th; governed by the prep. *in*; *senātūm* = *the meeting of the Senate*. — *Quis*, nom. sing. m. of the interrog. pron. *quis*, *quae*, *quid*; subj. of *salūtāvit*; the question *quis salūtāvit* = a negation, *nēmō salūtāvit*. — *tē*, acc. sing. of *tū*; direct obj. of *salūtāvit*. — *ex*, prep. (ε or *ex* before consonants, *ex* before vowels and *h*); gov. the abl. *frequentiā*; *ex* + the abl. is frequently a variant for the partitive genitive. — *hāc*, abl. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *frequentiā*. — *tantā*, abl. sing. f. of the adj. *tantus*, -a, -um; agrees with *frequentiā*.

LINE 7. *frequentiā*, abl. sing. of *frequentia*, -ae, f. 1st (through the adj. *frequēns*, root *bhrak* = *φρακ* = *frequ* or *farc*, to shut up fast, to cram; cf. *φράσσω* = *I fence in*, *cōfērīo* = *I stuff together*); governed by the prep. *ex*. The allusion is, of course, to the very large attendance of senators at the meeting. — *tot*, indecl. adj.; qualifies *amīcis*. — *ex*, prep.; gov. the abl. *amīcis* and also the abl. *necessāriis*. — *tuīs*, abl. plur. m. of the poss. pron. *tuīs*, -a, -um; agrees with *amīcis*. — *amīcis*, abl. plur. of *amicus*, -i, m. 2d (originally the substantival mas. of the adj. *amicus*, -a, -um); governed by the prep. *ex*, denoting partition. — *ac*, cop. conj.; joins *amīcis* and *necessāriis*. *Ac* is a shortened form of *atque*.

LINE 8. *necessāriis*, abl. plur. of *necessārius*, -i, m. 2d (strictly the substantival mas. of the adj. *necessārius*, -a, -um; from *necess*); governed by the prep. *ex*; joined by *ac* to *amīcis*. Synonyms: (1) *necessārius* = *a relative*, or one who is closely bound to another person by friendship, business relations, etc.; (2) *propinquus* (*prope*) = *a relative*, the general word; (3) *affinis* = *a relation or connection*, by marriage; (4) *cōsanguineus* and *cōgnātus* = *a blood relative*. A list of relatives would include the following: *proavus*, *avus*, *parentēs*, *pater*, *māter*, *soror*, *frāter*, *vir*, *maritus*, *uxor*, *coniūnx*, *filius*, *filia*, *nepōs*, etc. — *salūtāvit*, 3d pers. sing. perf. ind. act. of *salūtō*, -ēre, -āvī, -ātūm, 1; agrees with the subj. *quis*. — *Si*, conditional particle, introducing a logical condition with the ind. *contigil*. — *hōc*, nom. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; subj. of *contigil*; *hōc* refers to the fact that the senators avoided greeting Catiline when he entered the assembly. — *post*, prep.; gov. the acc. *memoriam*; *post hominūm memoriam* = lit. after (since) the memory of men, i.e. within the memory of man. — *hominūm*, gen. plur. of *homō*, -inis, m. 3d; poss. gen., limiting *memoriam*. *Hominēs*, not *virī*, is always used when the allusion is to *men* or *mankind* in general, as in this passage.

9 memoriam	contigit	nēminī,	vōcis	that no one else has
the memory	has happened	to no one,	of the voice	ever within the mem-
10 exspectās	contumēliam,	cum		ory of man been
do you wait for	the reproach	seeing that		treated in such a
11 sis	gravissimō	iūdiciō		fashion, do you wait
you have been (lit. are)	severest	judgment		for the voicing of
				the Senate's scorn,
				crushed as you have

LINE 9. *memoriam*, acc. sing. of *memoria*, -ae, f. 1st (from the adj. *memor*); governed by the prep. *post*. — *contigit*, 3d pers. sing. perf. ind. act. of *contingō*, -ere, *contigī*, *contactum*, 3 (*con* + *tangō*); agrees with the subj. *hōc*. When *contingō* or *obtingō* have the meaning *happen*, the supine is not found. Synonyms: (1) *fieri* = to happen, in general; (2) *évenir* (é = out + *venire* = to come) = to turn out, i.e. well or ill, according to antecedent circumstances; hence *éventus* = result; (3) *úsū venire* = to happen in one's experience; (4) *contingere* and *obtingere* = lit. to take hold of, hence to happen, denoting a certain propriety of connection between the event and the person affected by the event. Thus it is commonly used in a good sense, of fortunate occurrences; cf. Seneca, (*scis*) *plura mala contingere nōb̄is quam accidere*, which Prof. Mayor renders *misfortunes are oftener a blessing than a curse*. But *contingere* not infrequently implies misfortune, as does *contigit* in this passage; (5) *accidere* (*ad* + *cadō* = I fall) = to happen, of any casual or unforeseen happening. As in the above example from Seneca, *accidere* usually implies that the occurrence is unlucky; cf. the English word *accident*. — *nēminī*, dat. sing. of *nēmō*, m. and f. 3d (*ne* + *homō*; the gen. and abl., *nēminis* and *nēmine*, are not found, and the gen. *nullius* and the abl. *nullō*, -a, of *nullus*, -a, -um, take their place); dat. of the indirect obj. with *contigit*. — *vōcis*, gen. sing. of *vōx*, f. 3d; subjective gen. (of material), limiting and explaining *contumēliam*.

LINE 10. *exspectās*, 2d pers. sing. pres. ind. act. of *exspectō*, -āre, -āvī, -ātūm, I (ex + *spectō* = I look out for); the implied subj. is *tū*. Questions in Latin are usually introduced by an interrog. word, e.g. *quis*, *quantus*, *quō*, or by an interrog. particle, *ne*, *nōnne*, *num*; but occasionally, as here, the fact that a question is asked is expressed only by the tone of the speaker's voice and the nature of the context. A. & G. 210, b; B. 162, 2, d; G. 453; H. 351, 3. — *contumēliam*, acc. sing. of *contumēlia*, -ae, f. 1st (*con* + *tumēo*); direct obj. of *exspectās*. — *cum*, concessive conj. = although; taking the subjunct. mood *oppressus sis*. A. & G. 326; B. 309, 3; G. 587; H. 515, III. For *cum* temporal, see *cum*, Chap. III, l. 23; for *cum* causal, see *cum*, Chap. IV, l. 41. *Cum* causal and concessive always take the subjunct.; *cum* temporal takes the ind., except imperf. and pluperf. subjunct.

LINE 11. *sis*, 2d pers. sing. pres. subjunct. of *sum*, *esse*, *fūi*; agrees with the implied subj. *tū*. See *oppressus* below. — *gravissimō*, abl. sing. n. of *gravissimus*, -a, -um, superl. of the adj. *gravis*, -e, 3d; agrees with *iūdiciō*. — *iūdiciō*, abl. sing. of *iūdiciūm*, -i, n. 2d (from *iūdex*, -icis, m. 3d = a judge; akin to *tūs*, *tūngō*, *iūrō*, etc., from root *yū* = to bind, join); abl. of the means, with *oppressus sis*. There is, however, little to distinguish this abl. from (1) an abl. of cause, like *odiō permōtus esse videar quō dēbō*, l. 3, or (2) an abl. of manner, with *cum* omitted, as frequently when the noun is modified by an adjective. *Iūdiciūm* = (1) *decision*, *opinion*, in general, (2) *verdict*, *sentence*, i.e. of *iūdicēs* in a law court, (3) *a trial*. In the plur. *iūdicia* = *trials*, which were conducted exclusively by senators (as *iūdicēs*, i.e. jury) until C. Gracchus appointed the *equites* as sole *iūdicēs*. Sulla restored the *iūdicia* to the senators, but the *lēx Aurelia* of B.C. 70 created three decuries of *iūdicēs*, viz. of senators, knights, and tribunes of the treasury, and this last arrangement held good till B.C. 55, when Pompey limited the choice of *iūdicēs* to the richest of these three orders.

been by the overwhelming sentence of its silence? What of this again? with what feelings, pray, do you suppose you will have to submit to this fact, that at your approach the seats near you were

taciturnitatis	oppressus?	Quid?	quod	13
of silence	overwhelmed?	What (of this)?	that	
adventū	tuō	ista	subsellia	13
at approach	your	those near you	seats	
vacuēfacta sunt,	quod	omnēs	cōsulārēs,	14
were vacated;		that	all (members) of consular rank	
qui tibi persaepe ad caedem		cōstitūti	15	
who by you very often for murder		appointed		

LINE 12. *taciturnitatis*, gen. sing. of *taciturnitatis*, f. 3d (from the adj. *taciturnus*; *taceō* = *I keep silence*); gen. of material, limiting *iudicō*; cf. *vōcis* above. — *oppressus*, nom. sing. m. of *oppressus*, -a, -um, perf. part. pass. of *opprimō*, -ere, *oppressi*, *oppressum*, 3 (*ob + premō*); agrees with the subj. *tū* understood. *Oppressus + sis* (above) = the 2d pers. sing. perf. subjunct. pass. of *opprimō*, and the subjunct. mood follows *cum* concessive. — *Quid*, idiomatic acc. of the interrog. pron. *quis*, *quae*, *quid*; the construction is elliptical = *quid dicam dē hoc, quod, etc., what shall I say of the fact that, etc.*; cf. *quid*, Chap. III., l. 33. Cicero often uses *quid quod* in quick transition from one point in an argument to a new one. — *quod* (adverbial acc. of *qui*), conj. = *that, the fact that* (not causal). The clause following *quod*, l. 12, and the clause following *quod*, l. 14, are substantival, and are equivalent to accusatives of reference, for they are summed up in *hōc*, l. 19 (the subj.-acc. of *ferendum (esse)* in the obj. clause of *putās*). A. & G. 333, a; B. 299, 2; G. 525, 2; H. 516, 2, NOTE.

LINE 13. *adventū*, abl. sing. of *adventus*, -ūs, m. 4th (*adveniō*, *ad + veniō*); abl. of time when, with the modifier *tuō*. The abl. of time is always accompanied by an attribute, except in some common expressions, e.g. *hieme*, *aestāte*, etc. — *tuō*, abl. sing. m. of the poss. pron. *tuus*, -a, -um; agrees with *adventū*. — *ista*, nom. plur. n. of the dem. pron. of the 2d pers. *iste*, *ista*, *istud*; agrees with *subsellia*. *Ista* here has, not its contemptuous forensic sense, but its original demonstrative force = *those near you*. — *subsellia*, nom. plur. of *subsellium*, -ī, n. 2d (*sub + sella*; *sella* = *sedla*, from *sedēō* = *I sit*, root *sad*; cf. *sēdis* = *a seat*, *solum* = *a chair of state*, *ēos* = *a seat*, etc.); subj. of *vacuēfacta sunt* in the *quod* clause. *Subsellium* = strictly a law bench or seat, the seat of an ordinary senator, as distinguished from the *seliae* of curule magistrates. The *sellae curūlēs* were probably on a raised platform; cf. the *subsellia* in the law-court, which are distinguished from the raised *sellā curūlēs* of the presiding praetor. Certain seats in the theatre, circus, etc., were also called *subsellia*.

LINE 14. *vacuēfacta sunt*, 3d pers. plur. perf. ind. pass. of *vacuēfaciō*, -ere, *vacuēfēci*, *vacuēfactum*, 3 (*vacuēs* + *faciō*); agrees (the participial component in gender and number) with the subj. *subsellia*. — *quod*, conj. like *quod*, l. 12); introducing the substantival clause *omnēs cōsulārēs . . . reliquerunt*, l. 18, the whole *quod* clause being = to an acc. of reference. — *omnēs*, nom. plur. m. of the adj. *omnis*, -e, 3d; agrees with *cōsulārēs*. Synonyms: (1) *omnēs* = *all*, in detail and wherever situated; (2) *cuncti* = *all*, together and in a heap. — *cōsulārēs*, nom. plur. of *cōsulāris*, -is, m. 3d (the substantival mas. of the adj. *cōsulāris*, -e, 3d, formed from the noun *cōsul*); subj. of *reliquerunt*, l. 18, in the *quod* clause. The *cōsulārēs* = *ex-consuls*, who had special seats in the Senate-house, as also had *praetōrii* = *ex-praetors*.

LINE 15. *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *cōsulārēs*, and is subj. of *cōstitūti fuērunt*. — *tibi*, dat. sing. of *tū*; dat. of the agent, with *cōstitūti fuērunt*. The so-called dat. of the agent is regularly used after a gerund or gerundive, e.g. *hōc tibi faciendum est* = *this must be done by you*. It is also often found with perf. pass. participles, and combinatae tenses formed with such

16 fuērunt, simul atque adsēdistī, forsaken and all the  
 have been, at the same time as (lit. and) you sat down, senators of consular  
 rank, men again and

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participles, but in prose this dat. is rare except with the personal pronouns. As a matter of fact the dat. is not so much one of the agent, as of the person interested in or affected by the action ; therefore *tibi* may be rendered "appointed for murder *in your mind*." Observe how nearly the dat. of the agent approaches the ethic dat., for which see references under *tibi*, Chap. VI, l. 50. While prose writers only use the dat. of the agent of personal pronouns, and following participles of certain verbs, the Latin poets make a free use of this dative, cf. Horace, *bellaque mātribus dētestāta* ; Vergil, *Aen.* I, l. 440, *neque cernitū illi = and he is seen by no one*. The dative of the agent, in prose or poetry, is imitated from the Greek construction, e.g. *rā pōl τετραγένενα = the things done by me*. The participle *cōstitūtus* is accompanied by the dat. of the agent in several different passages ; as a rule in Cicero the signification of the participle is one of *intention, provision, or agreement* ; cf. Chap. IX, l. 41, *cui sciam pactam et cōstitūtam cum Mānlio diem*. A. & G. 232, a ; B. 189, 2 ; G. 354 ; H. 388. — *persaepe* (*per = very* in composition with adjectives or adverbs, + *saepe* ; cf. *permultus, persicilis*, etc.) ; adv., modifying *cōstitūti fuērunt*. Cicero exaggerates if he wishes his audience to believe that Catiline formed several different plans at different times to murder prominent Romans. — *ad*, prep. ; gov. the acc. *caedem* ; *ad* here expresses purpose, = *for, with a view to*. — *caedem*, acc. sing. of *caedēs*, -is, f. 3d (cf. *caēdō = I cut down*) ; governed by the prep. *ad*. — *cōstitūti*, nom. plur. m. of *cōstitūtus*, -a, -um, perf. part. pass. of *cōstituō*, -ere, -ūi, -ūtum, 3 (*con + statuō*), agrees with the subj. *qui*. See note on *fuērunt* following.

LINE 16. *fuērunt*, 3d pers. plur. perf. ind. of *sum, esse, fuī*; agrees with the subj. *qui*. *Cōstitūti + fuērunt* = the 3d pers. plur. perf. ind. (periphrastic tense) pass. of *cōstituō*, agreeing with the subj. *qui*. The perf. pass. part. + *fuī* (instead of with *sum*) is used : (1) when the participle has a quasi-adjectival force, e.g. *convivium exōrnātum fuīt = the banquet was furnished forth*; (2) when a *past state* is indicated, as in this passage, for *cōstitūti fuērunt* signifies that the persons were once destined for murder, but that the peril no longer exists ; the ordinary perf. pass. *cōstitūti sunt* would either stand for a *past act*, = *were destined*, or for a *present state*, = *have been destined*. — *simul*, adv. = *at the same time* (akin to *similis, simplex*, etc., and to Greek *άυτα*). *Simul . . . simul = partly . . . partly, not only . . . but also*. *Simul* alone or + *atque* (ac) = *as soon as*, and is used as a temporal conj. In historical narrative, *simul* or *simul ac* takes a similar construction to other temporal clauses, e.g. with *ubi, ut, ut primum, cum primum, and postquam*, and is commonly followed by the historical perf. (as in this passage, *adsēdistī*) or the historical present in the ind. mood. Less commonly the imperf. or pluperf. ind. follows these particles, the imperf. follows *simul* only once in Sallust, but never in Cicero or Caesar, and the pluperf. only once in Cicero and never in Caesar. A. & G. 324 ; B. 287 ; G. 561, ff ; H. 518. — *atque*, cop. conj. ; here forms a temporal particle with *simul*. The origin of the combination of *simul* and *atque* as a single temporal conjunction is apparent ; instead of *simul atque* introducing a subordinate clause, there are really two coördinate clauses connected by *atque*, and *simul* is included in the first and understood in the second, e.g. *cōsulārēs simul relēquērunt, atque (simul) adsēdistī = at the same time the senators of consular rank left (that part of the seats empty) and (at the same time) you sat down*, i.e. as soon as you sat down, the senators left your part of the seats empty. — *adsēdistī*, 2d pers. sing. perf. ind. act. of *adsidō*, -ere, *adsēdi*, no supine, 3 (*ad + sīdō*, akin to *seđō*) ; the subj. *tū* is implied by the personal ending ; the perf. is historical, after *simul atque*. Catiline, an ex-praetor, was entitled to a special seat above those of ordinary senators.

again picked out in partem istam subselliōrum nūdam atque 17  
 your mind for murder, as soon as you part that (= your) of the seats bare and  
 took your seat, left inānem reliquērunt, quō tandem animō 18  
 that part of the empty left, what finally with mind  
 benches bare and hōc tibi ferendum putās? Servī 19  
 (that) this by you (is) to be borne do you think? Slaves

LINE 17. *partem*, acc. sing. of *pars*, *partis*, f. 3d; direct obj. of *reliquērunt*. — *istam*, acc. sing. f. of the dem. pron. *iste*, *ista*, *istud*; agrees with *partem*; used like *ista*, l. 13. — *subselliorum*, gen. plu. of *subsellium*, -ī, n. 2d; partitive gen., limiting *partem*. For etymology, etc., refer to the note on *subsellia*, l. 13. — *nūdam*, acc. sing., f. of the adj. *nūdus*, -a, -um (probably akin to Sanskrit root *nadsh* = to feel shame); agrees with *partem*. Observe that *nūdam* and *inānem* are proleptic, i.e. express the result of the action of the verb, and in anticipation represent it as completed; cf. the well-known Vergilian example of this figure in *Aen.* III., l. 237, *scūti latentia condunt* = lit. they conceal their hidden shields (i.e. their shields in hiding or so as to be hidden), and cf. also such expressions as *I hurled him prostrate*. A. & G. 385; B. 374, 5; G. no reference, but cf. 325, at beginning; H. 636, IV, 3. *Nūdus* = naked, bare, and here is almost synonymous with *inānem*; as applied to persons, *nūdus* may = (1) naked, i.e. entirely unclad, or (2) lightly-clad, denoting, like the Greek adj. *γυμνός*, a special form of dress worn by men engaged in laborious physical work, e.g. by ploughmen. *Vacuus* is the general word for empty; *inānis* = empty, in censure, about that which should be full, cf. the figurative *inānia verba* = empty, i.e. meaningless words. — *atque*, cop. conj.; joins *nūdam* and *inānem*.

LINE 18. *inānem*, acc. sing. f. of the adj. *inānis*, -e, 3d; agrees with *partem*; *inānem*, like *nūdam*, is proleptic. — *reliquērunt*, 3d pers. plur. perf. ind. act. of *relinquō*, -ere, *reliqui*, *relictum*, 3 (*re* = behind + *linquō* = I leave; root *rīk* = liqu, li, to leave; cf. λείπω from Greek root λιπτ); agrees with the subj. *cōsulārēs*. — *quō*, abl. sing. m. of the interrog. adj. *qui*, *quae*, *quod*; agrees with the abl. *animō*. — *tandem* (*tum* + suffix *-dens*), adv.; emphasizes the question with *quō animō*. *Tandem* = at length, but is better rendered *pray*, *I ask*, etc., when it strengthens questions or commands; cf. the Greek δή in questions, e.g. ποῖ δή η δόδε ἀγει; = whither exactly does the road lead? and cf. Chap. IV, l. 1, *Recognōsce tandem* = review, pray, etc. — *animō*, abl. sing. of *animus*, -ī, m. 2d (root *an* = to breathe; cf. *anima* = breath, life, the animal principle of life, animal, *ένεργος* = wind, etc.); abl. of manner, without *cum*, because the abl. has the modifier *quō*. Synonyms: (1) *animus* = the mind, the soul, in opposition to *corpus* = the body and to *anima* = physical life; *animus* = mind, especially as the seat of the emotions, hence *animus* sometimes = courage; (2) *anima* = the soul, as the supporter of life; cf. *animam édere* = to give up the ghost; lit. *anima* = breath, cf. *animam dūcere* = to draw breath; (3) *mens* = the mind, especially as the intellect; but *mens* is sometimes used with *animus* as a synonym; (4) *ingenium* (*in* + *gignō*) = mind, or rather *inborn ability*, especially in regard to creative power.

LINE 19. *hōc*, acc. sing. of the dem. pron. *hic*, *haec*, *hōc*; subj.-acc. of *ferendum* (*esse*) in the acc. and inf. construction dependent on *putās*. *Hōc* refers to and summarizes the state of things mentioned in the *quod* clause, ll. 12–14, and in the *quod* clause, ll. 14–18. Some editors omit *hōc* and read *quō tandem animō tibi ferendum putās?* In this case the substantival *quod* clauses act as direct subj.-acc. of *ferendum* (*esse*), and the gerundive is singular partly because *ferendum* (*esse*) is quasi-impersonal (= how do you think it is to be endured that at your approach, etc.) and partly because the *quod* clauses, though two in number, express one single idea, viz., that Catiline was treated

20 mēhercule	mei	sī	mē	istō	pactō	empty? In the name of Hercules, if even my slaves feared me
by Hercules	my	if	me	that	in manner	

as an outcast by the senators.—*tibi*, dat. sing. of *tū*; dat. of the agent after the gerundive *ferendum* (*esse*). The agent is always put in the dat. after a gerund or gerundive, except when the gerundive belongs to a verb which takes a dat. of the indirect obj. in the act., and is therefore only used impersonally in the pass., e.g. *persuādendum est tibi à mē* (*à mē* expresses the agent); in such cases the agent is expressed by the abl. with *ā* or *ab*, because *persuādendum est tibi mihi* would leave it doubtful whether *tibi* was agent and *mihi* indirect obj., or vice-versa. Refer to the note on *mihi*, Chap. II, l. 36. —*ferendum*, acc. sing. n. of *ferendus*, -a, -um, gerundive of *ferō*, *ferre*, *tuli*, *lātum*, irreg. (cf. Greek φέρω); agrees with the subj.-acc. *hōc* in the acc. and inf. object clause of *pulūs* (as a *verbum sentiendī*); supply *esse* with *ferendum*. Parts of *sum*, especially *esse* and *est*, are very commonly omitted in Latin, but in all such cases the necessary part of *sum* can easily be supplied in the light of the context. For synonyms, see the note on *patimur*, Chap. II, l. 15. —*putās*, 2d pers. sing. pres. ind. act. of *puō*, -āre, -āvī, -ātūm, I (root *pu* = to cleanse, hence *putō* has a rare sense = to cleanse, to prune; hence to set in order one's intellect, to reckon, consider); the implied subj. is *tū*. For synonyms, refer to the note on *arbitrāris*, Chap. I, l. 16. —*Servi*, nom. plur. of *servus*, -i, m. 2d; subj. of *metuerunt*. Observe the emphatic position of *servi*; *servi* . . . *arbitrāris*, l. 24, is an excellent example of *a fortiori* argument. “The Greeks call this method of argument ἐνθύμησα in the narrower sense, i.e. a rhetorical conclusion, which is drawn from a contrast” (quoted from Prof. Wilkins *in locō*). Roman slaves were of three kinds : (1) *captivī* = prisoners of war, who remained the property of the captor, or else were employed or sold at auction by the state; (2) *servi* by birth, for the children of *servi* or of a female slave were considered slaves by law; cf. the American law on slavery, which recognized as a slave any person born of a slave mother, although the negro taint might be only 1 in 16, or 1 in 32; slaves born in a Roman master's house were called *vernæ*; (3) *servi* by judicial sentence, i.e. former *cives* who had suffered degradation (*aēminūtiō capitīs māxima*) for such military offences as desertion from the army, refusal to answer to one's name when a levy was made, mutilation of oneself to escape service, or for such civil offences as avoiding enrolment in the censor's lists with the intent of escaping taxation, and (by the XII tables, though the law was afterwards repealed) insolvency. Slaves had absolutely no political rights, and the master might torture or kill them as he pleased. They were generally known by foreign names, e.g. the country they came from, etc. They could not legally marry, but might cohabit (*contubernium*), and their children became *vernæ*. They could not hold any property, even what they acquired honestly, unless the master refused to exercise his right to take it; such property as they were permitted to keep was called *pecūlium*. Slave-trading and selling in market was a regular thing in Rome. A slave might be set free : (a) *vindicta*, a ceremony conducted before a magistrate; (b) *censū* = by enrolment in the census by the censor, at the master's request; (c) *testāmentō* = by will, after which the liberated slave owed certain duties to his master's heirs or executors as his *patrōnī*. In early Rome slaves were very few, but the foreign wars of Rome (esp. in the time of Scipiō Asiaticus) brought thousands of slaves to Italy, and this greatly aggravated the agrarian difficulties. In the time of Horace, ten slaves was considered an extremely small *familia*, and two hundred slaves a large one. Under the emperors a few wealthy men had as many as four thousand slaves each. The price of an ordinary slave was from eighty dollars upwards.

LINE 20. *mēhercule*, exclamation, = by heaven, by *Hercules*. *Mēhercule* is a compound of *mē*, adverbial or exclamatory acc. of *ego*, and *hercule*. Corrsen regards *Hercule*

in such a fashion as metuerent, ut tē metuunt omnēs cīvēs 21  
 all your fellow-citizens fear you, I feared, as you fear all fellow-citizens

as vocative, with the final *s* lost, of *Hercules*, gen. *Hercul*-*is* or -*ī*, m. (Etruscan *Hercole*) ; but many others prefer to consider *Hercule* a clipped form of the nom. *Herculus* ; possibly the original expression was *mē Hercules iūvet* (optative subjunct.) = may *Hercules help me !* The name of the hero occurs in the following exclamatory forms : *Hercules*, *mēhercules* or *mē Hercules*, *Hercule*, *mēhercule* or *mē Hercule*, *Hercle* (syncopated), *mēhercle* or *mē Herclē* (syncopated). In the speeches of Cicero *mēhercule* occurs thirty-two times, whereas *mēhercules* is only found five times. *Hercules* was worshipped as a god by the early Italians, but it is doubtful how far the later Roman accounts and worship of this hero were native and how far borrowed from the Greek hero *Hēracles* (Ἡράκλης), whose worship was prevalent throughout Greece and esp. among the Dorians. *Hercules* was the son of Jupiter (Zeus) and Alcméne, and was renowned for his marvellous strength, his twelve prodigious labors, and numerous other feats and adventures (for details, consult a classical dictionary). After his death *Hercules* was deified, and in Greece he was worshipped both as a god and as a hero. The best of many statues representing him is the Farnese *Hercules*, preserved in Naples. — *mei*, nom. plur. m. of the poss. adj. *meus*, -*a*, -*um* ; agrees with *servī*. — *sī*, conditional particle ; followed by the imperf. subjunct. *metuerent*, of an impossible supposition in the present. — *mē*, acc. sing. of the 1st personal pron. *ego* ; direct obj. of *metuerent*. — *istō*, abl. sing. n. of the dem. pron. *iste*, *ista*, *istud* ; agrees with *pactō* ; *istō* here is both scornful and demonstrative, and by itself would = *in the same way as you are feared*, but for further clearness Cicero adds *ut tē metuunt omnēs cīvēs tūi*. Consequently *istō pactō* is an adverbial phrase = *ita*, and is used correlatively with *ut* following ; cf. *nullō pactō = nēquāquam, not at all*. — *pactō*, abl. sing. of *pactum*, -*i*, n. 2d (= (1) *agreement, bargain*, (2) *as here, manner, fashion* ; originally the neut. of *pactus*, -*a*, -*um*, perf. part. pass. of *pangō*, -*ere*, perf. *panxi*, *pēgi*, or *pepigī*, *pactum*, 3, from root *pag* = *to bind fast*, cf. πάγων) ; abl. of manner, without *cum*, as *istō* modifies the ablative.

LINÉ 21. *metuerent*, 3d pers. plur. imperf. subjunct. act. of *metuō*, -*ere*, -*ui*, -*ūtūm*, 3 (*metus*) ; agrees with the subj. *servī* in the *protasis* with *sī* ; the imperf. subjunct. is used in conditions when some act or occurrence is represented hypothetically as taking place in the present time (though it does not do so in reality). Conditions may be divided into two kinds : (A) Logical conditions, which merely state something according to a formula, and are not concerned with the possibility or reality of the supposition, as — *if this is (was, or will be) so, then that is (was, or will be) so*, e.g. *if men are immortal, they are equal to the gods* ; in such conditions the *protasis* (or clause with *sī*, *nisi* or *sī nōn*) has its verb in the ind. mood and the verb of the *apodosis* (so-called conclusion) is either ind., imperative, or the subjunct. in one of its independent constructions. (B) Ideal or imaginary conditions. These may be (1) of the future, when the verbs of *protasis* and *apodosis* are both in the pres. subjunct. ; e.g. *if men were to become immortal, they would be like the gods* ; cf. Chap. VIII, ll. 1 and 2, *sī tēcum . . . patria loquātur*. Often all notion of time disappears, and the pres. subjunct. presents an imaginary case purely as a vague hypothesis, e.g. *if giants were to appear on the earth*, in which supposition there is little or no consideration of time, and none of the possibility ; (2) of the present time, when the verb in both clauses is in the imperf. subjunct. ; the condition is unreal and unfulfilled in the present ; (3) of past time, when both verbs are in the pluperf. subjunct., e.g. *if he had had a shield, he would have escaped death* ; here again the condition is unreal, and is opposed to actual fact of the past. Sometimes (2) and (3) are combined in one condition, e.g. *sī pecuniam habērēs, domum ēmissēs = if you had had money (but you had not, as you have not now), you would have bought the*

22 tūi, domum meam relinquendam putārem: should think it my  
 your, (that) house my (ought) to be left I should think:  
 23 tū tibi urbem nōn  
 you by you (that) the city (should be left) not  
 24 arbitrāris? et sī mē meis cīvibus the city? And if I  
 do (you) think? And if myself my to fellow-citizens saw myself even un-

house. For conditional sentences in general consult A. & G. 304-309; B. 301-304; G. 589 ff; H. 507-512. For the imperf. subjunct. see especially A. & G. 308; B. 304; G. 507; H. 510. — ut, adv., = as; the *ut* clause is explanatory of *istō pactō*. — tē, acc. sing. of *tū*; direct obj. of *metuunt*. — *metuunt*, 3d pers. plur. pres. ind. act. of *metuō*, -ere, -ūi, -ūtum, 3; agrees with the subj. *cīvēs*. The same distinctions are to be drawn between the verbs *timeō*, *metuō*, etc., as between the nouns *timor*, *metus*, etc.; refer to the note on *timor*, Chap. I, l. 6. — *omnēs*, nom. plur. m. of the adj. *omnis*, -e, 3d; agrees with *cīvēs*. The statement that all Catiline's fellow-citizens feared him implies that those who did not fear him, i.e. his followers, were not any longer to be considered *cīvēs*. Cicero, on the strength of *ultimum cōnsultum* and the powers (whether recognized by the people or not) which it gave him, claims the right of degrading those who attacked the state; cf. Chap. XI, ll. 25-28. *At numquam in hāc urbe, quā ā rē pūblicā dēfēcrunt, cīvium iūra tenuerunt*. — *cīvēs*, nom. plur. of *cīvis*, -is, m. or f. 3d; subj. of *metuunt*.

LINE 22. *tūi*, nom. plur. m. of the poss. pron. *tuus*, -a, -um; agrees with *cīvēs*. — *domum*, acc. sing. of *domus*, -ūs, f. 4th (with some forms in the 2d decl., e.g. *domō*, *domōs*, *domōrum*); subj.-acc. of the inf. *relinquendam* (*esse*) in the acc. and inf. object clause dependent on *putārem* as leading verb. — *meam*, acc. sing. of the poss. pron. *meus*, -a, -um; agrees with *domum*. — *relinquendam*, acc. sing. f. of *relinquendus*, -a, -um; gerundive of *relinquo*, -ere, *reliqui*, *relictum*, 3 (*re* + *linguo*); *esse* must be supplied with *relinquendam*, = the pres. inf. of the periphrastic pass. conjugation of *relinquo*, agreeing with the subj.-acc. *domum*. The direct thought = *domus mea relinqua est*. A. & G. 129; B. 337, 7, b, 1); G. 251; H. 234, and 266, NOTE. — *putārem*, 1st pers. sing. imperf. subjunct. act. of *putō*, -āre, -āvi, -ātum, 1 (see *putās*, l. 19); the implied subj. is *ego*; the tense and mood correspond with those of *metuerent* in the *protasis* (where see note), and show that an unreal case is imagined in the present time, the impossibility of which is disregarded for the sake of argument. Note that *arbitrāris* is used in l. 24, and for synonyms refer to the note on *arbitrāris*, Chap. I, l. 16.

LINE 23. *tū*, gen. *tūi* (borrowed from *tuus*; cf. *mei*, gen. of *ego*, borrowed from *meus*, etc.); nom. sing., subj. of *arbitrāris*. Observe (1) the emphatic position of *tū*; the personal pronouns, when in the nom. case, are not usually expressed except when emphasis or contrast is intended; (2) that the question is not introduced by an interrog. particle; *ne* may be supplied with *nōn*, = *nōnne*, which is used when an affirmative reply is expected, as in this passage; however, the question is rhetorical, and = surely you think you ought to leave the city. See the note on *sentīs*, Chap. I, l. 11; (3) that in the sentence *tū . . . arbitrāris* we must supply *relinquendam* (*esse*) (agreeing with the subj.-acc. *urbem*) from the previous sentence, with which this sentence is logically connected. — *tibi*, dat. sing. of *tū*; dat. of the agent, with *relinquendam esse* supplied, cf. *tibi ferendum*, l. 19. — *urbem*, acc. sing. of *urbs*, *urbis*, f. 3d; sub.-acc. of *relinquendam esse* (to be supplied from *relinquendam*, l. 22) in the object-clause of *arbitrāris* (a verb of thinking). — *nōn*, neg. adv.; limits *arbitrāris*. *Nōn* here = *nōnne*.

LINE 24. *arbitrāris*, 2d pers. sing. pres. ind. of the deponent verb *arbitror*, -āri, -ātus sum, 1 (from the noun *arbiter* = an umpire in a dispute, lit. ar = ad + bito = I

deservedly an object | **iniūriā** suspectum tam graviter 25  
 of such serious sus- by wrong (= wrongfully) suspected so seriously  
 picion and disgust to atque offēsum vidērem, carēre mē 26  
 my fellow-citizens, I and offensive I saw, to abstain myself  
 should prefer to withdraw out of their sight aspectū cīvium quam infēstis omnium 27  
 rather than be re- from the sight of the citizens than hostile of (them) all

*go, akin to veniō, hence, one who goes to inquire into something); agrees with the subj. tū. — et, cop. conj.; connects the sentence following with the one preceding. — sī, conditional particle; followed by the imperf. subjunct. of an unreal supposition respecting present time. — mē, acc. sing. of ego; subj.-acc. of esse understood (*suspectum* and *offēsum* are predicate with *esse*) in the object-clause of *vidērem*. — meis, dat. plur. m. of the poss. pron. *meus*, -a, -um; agrees with *cīvibus*. — cīvibus, dat. plur. of *cīvis*, -is, m. or f. 3d; dat. of the indirect obj. dependent on *suspectum* and *offēsum*. The dat. of the indirect obj. follows *offēsum* naturally, but *suspectum* + this dat. is a little strained unless we render *suspectum* as as an object of suspicion (to my fellow-citizens). Possibly *meis cīvibus* is a dat. of personal interest (advantage or disadvantage) = in the eyes of my fellow-citizens. A. & G. 235; B. 188, 1; G. 350; H. 384, 1, 2.*

LINE 25. *iniūriā*, abl. sing. of *iniūria*, -ae, f. 1st (*in* = not + *iūs* = right); idiomatic abl. of manner, modifying *suspectum*. *Cum* is required with the abl. of manner, unless the noun in the abl. be modified by an attributive, e.g. *cum cūrā*, or *magnā cūrā* or *magnā cum cūrā*. But *iniūria* (= wrongfully) and a few other simple ablatives have acquired the force of adverbs, and are used without *cum*; cf. *vī* = by force, *silentiō*, *cāsū*, *līge*, etc. A. & G. 248; B. 220; G. 399; H. 419, III. — *suspectum*, acc. sing. m. of the adj. *suspectus*, -a, -um (properly the perf. part. pass. of *suspiciō*, -ere, *suspēxi*, *suspectum*, 3, from *sub* + *speciō* = I look at from beneath, i.e. from under frowning eyebrows; cf. *θυστεω*); complement of *esse* understood in the predicate; agrees with the subj.-acc. *mē*. — *tam*, adv.; limits *graviter*. — *graviter* (from the adj. *gravis*, -e, 3d), adv.; limits *suspectum* and *offēsum*.

LINE 26. *atque*, cop. conj.; joins *suspectum* and *offēsum*. — *offēsum*, acc. sing. m. of *offēsus*, -a, -um, adj. (properly perf. part. pass. of *offendō*, -ere, *offendi*, *offēsum*, 3, ob + obsolete *fēndō*, which only occurs in compounds, cf. *dēfēndō*; root *ghan* = fend, to strike); agrees with the subj.-acc. *mē*; *offēsum* is predicative, like *suspectum*, to which it is joined by *atque*. — *vidērem*, 1st pers. sing. imperf. subjunct. act. of *videō*, -ēre, *vīat*, *visum*, 2; the implied subj. is *ego*; the imperf. subjunct. after *sī* expresses an unreal condition in present time. — *carēre*, pres. inf. act. of *careō*, -ēre, -ūt, (-ūtum), fut. part. *caritūrus*, 2; agrees with the subj.-acc. *mē* in the acc. and inf. object-clause of *māllem*. Observe that *carēre* governs the abl. *aspectū*; the rule is that verbs of plenty or want take the abl., but *egoō* and *indigoō* very often take the gen. case. A. & G. 243, f; 223, NOTE; B. 214, 1; G. 405; H. 414, I, and 410, V, 1. — *mē*, acc. sing. of *ego*; subj.-acc. of *carēre* after *māllem* as leading verb; see note on *māllem* below.

LINE 27. *aspectū*, abl. sing. of *aspectus*, -ūs, m. 4th (from *aspicio*, ad + *speciō*); governed by *carēre*. — *cīvium*, gen. plur. of *cīvis*, -is, m. or f. 3d; poss. gen., limiting *aspectū*. — *quam*, adv., introducing the comparative clause (*mē*) *infēstis* . . . *cōspicī* after the comparative adv. *magis* incorporated in *māllem* of the main clause (*māllem* = *magis vellēm*). — *infēstis*, abl. plur. m. of the adj. *infēstus*, -a, -um (some say *infēstus*, from *in* + *fēndō*, and so another form of *infēsus* from the same root; others derive from *in* + *feriō* = I strike (*fēndō* also = I strike), thinking it unlikely that two synonymous adjectives would be derived from the same root); agrees with *oculis*. Synonyms: (1) *hostilis* = hostile, pertaining to a *hostis*, i.e. public enemy in the field; (2) *infēsus* (*in* + *fēndō*) = hostile, exasperated; (3) *infēstus* (*in* + *feriō*) = hostile,

28	oculīs	cōspicī	mällem :	tū	cum	garded with eyes of hatred by them all.
	by the eyes to be regarded	I should prefer:	you	since		As you with the
(29)	cōscientiā	scelerum	tuōrum	āgnōscās		knowledge of your own guilt recognize

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and is used either actively, of persons, e.g. *gēns infēsta Rōmānis* = *a race hostile (dangerous, malevolent) to the Romans*, or passively of things, e.g. *iter infēstum* = *an unsafe (dangerous) route*. — **omnium**, gen. plur. m. (substantival) of the adj. *omnis*, -e, 3d; poss. gen., limiting *oculis*; *omnium*, i.e. *cūm*.

LINE 28. **oculīs**, abl. plur. of *oculus*, -i, m. 2d; abl. of the means, with *cōspicī*. — **cōspicī**, pres. inf. pass. of *cōspicīo*, -ere, *cōspicēti*, *cōspectum*, 3 (*con* + *speciō*); coördinate with *carēre*, to which it is joined by *quam*, and like *carēre* agrees with the subj. -acc. *mē*. — **mällem**, 1st pers. sing. imperf. subjunct. act. of *mälō*, *mälle*, *mälui*, no supine, irreg. (*magis* = *more, rather* + *volō* = *I wish*; hence *I prefer*); the subj. *ego* is implied by the personal ending; the imperf. subjunct. in the main clause or *apodosis* (as in the *protasis*, or if clause) shows the condition to be unreal in present time. Note the construction with *mällem* here, viz. the acc. and inf. *mē carēre, mē cōspicī*. A verb of wishing (*volō*, *cupiō*, *mälō*, etc.) is followed as a rule by the complementary inf., e.g. *mälō carēre*, when the subj. of each is the same, but sometimes by the acc. and inf., as in this passage; cf. Chap. II, ll. 23 and 24, *cupiō mē esse clementem*; when the subj. of the inf. is different from that of the verb of wishing, two constructions may be used, (1) the acc. and inf. (preferably after *volō* and *cupiō*), e.g. *cupiunt tē dare operam ut* = *they wish you to take pains that, etc.*, (2) the subjunct., with *ut* expressed or understood, e.g. *mällem (ut) bona redderentur* = *I would rather the goods were restored*. A. & G. 331, b, and NOTE; B. 331, IV, 2; G. 532, REM. 2; H. 535, II. — **tū**, gen. *tūi*; nom. sing., subj. of *āgnōscās*; *tū* is emphatic, and for this reason stands first in the clause, though it is common for the subject of the *cum* clause to precede *cum* when the same noun or pronoun is also subj. of the main clause. Cicero here urges upon Catiline the line of conduct which he has just said he would himself pursue under similar conditions. — **cum**, causal conj.; followed by the subjunct. *āgnōscās*; see *cum*, Chap. IV, l. 41.

LINE 29. **cōscientiā**, abl. sing. of *conscientia*, -ae, f. 1st (*cōn* + *sciō*, cf. *scientia*, hence common knowledge; root *ski* = *sci*, to see, to split, to distinguish; cf. *sciō*); abl. of cause, with *āgnōscās*. *Cōscientia* does not = *conscience*, but rather *feeling, consciousness*, often to be rendered *sense of right* or *sense of guilt*, according to the context, cf. the adj. *cōscius*, e.g. *mēns sibi cōscia rēcti*. — **scelerum**, gen. plur. of *scelus*, *sceleri*, n. 3d (see note on *sceleris*, Chap. IV, l. 9); objective gen., limiting *cōscientiā*. The objective gen. is regular with adjectives expressing *knowledge, power, memory, etc.*, and also follows nouns which retain the verbal notion of the verbs from which they are formed; cf. *aūri amor* = *love of gold*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. Distinguish the subjective and objective genitives as follows: *amor dēi* = *the love of God*, which, if subjective, = *the love which God has for us*, but, if objective, = *the love which we feel for God*. — **tuōrum**, gen. plur. m. of the poss. pron. *tuus*, -a, -um; agrees with *scelerum*. — **āgnōscās**, 2d pers. sing. pres. subjunct. act. of *āgnōscō*, -ere, *āgnōvōi*, *āgnitum*, 3 (*ad* + (*g*)*nōscō*; root *gna* = *to know*, cf. *γνῶσις* = *knowledge*); agrees with the subj. *tū*; the subjunct. mood is dependent on *cum* causal; the tense is pres. in regular sequence with the pres. *dubitās* in the main clause. A. & G. 286; B. 267, 268; G. 509, ff; H. 491. Note the following: (1) *nōscō* = *I come to know*; (2) *cōgnōscō* = *I learn about, ascertain*, e.g. *hīs rēbus cōgnōtī*; (3) *recōgnōscō* = *I recollect, ascertain anew, revise*; (4) *āgnōscō* = (a) *I recognize*, e.g. a person, (b) *I recognize* something in its true character; (5) *īgnōscō* (*in* = *not* + *gnōscō*) = *I pardon*, of offences, and is followed by the dative of the person.

the justice and the odium omnium iūstum et iam so long-standing meet-  
ness of their universal the hatred of all (to be) just and already  
hatred of you, can you diū tibi débitum, dubitās, quōrum 81  
hesitate to shun the for a long time to you owed, do you hesitate of whom  
sight and presence of mentēs sēnsūsque vulnerās, eōrum 82  
the men whose minds and the feelings you wound, of those (men)  
and feelings you are aspectum praeſentiamque vitāre ? Sī tē 83  
wounding? Suppos- the sight and the presence to shun? If you

LINE 30. *odium*, acc. sing. of *odīum*, -ī, n. 2d (cf. *ōdī* = *I hate*, hence *odium* = (1) *hate*, (2) *ill-will*) ; subj.-acc. of *iūstum* (*esse*) and of *débitum* (*esse*) in the acc. and inf. construction following *āgnoscō* (as a verb of *feeling* or *perception*). — *omnium*, gen. plur. m. of the adj. *omnis*, -e, 3d; subjective gen., limiting *odium*; *omnium* is substantival, and *odium omnium* = *the hatred felt by all men or by all the citizens*. — *iūstum*, acc. sing. n. of the adj. *iūstus*, -a, -um (*iūs* = *right*); agrees predicatively with *odium*, being the complement of *esse* understood. — *et*, cop. conj.; joins the two predicate adjectives *iūstum* and *débitum*. — *iam*, adv. of time; strengthens *diū*.

LINE 31. *diū* (root *dyu* = *to shine*; cf. *diēs*, *dūdum*, etc.), adv. of time; modifies *débitum*. The *historic* present accompanies *iam diū*, and signifies that an action begun in the past is continued into the present. The direct form would be *odium omnium iūstum et iam diū débitum (est)*. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj. with *débitum*. — *débitum*, acc. sing. n. of the adj. *débitus*, -a, -um (perf. part. pass. of *dēbō* (for *dēhibeo*, *dē* + *habeo*), -ēre, -ūi, -itum, 2); agrees with the subj.-acc. *odium*; complement of *esse*, which is to be supplied. — *dubitās*, 2d pers. sing. pres. ind. act. of *dubitō*, -āre, -āvī, -ātum, 1 (for *dubhibitō*, frequentative form of *dubhibeo*, i.e. *duo + habeo*); the subj. *tū* is implied by the personal ending. Observe that the question has no introductory interrog. particle; this is sometimes the case, esp. when the main clause is preceded by a number of subordinate clauses. When *dubitō* = *I hesitate*, it may be followed by a complementary (epexegetic, prolatitive, or explanatory) infinitive, as in this passage *dubitās . . . vitāre*. Note: (1) *dubitō an* = *I doubt whether* = *I am inclined to think*; (2) *nōn dubitō quān* = *I do not doubt that (but)*, etc. + subjunct. mood. — *quōrum*, gen. plur. m. of the rel. pron. *quī*, *quae*, *quod*; agrees with the logical antecedent *eōrum*, l. 32; poss. gen., limiting *mentēs* and *sensūs*. The relative clause should naturally follow its correlative, but when special emphasis is thrown upon the correlative the relative clause may precede; the order simplified = *dubitās vitāre aspectum praeſentiamque eōrum quōrum . . . vulnerās*.

LINE 32. *mentēs*, acc. plur. of *mēns*, *mentis*, f. 3d; direct obj. of *vulnerās* in the rel. clause. — *sēnsūsque* (*sēnsūs + que*), *sēnsūs* is the acc. plur. of *sēnsus*, -ūs, m. 4th (from *sentiō* = *I feel*); direct obj. of *vulnerās*; joined by *que* to *mentēs*. *Que* is the enclitic cop. conj. (Greek *τε* enclitic), used to join two words or ideas between which there is a close internal connexion. Refer to the note on *que*, Chap. I, l. 9. — *vulnerās*, 2d pers. sing. pres. ind. act. of *vulnerō*, -āre, -āvī, -ātum, 1 (*vulnus* = *a wound*, Sanskrit *vran*); the subj. *tū* is implied by the personal ending. *Vulnerās* is here used figuratively; cf. Chap. IV, l. 24, *eōs nōndum vōce vulnerō*. — *eōrum*, gen. plur. m. of the dem. pron. *is*, *ea*, *id*; poss. gen., limiting *aspectum* and *praeſentiam*. *Is* and not *ille* is the common antecedent of *qui*, when the person or thing to which the rel. refers is not defined otherwise than by the rel. pron., e.g. *ei qui haec facere solent mali sunt*.

LINE 33. *aspectum*, acc. sing. of *aspectus*, -ūs, m. 4th (from *aspicio*); direct obj. of *vitāre*. — *praeſentiamque* (*presentiam + que*), *praeſentiam* is the acc. sing. of *praeſentia*, -ae, f. 1st (formed through *praeſens*, adj. and pres. part. of *praeſum*; of

84 parentēs timērent atque ūdissent tui nec | ing that your parents  
 parents feared and hated your and not  
 85 eōs ūllā ratiōne plācāre possēs, ut opinor, | feared and hated you  
 them any by means to soothe you were able, as I think, | and you could not  
 by any means at all conciliate them, you

*absēns* from *absum*; the original verb *sum* has no pres. part.); direct obj. of *vītāre*; joined by *que* to *aspectum*. *Que* is the enclitic cop. conj., connecting *aspectum* and *praesentiam*. — *vītāre*, pres. inf. act. of *vītō*, -āre, -āvī, -ātūm, I (= *vic-i-tō*, from root *vik* = *uic* = *vic*, to yield; cf. *vicis* = change, alternation); complementary inf. in close dependence on the principal verb *dubitās*. See the note on *invenīrī*, Chap. II, l. 44. — *Sī*, conditional particle, followed by the imperf. subjunct. *timērent* of an unreal supposition in present time. — *tē*, acc. sing. of *tu*; direct obj. of *timērent* and of *ūdissent*.

LINE 34. *parentēs*, nom. plur. of *parēns*, -entis, m. or f. 3d (*parīō* = *I bring forth*, sometimes *I beget*); subj. of *timērent*. — *timērent*, 3d pers. plur. imperf. subjunct. act. of *timeō*, -ēre, -ūi, no supine, 2; agrees with the subj. *parentēs*; the imperf. subjunct. signifies that the condition, assumed of the present time, is contrary to fact, but imagined as taking place for the sake of argument. — *atque*, cop. conj., joins *timērent* and *ūdissent*. *Atque* very often joins a word or idea of a forcible description to a preceding word or idea which is less forcible; cf. *nūdam atque inānem*, l. 17, and Chap. IV, l. 39, *mūnīvī atque firmāvī* (*mūnīvī* = simply *I fortified*, not necessarily implying that the precautionary measures were sufficient, whereas *firmāvī* = *I made strong* (*firmus*) against any and every attack). — *ūdissent*, 3d pers. plur. pluperf. subjunct. act. of the defective verb *ōdi*, *ōdisse*, fut. part. *ōsūrus* (no pres. tense and no pres. stem tenses); agrees with the subj. *parentēs*; *ōdissent* is joined by *atque* to *timērent*, and relates to pres. and not to past time, for, as the perf. form *ōdi* = *I hate* (not *I hated*), the pluperf. *ōderam* (subjunct. *ōdissem*) = an imperf., i.e. *I hated* (not *I had hated*). — *tūi*, nom. plur. m. of the poss. pron. *tūus*, -a, -um; agrees with the subj. *parentēs*. Observe the strange position of *tūi*; when two important and emphatic words or ideas are closely connected (as *parentēs* and *timērent atque ūdissent*), they are given a prominent position usually at the beginning of a sentence, and the less important parts of the sentence follow after; cf. *haec rēs ūnius est propria Caesari* = this exploit belongs to Caesar alone. A. & G. 344, e; B. 348, 349; G. 671; 672, a; 676; H. 561, III. — *nec* (shortened form of *neque*, *ne* + *que* = *and* . . . *not*), cop. conj., connects the coördinate clauses *parentēs* . . . *ōdissent* and (*tūi*) *possēs*, each of which belongs to the protasis, i.e. the subordinate part with *sī*.

LINE 35. *eōs*, acc. plur. m. of the dem. pron. *is*, *ea*, *id*; direct obj. of *plācāre*; *eōs* refers to *parentēs*. Observe that though *parentēs* = *pater et māter*, they are referred to in *eōs* in the mas.; it is the regular rule in Latin for the masculine gender to take precedence over the feminine; so *hominēs* = mankind (men and women) is masculine. — *ūllā*, abl. sing. of the adj. *ūllus*, -a, -um; agrees with *ratiōne*. *Quisquam* = any one (at all) and *ūllus* = any (at all) are mainly used in negative sentences (cf. *nec ūllā* here), in sentences implying negation, e.g. *quis* (= *nēmō*) *ex his rēbus ūllum gaudium capere potest?*, and in sweeping statements, e.g. *sōlis candor illustrior est quam ūllus ignis* = the brilliancy of the sun is brighter than that of any fire. — *ratiōne*, abl. sing. of *ratio*, -ōnis, f. 3d; *ratiōne* + the attribute *ūllā* is the abl. of manner. *Ratiōne* is one of the few ablatives that may express manner without the addition of *cum* or an epithet. — *plācāre*, pres. inf. act. of *plācō*, -āre, -āvī, -ātūm, I (akin to *placeō* and *philēw*); complementary inf., predicative with *possēs*. — *possēs*, 2d pers. sing. imperf. subjunct. of *possum*, *posse*, *potuī*, no supine, irreg. (*potis* = *able* + *sum*); coördinate and in the same construction with *timērent atque ūdissent* above, to which it is joined by *nec*; agrees

would retire, I believe, to some place or other out of their view. As the case stands, your native land, the common | ab eōrum oculis aliquō concēderēs : & from of them (= their) eyes somewhither you would withdraw: nunc tē patria, quae commūnis est parēns & now you your country which common is the parent

with the subj. *tū* understood in the second *sī* clause. — *ut*, adv. = *as*; *ut opinor* is parenthetic, and refers to the statement in the next line. Several editions read *tū* instead of *ut*: in this case *opinor* stands parenthetically by itself, and *tū* is subj. of *concēderēs*. The reading *ut* is adopted by the German editor Halm, who is followed in this text throughout. — *opinor*, 1st pers. sing. pres. ind. of the deponent verb *opinor*, *-ārī*, *-ātus sum*, 1 (adj. *opīnus* in compounds; perhaps akin to Greek *οἴημα* = *I think*; the act. *opīnō*, *-ārē*, *-ātūm*, 1, is found in Cicero); the implied subj. is *ego*. Synonyms: (1) *opīnārī* = *to fancy, think*, i.e. with no certain knowledge, cf. Cic. *sapiēns nihil opīnātūr* = *the wise man (of the Stoics) never forms opinions* = he never has doubts (in sarcasm); (2) *cōdērērī* = *to think, believe*, from conviction; (3) *putārē* (root *pa* = *to cleanse*) = *to think*, after clear reflection; (4) *existimārē* (*ex* + *aestimārē*) = *to think*, after logical consideration of all the facts; (5) *iūdicārē* = *to think, judge, decide*; (6) *censērī* = *to think*, esp. of official opinions, e.g. in the Senate; (7) *rērī* = *to think*, after a prearranged consideration; (8) *arbitrārī* = *to think*, sometimes like *opinor*, but often in restricted etymological sense (*arbiter* = *an umpire, ar* = *ad + bītō* = *I go, hence one who goes to inquire*) = *to judge, decide*.

LINÉ 36. **ab** (*ab* before vowels or *h*, *ā* or *ab* before consonants), prep.; gov. the abl. *oculis*, expressing separation. — *eōrum*, gen. plur. m. of the dem. pron. *is*, *ea*, *id*; poss. gen., limiting *oculis*; *eōrum* refers to *parentēs*, l. 34. — *oculis*, abl. plur. of *oculus*, *-i*, m. 2d; governed by the prep. *ab*. — *aliquō* (adverbial abl. n. sing. of the indef. pronominal adj. *aliquī*, *aliquā*, *aliquod*, *alius + qui*; cf. *quō*, *eo*), adv. = *somewhither*, cf. Chap. VIII, l. 27, *in aliquās terrās*; modifies *concēderēs*. The adverbial abl. n. of pronouns commonly denotes *place to which*, cf. *quō* = *whither, eo* = *thither*; whereas the abl. f. sing. = *place where*, cf. *aliquā*, *ea*, *quā*. — *concēderēs*, 2d pers. sing. imperf. subjunct. act. of *concēdō*, *-ere*, concessi, concessum, 3 (*con + cēdō*); the implied subj. is *tū*; *concēderēs* is the verb of the *apodosis* (principal sentence) in the condition introduced by *sī*, l. 33. The imperfect tense signifies that the supposition is made regarding the present time; see the note on *metuerat*, Chap. VII, l. 21.

LINÉ 37. **nunc** (*num + ce*), adv.; *nunc* is here transitional, = the Greek *νῦν δέ* = *but now, but as the facts are*; the orator passes from merely hypothetical cases to the actual facts which must be considered. — *tē*, acc. sing. of *tū*; direct obj. of *ōdit* and of *metuit*. — *pātria*, gen. *pātriae*, f. 1st (noun formed from the adj. *pātrius*, *-a*, *-um*, = belonging to one's father, hence *fatherland*; cf. *pater*, *τάτης, τάτηδα* = *lineage or clan, root pa* = *to nourish*); nom. sing., subj. of *ōdit*. The natural order would be for the subj. to precede the object, but *tē* is emphatic and therefore stands prominently first, and moreover the subj. is somewhat long, owing to the adjectival enlargement *quae . . . nostrum*. — *quae*, nom. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *pātria*, and is subj. of *est*. — *commūnis*, nom. sing. f. of the adj. *commūnis*, *-e*, 3d (*con + mūnis* = *ready to be of service*, hence *commūnis* = lit. *serving together, common*; root *mū* = *to enclose, protect*, cf. *mūnus* = *a service, moenia, mūrus, dūvra* = *defence, etc.*); agrees with *parēns*. — *est*, 3d pers. sing. pres. ind. of *sum*, *esse*, *fui*; agrees with the subj. *quae*. — *parēns* (akin to *pariō*), gen. *parentis*, m. and f. 3d; nom. sing., complement of *est* in the pred., hence in the same case as the subj. *quae*. A. & G. 176; B. 167, 168; G. 205, 206; H. 360. As a conspirer against this *parēns*, Catiline is called *parricida*; cf. Chap. XII, l. 13.

38 omnium nostrum,	ōdit ac metuit et iam	mother of us all, hates you and fears you and has long
all of us,	hates and fears and already	
39 diū nihil tē iūdicat nisi dē	since judged you as one who thinks about	

for a long time nothing you judges unless respecting

LINE 38. *omnium*, gen. plur. m. of the adj. *omnis*, -e, 3d; agrees with *nostrum*. — *nostrum*, gen. of the 2d personal pron. plur. *nōs* (sing. *ego*); poss. gen., limiting *parēns*. The gen. of the personal pronouns in -um (*nostrum*, *vestrum*) is usually partitive, and the form in -i objective (*nostrī*, *vestrī*); but Cicero always uses the form in -um instead of that in -i when *omnium* precedes. When a personal pron. is possessor, the possession is regularly marked by the poss. pron. corresponding, instead of by the gen. of the personal pron., e.g. *mea māter* not *māter mēi*; but Cicero uses *omnium nostrum*, or *omnium vestrum* (i.e. when *omnium* precedes), especially when the limited noun is also modified by an adj. (as *parēns* is by *commūnis*). When there is no such adj., we often use expressions such as *quae est nostra omnium parēns*, in which the poss. adj. must stand before *omnium*, and *omnium* is idiomatic (agreeing as it seems with the gen. *nostrī*, denoting possession whose place the poss. *nostra*, agreeing with *parēns*, takes). — *ōdit*, 3d pers. sing. perf. ind. of the defective verb *ōdi* (perf. form. with pres. meaning), inf. *ōdisse*, fut. part. *ōsūrus*; agrees with the subj. *pātria*. That *ōdit* refers to pres. time and not to past is clear, for the pres. tense following *metuit* is coördinate. — *ac* (*ac* before consonants, except *c*, *g*, *qu*; *atque* before *c*, *g*, *qu*, and vowels), cop. conj.; joins *ōdit* and *metuit*. — *metuit*, 3d pers. sing. pres. ind. act. of *metuō*, -ere, -ui, -ūtum, 3; coördinate with *ōdit*, and agrees with the same subj. *pātria*. — *et*, cop. conj.; connects the previous sentence *pātria . . . ōdit ac metuit* with the sentence following *iam . . . iūdicat . . . cōgitare*. — *iam*, adv. of time; strengthens *diū*. Refer to the note on *iam*, Chap. I, l. II.

LINE 39. *diū* (cf. *diēs*, *dūdum*, etc.), adv. of time; modifies *iūdicat*. — *nihil* (apocopated form of *nihilum*, -i, n. 2d, *ne* = *not* + *hilum* = *a trifle*), acc. sing. of the indecl. noun *nihil*; direct obj. of *cōgitare* in the acc. and inf. object-clause of *iūdicat*. The order simplified = (*pātria*) *iam diū iūdicat tē nihil cōgitare nisi aē parricidio suō*. — *tē*, acc. sing. of *tū*; subj.-acc. of *cōgitare* in the acc. and inf. construction dependent on *iūdicat*. — *iūdicat*, 3d pers. sing. pres. ind. act. of *iūdicō*, -are, -āvi, -ātum, 1 (cf. *iūdex*; probably *iūs* + *dīcō*); understand as subj. a pron. in the nom. case referring to *pātria*; *iūdicat* = pronounces judicially (as a *iūdex*), and the idea is that Catiline's country has held court over his habits and actions and pronounces him guilty of treason. *Iūdicat* is the historic present (used in vivid narration) which is regular after *iam diū*, or *iam dūdum* = pronounces now and has for a long time been pronouncing, i.e. expresses past action continued into the present. Continued action in the past is similarly expressed by the historic imperf. + *iam diū* (*dūdum*), e.g. *iam diū iūdicabat* would = had for a long time been pronouncing. A. & G. 276, a; B. 259, 4; G. 230; H. 467, III, 2. — *nisi* (*nē* + *sī* = if not), conj., in elliptical construction after the neg. word *nihil*, and = but, except, besides; cf. the similar use of *el* μή with no verb following. The full idea is, you plan nothing except (= unless you plan) for the country's destruction. As a conj., *nisi* differs in use from *sī nōn*; *nōn* (in *sī nōn*) limits a single word, and so an opposing positive is expected; the *ni* of *nisi* limits the main clause, which is not accepted if the conditional clause be accepted; e.g. *nisi fallor, Rōmānus erat* = either he was a Roman, if I am not mistaken or he was not a Roman, if I am mistaken. A. & G. 315, a; B. 306; G. 591; H. 507, and 3, NOTE 3. — *dē*, prep. with the abl.; gov. *parricidio*. The two common meanings of *dē* are (1) of place, or separation, *from*, *down from*; (2) of reference, *about*, *concerning*. *Dē* may also express source, after verbs of receiving. A. & G. 153; B. 142; G. 417, 5; H. 434, I.

nothing but her destruction. Will you not show respect for her authority and | **parricidiō**      **suō**      **cōgitāre** :      **hūius**      **tū** 40  
*impious ruin*      *her own*      *to meditate*:      *of this (country) you*  
**neque**      **auctōritātem**      **verēbere**      **nec** 41  
*neither*      *the authority*      *will (you) reverence*      *nor*

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LINE 40. **parricidiō**, abl. sing. of **parricidium**, *-i*, n. 2d (through **parricida** from *pater + caedō*); governed by the prep. *dē*. **Parricidium** = lit. the *murder of one's father*, and is particularly suitable here, as *patria* is personified (*parēns omnium nostrum*); hence it is practically a synonym of *interitus* or *exitium*; but even when there is no personification, **parricida** often = *a horrible criminal*, i.e. without implying the murder of a parent in literal fact, and **parricidium** similarly = *a horrible crime*, especially *treachery* to one's benefactor, and *treason* against one's country. The older forms are **paricida** and **paricidium**, and so the grammarian Roby derives from *pār* = *like*, on the ground that there are no other examples of *patri-* becoming assimilated to *parri-*; but it appears that Cicero once uses a form *patričia*, which proves that he accepts the derivation from *pater* and *caedō*. — **suō**, abl. sing. n. of the poss. pron. reflexive *suus*, *-a*, *-um* (cf. *sē*, and Greek *ε* = *oſe*, *οὐ*, *ολ*; and *ἔσ*, *σφος* adjectival); agrees with **parricidiō**; the reflexive **suō** refers back to the subj. *patria*; **suō** takes the place of the gen. *sūi*, objective with **parricidiō**. — **cōgitāre**, pres. inf. act. of *cōgitō*, *-āre*, *-āvī*, *-ātum*, *i* (*con + agitō* = *to turn over and over together in one's mind*, hence *to ponder upon, to scheme* in a bad sense); agrees with the subj.-acc. *tē* in the acc. and inf. construction dependent on the leading verb *iūdicat*. **Cōgitō** may either be followed by a direct obj. or *dē* + the abl.; in this passage we find both, viz. *nihil* = *dē nūllā rē*, and *āē parricidiō*. **Cōgitō**, as a *verbū sentienai*, may also take the acc. and inf. — **hūius**, gen. sing. f. of the dem. pron. *hīc*, *haec*, *hōc*; poss. gen., limiting **auctōritātem**; **hūius** is emphatic, and limits not only **auctōritātem**, but also the objects in the coördinate clauses following, viz. *iūdiciū* and *vim*, hence it stands first in the sentence. — **tū**, nom. sing. of the 2d personal pron.; subj. of **verēbere**; **tū** is emphatic. When two pronouns (or two poss. adjectives, or a poss. adj. and a pron.) occur in contrast or any kind of close connection in the same sentence, Latin favors their juxtaposition, as **hūius tū** here (i.e. Catiline's country on the one hand and Catiline himself on the other); cf. *nōlīs tua*, Chap. III, l. 9; *mē tibi*, Chap. V, l. 29; and *mē sī mē istō*, l. 20 of this Chapter. So also any words strongly contrasted may stand together, cf. *iubet cōsul hostem*, Chap. V, l. 52.

LINE 41. **neque** (*ne + que*), cop. conj., used correlative with **nec** following; **neque** . . . **nec** . . . **nec** = *neither . . . nor . . . nor*; the *ne* of **neque** limits **verēbere**. Refer to the note, etc., on **neque**, Chap. III, l. 1. — **auctōritātem**, acc. sing. of *auctōritās*, *-ātis*, f. 3d (from *auctor*; cf. *augō*, *augustus*); direct obj. of **verēbere**. — **verēbere** (another form of *verēberis*), 2d pers. sing. fut. ind. of the deponent verb *vereor*, *-ērī*, *-itus sum*, *2* (= *I hold in reverential awe*, from root *var* = *to be wary*; cf. *verēcundus* = *modest*); agrees with the subj. **tū**. Observe: (1) the ending in *-re*, which occurs seven times in the fut. ind. in this speech, twice in the pres. subjunct., and not at all in the pres. ind.; whereas the ending in *-ris* is found six times in the pres. ind., once in the pres. subjunct., and not at all in the future. Other writers support the generalization which may be made from these tenses and figures, except as regards the fut. ind., for the ending in *-ris* is very common in this tense outside Cicero. (2) The question has no particle to distinguish it as such, and may only be understood as a question by the tones of the speaker's voice or by the interrogation mark in writing; see note on *exp̄pectās*, l. 10. (3) No conj. connects the clause **hūius tū**, etc., with the preceding clause *patria* . . . *iūdicat*, etc.; the latter really stands in a causal relation to the former, and the logical form is as a rule observed in Latin, e.g. *nunc cum tē patria . . . ōderit ac metuat et . . . iūdicet*, **hūius tū**, etc.? But Cicero purposely avoids the logical subordination

- 42 iūdiciūm sequēre nec vim | obedience to her  
 (her) judgment will you follow nor her violence judgment? Will you  
 not fear her power?  
 43 pertimēscēs? Quae tēcum, Catilina, sīc For in this way, Catil-  
 will you fear? Which (country) with you, Catiline, thus line, as it were, your  
 44 agit et quōdam modō tacita loquitur: country pleads with  
 treats and certain in a fashion (though) silent speaks: you with silent elo-

when he wishes to make an impressive point, and uses instead short and vigorous simple sentences, placing the sentence which contains the pith of the argument last and allowing a pause for rhetorical effect (with *asyndeton*, as here). — *nec*, cop. conj., connecting the clauses of *verēbere* and *sequēre*.

LINE 42. *iūdiciūm*, acc. sing. of *iūdiciūm*, -ī, n. 2d (*iūdex*); direct obj. of *sequēre*; *iūdiciūm* is quasi-legal, and = *sententiam*, the official *decision* or *verdict* of the *patria* as *iūdex*. Supply *hūius* with *iūdiciūm*, like *hūius auctoritātem* above. — *sequēre* (another form of *sequerīs*), 2d pers. sing. fut. ind. of the deponent verb *sequor*, -ī, *secūtus sum*, 3; the implied subj. is *tū*. *Sequēre* is here figurative = *will you follow*, i.e. *obey, act in accordance with*. — *nec*, cop. conj.; joins the clauses of *sequēre* and *pertimēscēs*. — *vim*, acc. sing. of *vīs*, acc. vīm, abl. *vī*, f. 3d (other cases in sing. very rare; the plur. is *vīrēs*, -īum, etc. = *vīrēs*; cf. *violentus*, and *lī* = *strength*, *līpos* = *strong*, etc.); direct obj. of *pertimēscēs*. The proper meaning of *vīs* in the sing. is *force, violence*, but sometimes it = *energy, quantity, number*; the plur. *vīrēs* = *strength*, and sometimes *military forces, troops*. Supply *hūius*, as above, with *vim*.

LINE 43. *pertimēscēs*, 2d pers. sing. fut. ind. act. of *pertimēscō*, -ere, *pertimūī*, no supine, 3 (*per intensive + timēscō*, inceptive form of *timeō*; see note on *hebēscere*, Chap. II, l. 15); the implied subj. is *tū*. *Pertimēscēs* is more forcible than the simple verb *timēbis*; for the distinction between *verēbere* and *pertimēscēs*, consult the synonymous nouns (which have corresponding verbs) in the note on *timor*, Chap. I, l. 6. — *Quae*, nom. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *pātria*, l. 37, but is here merely connective = *patria enim*. The rel. at the beginning of a new sentence = a dem. pron. + a causal, adversative, or cop. conj. (as the context may require), and is due to a desire to mark the unity and interconnection of sentences in extended argument or narration; cf. the common phrase *quae cum ita sint*. A. & G. 180, f; 201, e; B. 251, 6; G. 610, and REM. I; H. 453. — *tēcum* (*tē + cum*), *tē* is the abl. sing. of *tū*; governed by the prep. *cum*. *Cum* is the prep. (enclitic with the personal, reflexive, and rel. pronouns); gov. the abl. *tē*. — *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; the case of address. — *sīc* (*sī + dem. suffix -ce*), adv. of manner; modifies *agit*, and refers to what follows in ll. 45-63.

LINE 44. *agit*, 3d pers. sing. pres. ind. act. of *agō*, -ere, *ēgī*, *actum*, 3; agrees with the subj. *quae*. *Agere cum + the abl.* = *to treat, confer, plead with*. *Agere* has more different meanings probably than any other Latin verb, e.g. (1) *set in motion, drive, direct, guide*, (3) *spend, pass, of time*, (4) *do, perform, manage, etc.*, (5) *incite, urge*, (6) *drive away, of plunder, hence rob*, (7) *pursue, etc.*, etc. It is also used in many idioms, e.g. *grātiās agere* = *to return thanks*; the imperative *age* = *come!* as an interjection; *actum est de + the abl.* = *it is all over or up with*, etc. Martial devotes an epigram to the illustration of some of these uses. — *et*, cop. conj.; connects the clauses of *agit* and *loquitur*. — *quōdam*, abl. sing. m. of the indef. pron. *quidam*, *quaedam*, *quiddam* (*quoddam* is adjectival; see the note on *quāsdam*, Chap. II, l. 4); agrees with *modō*. As often, *quōdam* softens the violence of the figure by which words are, so to speak, put into the mouth of Catiline's native country; *quōdam modō* may be rendered *so to speak*; cf. Chap. VI, l. 47, *quādam déclinatiōne*, and cf. the similar use of *aliquis*, and see the note on *aliquam*.

quence: "For some years past there has been no crime except devised by you, no shameful deed but had your help; in

"Nūlūm iam aliquot annis facinus exstitit &  
"No now some within years misdeed has occurred  
nisi per tē, nūlūm flāgitium sine tē; &  
except through you, no villany without you;

*mentem*, Chap. VI, l. 38. — **mōdō**, abl. sing. of *modus*, -ī, m. 2d; abl. of manner, with which *cum* is not required, as *mōdō* is qualified by the attribute *quōdām*. — *tacita*, nom. sing. f. of the adj. *tacitus*, -ā, -um (in origin perf. part. pass. of *taceō*, -ēre, -ū, -itum, 2, trans. and intrans., hence *tacitus* = passively silent, passed in silence, hidden, secret, actively silent, still); agrees with the subj. *quae* (= *patria*) *tacita* = (though) silent, actively. Observe: (1) *tacita* is practically adverbial = *tacitē*. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. (2) *tacita loquitur* is a good instance of the figure called *oxymōrōn* (*ōξύωρον*, neut. of *ōξύωρος* = pointedly foolish, from *ōξύς* = sharp, keen + *ωρός* = dull, sluggish, foolish), i.e. the usage in one phrase of expressions which contradict one another. This figure is met with in both Greek and Latin, cf. Chap. VIII, l. 51, *cum tacenti, clamant*, and Sophocles, *Antigone*, l. 74, *δοτα πανοργήσασα* = having wrought a holy crime. Other examples well known are *insāniens sapientiae* = of foolish wisdom, *strenua inertia* = vigorous idleness, *splendide mendāx* = magnificently lying. Tennyson (speaking of Lancelot) affords us an excellent English example: *His honor rooted in dishonor stood, And faith unfaithful kept him falsely true.* A. & G. 386; B. 375, 2; G. 694; H. 637, XI, 6. — *loquitur*, 3d pers. sing. pres. ind. of the deponent verb *loquor*, -ī, *locutus sum*, 3; joined by *et* to *agit*, and agrees with the subj. *quae*. The figure by which lifeless objects or abstractions are represented as *personae* (= characters, as in a play, hence endowed with human qualities, e.g. reasoning power, speech, emotions, and the like) is called in Greek *προσωποποίησις* (*personification*).

**LINE 45.** *Nūlūm*, nom. sing. n. of the adj. *nūllus*, -ā, -um (*ne + ullus*); agrees with *facinus*. — *iam*, adv. of time; modifies the adverbial phrase *aliquot annis*. — *aliquot*, indecl. numeral adj. (*alius + quot*); agrees with *annis*. — *annis*, abl. plur. of *annus*, -ī, m. 2d (for *am-nus* = that which goes round, hence a year, cf. Vergil, *volvenda diēs*; cf. the inseparable prepositions *ambi*, *amb-*, *am-*, e.g. *amplus* = lit. full all round, hence large; cf. also *dūgl* = on both sides round about); abl. of time within which. Time how long is expressed by the acc., e.g. *très diēs morātus est* = he lingered for three days; time when is expressed by the abl. alone, e.g. *prima lūce* = at dawn; time within which is expressed (a) by the abl. alone, e.g. *his decem annis nihil scripsit* = he has written nothing within these ten years, or (b) by the abl. with *in*, e.g. *in brevī spatiō* = within a brief period of time. — *facinus*, gen. *facinoris*, n. 3d (*faciō*); nom. sing., subj. of *exstitit*. See note on *sceleris*, Chap. IV, l. 9, for synonyms. — *exstitit*, 3d pers. sing. perf. ind. act. of *existō*, -ēre, *exstiti*, *exstitum*, 3 (*ex* = forth + *sistō*, used intransitively = I appear, esp. of one who appears in court on a fixed day; *sistō*, trans. = I make to stand; cf. *stō*, *τεττυ* trans., *τεττην* intrans.); agrees with the subj. *facinus*.

**LINE 46.** *nisi* (*nē + si*), conditional conj.; here = unless, except, in elliptical construction. Refer to the note on *nisi*, l. 39. — *per*, prep.; gov. the acc. *tē*. *Per* + the acc. often expresses agency, especially when the agent is the ultimate source of an action and not the actual doer; *per* + the acc. is necessary here, partly because *abs tē* may only follow a passive verb and partly because Catiline hired others to do some of the violent deeds which are hinted at. *Nūlūm . . . per tē* refers generally to the crimes which stained Catiline's career from the time when he was quaestor in Sulla's army to the time when he conspired against Rome. — *tē*, acc. sing. of *tū*; governed by the prep. *per*. — *nūlūm*, nom. sing. n. of *nullus*, -ā, -um; agrees with *flāgitium*. — *flāgitium*, gen. *flāgitii* or -ī, n. 2d (akin to *flāgrō* and *φλέγω* = I burn; hence *flāgitium* = a dis-

- 47 tibi ūnī multōrum cīvium necēs, | your case only has  
 for you alone many of citizens the deaths, | the assassination of  
 48 tibi vēxātiō direptiōque sociōrum | many citizens, the  
 for you the harassing and the pillaging of (our) allies | harassing and plun-  
 dering of the allies,
- 

*graceful act done in the heat of passion); nom. sing., subj. of exstitit understood from the preceding sentence. The allusion is to Catiline's crimes of immorality, e.g. against the vestal virgin Fabia, who was a sister of Cicero's wife Terentia (for this crime Catiline was accused in B.C. 73, but escaped condemnation by the intercession of Q. Lutatius Catulus); cf. also Q. Cicero, (*Catilina*) *éducatus in sororis stupris*. — sine, prep. with the abl.; gov. tē. — tē, abl. sing. of tū; governed by the prep. sine.*

LINE 47. *tibi*, dat. sing. of *tū*; dat. of *personal interest or reference*, indicating the person to whose interest or advantage (or the reverse) an action takes place. A. & G. 235; B. 188, I; G. 350, 352; H. 384, I and 2. — *ūnī*, dat. sing. m. of the numeral adj. *ūnus*, -a, -um; agrees with *tibi*; *ūnī = sōlē*. — *multōrum*, gen. plur. m. of the adj. *multus*, -a, -um; agrees with *cīvium*. — *cīvium*, gen. plur. of *cīvis*, -is, m. (sometimes f.) 3d; objective gen. with *necēs*. The objective gen. is common with nouns derived from verbs, such as *nex* from *necō*, *amor* from *amō*, etc. Refer to the note on *scelerum*, l. 29. — *necēs*, nom. plur. of *nex*, *neciſ*, f. 3d (root *nak* = *to perish, destroy*; cf. *necō* = *I kill, noxa* = *injury, noceō*, *perniciēs*, and *vēkvs* and *verpōs* = *corpse*); the pred. *impūnitiae fūerunt ac liberae* must be understood from the next sentence. It is common in Latin for a verb to be expressed in one clause (agreeing with the subj. of that clause), and to be understood in the coördinate clauses; a similar principle is exemplified in the agreement of an adj. with the nearest of several substantives which it modifies. The plur. form *necēs* is rare; *nex* = (1) *a violent death*, (2) *murder, slaughter*; cf. the synonyms under *pestem*, Chap. I, l. 27. The allusion here is to the part taken by Catiline in the Sullan proscriptions. He is said to have been in his element when murdering the proscribed, whether at Sulla's orders, or because they were his personal enemies. He caused his own brother's name to be placed on the proscription list, because he had previously murdered him and feared trial. Catiline, at the head of some Gallic soldiery, killed many of the *equites*, and among them his brother-in-law Caecilius, and a relation of Cicero whose name was M. Marius Grātidiānus.

LINE 48. *tibi*, dat. sing. of *tū*; dat. of *reference* (the person affected by the action), like *tibi* above. — *vēxātiō*, gen. *vēxatiōnes*, f. 3d (from verb *vēxō* = lit. *I move violently*, hence *I harass*; root *vagh* = *ex* or *ēx* = *veh*, *to move*, trans.; cf. *δύος* = *a carriage, vehō* = *I carry*; *vēxō* is frequentative of *vehō*); nom. sing., subj. of *fuit*. *Vēxātiō . . . sociōrum* refers to Catiline's oppression in the province of Africa which he governed as *prō-praetor*, B.C. 67. Even before Catiline left Africa in B.C. 66 to sue for the consulship, a deputation came to Rome from Africa to complain of the terrible extortion and misgovernment to which they had had to submit. Consequently Catiline was prosecuted in the court *de repetundis*, and retired from his candidature. In B.C. 65 P. Clōdius Pulcher was allowed to bring the trial on, but Catiline bribed him and the *iūdicēs*, and escaped condemnation (but only narrowly, for the senators on the jury condemned him, while the *equites* and *tribūni aerarii* acquitted). — *direptiōque* (*direptiō* + *que*), *direptiō* is the nom. sing. of *direptiō*, -ōnis, f. 3d (from the verb *dīripiō*, *dis + rapiō*, = *I plunder*); joined by *que* to *vēxātiō*, with which it expresses one idea, viz. oppression. *Que* is the enclitic cop. conj.; joins *vēxātiō* and *direptiō*; *que* here, as generally, joins two words which have a close internal connection. — *sociōrum*, gen. plur. of *socius*, -ī, m. 2d (substantival masc. of the adj. *socius*, -a, -um, = lit. *following to share*, hence *ally, partner*; root *sak* = *to follow*, cf. *sequor*); objective gen., limiting *vēxātiō* and *direptiō*. Up to the time of the Social War, *Sociī* was the technical name for all

been unpunished and unrestrained. You have succeeded not only in disregarding laws and law-courts, **impūnīta fuit ac libera; tū nōn sōlum<sup>49</sup>** *unpunished has been and unrestrained; you not only ad neglegendās lēgēs et quaestīōnēs, so to neglect [see NOTE] the laws and investigations,*

citizens of Italian communities which did not possess the full Roman franchise ; these were sometimes distinguished from the *Latīnī* (members of the Latin league, to whom Rome gave greater privileges than to other *sociī* ; their name was *Sociī Latīnī*, or *nōmen Latīnum*, or *Sociī Latīnī nōminis*). But in the field of war the *sociī* and the *nōmen Latīnum* were distinguished from *Rōmānī mīlitēs* ; in the period preceding the Social War, the *sociī* had to equip and pay infantry equal in number to what Rome furnished, and twice as many cavalry troops ; the *sociī* fought on the wings (*alae*), and provided the general's special body-guard. In B.C. 89, after the Social War, the full Roman *cīvītās* was reluctantly given to all the Italian communities, and thenceforward the subjects of Rome in foreign provinces were called *sociī* (e.g. those in the province of Africa, here mentioned). Julius Caesar granted the Roman franchise freely to many peoples, and not very long afterwards all Roman subjects became Roman citizens also.

LINE 49. **impūnīta**, nom. sing. f. of the adj. *impūnītus*, -a, -um (*in = not + pūnītus = punished*, perf. part. pass. of *pūniō*) ; agrees with *vēxātiō* ; the adj. is sing. because *vēxātiō* and *dīreptiō* are almost synonymous and express one idea. Catiline was in fact prosecuted in B.C. 64 by L. Lucretius for the murders committed during the Sullan proscriptions, but Caesar, leader of the democrats, presided at the trial, and apparently for private reasons, and because he hoped to make political use of Catiline, secured verdict of acquittal. Catiline's magnetic influence over good men and bad is exemplified by the fact that several *cōnsulārēs* testified favorably respecting his character at this trial (or, as others think, at the trial *aē repetundīs*). — **fuit**, 3d pers. sing. perf. ind. act. of *sum*, *esse, fui* ; agrees with the subj. *vēxātiō* (which *dīreptiō* merely amplifies, without adding any essentially new idea). — **ac**, cop. conj. ; joins the two predicate adjectives *impūnīta* and *libera*. — **libera**, nom. sing. f. of the adj. *liber*, *liberūm* (akin to *libet*, hence *doing as one pleases, free*) ; agrees with the subj. *vēxātiō* ; *libera* signifies that nothing hampered Catiline in his desire to oppress, and that he escaped the unpleasant consequences which would have befallen other men. — **tū**, nom. sing. of the 2d personal pron. ; subj. of *valuistī*. *Tū* is very emphatic ; cf. *tibi ūnī* above. — **nōn**, neg. adv. ; limits *sōlum*, or we may regard both *nōn* and *sōlum* as limiting *valuistī* understood in the first clause *tū . . . quaestīōnēs*. The phrase *nōn sōlum* (*nōn modo* or *nōn tantum*) . . . *vērum etiam* (*vērum quoque, sed etiam*) is employed when special emphasis is to be thrown on one of two words or ideas, the emphatic word or idea being that which follows the adversative conjunction. Cicero often used *nōn modo* and *nōn sōlum*, but very seldom *nōn tantum*. A. & G. 149, e ; B. 343, 2 ; G. 482, 5 ; H. 554, I, 5. — **sōlum** (acc. n. sing. of *sōlus*, -a, -um ; cf. adv. *multum, facile*, etc.), adv. ; modifies *valuistī* understood (from below) in the clause *tū . . . quaestīōnēs*.

LINE 50. **ad**, prep. ; gov. *neglegendās lēgēs*, expressing purpose. *Ad* + the acc. gerund or gerundive (attraction), like *causā* or *grātiā* + the gen. of the gerund or gerundive, = *ut* final + the subjunctive. — **neglegendās**, acc. plur. f. of *neglegendus*, -a, -um, gerundive of *neglegō*, -ere, *neglexi*, *neglectum*, 3 (*nec + legō* ; the form *negligō*, etc., is incorrect) ; agrees with *lēgēs* in the construction of gerundival attraction. The gerundive is always used after a prep. with the acc., and not the acc. gerund + a direct object ; but the gen. of the gerund is preferred to the gen. of the gerundive when the obj. of the gerund is a neut. pronoun, e.g. *haec perficiendī causā*. A. & G. 296–301 ; B. 337, 7 ; 339 ; G. 115, 3 ; 427–433 ; H. 543, 544. Refer to the note on *habēndī*,

51 vērum etiam ad ēvertendās perfringendāsque | but also in over-  
but even to overthrow and break through (them) throwing and break-

Chap. I, l. 8. — *lēgēs*, acc. plur. of *lēx*, *lēgis*, f. 3d; acc. in the gerundial construction with *nēlegendās*, governed by the prep. *ad*. The etymology of *lēx* is doubtful: (1) root *leg*, of *legō* = *I read*, hence of a resolution put in writing and read to the people so that they may sanction it and make it law; (2) root *lāgh* = *lēc*, *to lie*, denoting something *laid down*; this is improbable; (3) root *līg* = *to bind*, cf. *līgō*, *obligation*, *lictor*, etc., this appears the most likely derivation. A bill proposed to the people, but not yet sanctioned by them, was called, *rogātiō*, and the people were said *iubēre* or *antiquāre* *rogātiōnēm* according as they accepted or rejected it; as soon as a *rogātiō* was formally passed (*jāta est*) it was *lēx*. Note the following phrases: (a) *lēgem abrogāre* = *to repeal a law*; (b) *aliquid lēgi dērōgāre* = *to repeal part of a law*; (c) *aliquid lēgi subrogāre* = *to add new clauses to a law*. Roman law consists of the following: (1) the Twelve Tables, drafted in B.C. 450 at the earnest desire of the people, and comprising all that was important in early traditional law; (2) *lēges* passed in *comitia centuriāta* with the sanction of the Senate (*senātūs auctōritās*); (3) *plēbiscita*, i.e. laws passed in *comitia tribūta*; these were originally binding only on plebeians, but after the *lēx Hortensia*, B.C. 287, were binding without restriction on all Roman *civēs*; (4) *senātūs cōnsulta* became practically *lēges*, if they were accepted, i.e. if they were not made null by *intercessiō*; these were common during the supremacy of the Senate, but their authority was disputed if they ran counter to any law passed in *comitia* (e.g. the *cōnsultum ūltimum*); (5) *ēdicia* of magistrates had the force of law during the year of office in which they were issued. The *lēges cūriātae*, passed by the *comitia cūriāta*, were merely part of formal ceremony. — *et*, *cōp*, *conj*; joins *lēges* and *quaestiōnēs*. — *quaestiōnēs*, acc. plur. of *quaestiō*, *-ōnis*, f. 3d (from *quaerō* = *I investigate*); acc. in the gerundial construction with *nēlegendās*; joined by *et* to *lēges*; *quaestiōnēs* = *law-courts*, or *criminal trials*. The two praetors presided at private or civil trials, while the national assembly, *comitia centuriāta*, judged criminal trials. In specially grave cases the people appointed a *quaesitor* or *quaestor* (a special officer, not the annually elected treasury official) to preside; the first of these was appointed in 413 B.C. Such a court was called *quaestiō extraordīnāria*. As crime increased with population, and the *comitia* grew less and less able to deal with complicated offences, the special commissions (*quaestiōnēs*) became the rule for trying serious crimes, until in time *quaestiōnēs perpetuae* were established, i.e. courts set apart for particular kinds of crime. The first of these was established in 149 B.C., viz. *quaestiō dē repetundis* (*of restitution*), devoted to the trial of provincial governors. Other *quaestiōnēs perpetuae* followed in course, viz. *dē pecūlāti*, *dē ambītū*, *dē māiestāte*. The president of the court was always one of the praetors (exclusive of the *praetor urbānus*, who tried civil suits between *civēs*, and the *praetor peregrinus*, who tried civil suits between foreigners, or between foreigners and Romans) or else an officer called *iūdex quaestiōnēs*. This officer merely sat as president, for the *iudicēs* and not he brought in the verdict. Sulla reorganized the criminal law system of Rome, and appointed two new praetors (eight in full number) to deal with the *quaestiōnēs* which he added, e.g. *dē falō* (*of forgery* of wills, etc.). The praetors were further increased by Jūlius Caesar to sixteen. Yet the people sometimes judged in *comitia* or appointed commissioners to judge (*extrā ordinem quaerere*) crimes affecting religion or the lives of citizens, e.g. the profanation of the mysteries of the *Bona Dea* by Clōdius, and the murder of Clōdius by Milō's armed gang of adherents.

LINE 51. *vērum* (adverbial acc. sing. n. of *vērus*, *-a*, *-um*), adversative conj., joining the preceding clause with the one following. — *etiam* (*et* + *iam*), adv., modifying *valūstā* and emphasizing the whole clause. — *ad*, prep.; gov. the acc. *ēvertendās perfringendāsque* (sc. *lēges et quaestiōnēs*); the construction is exactly similar to that of

ing through them. Those earlier misdeeds of yours, although they were unendurable, I nevertheless did endure as well as I could. But now it is insuf-

valuistī. Superiōra illa, quamquam <sup>52</sup>  
you have had power. Earlier those (offences), although  
ferenda nōn fuērunt, tamen, ut <sup>53</sup>  
to be borne not they were, nevertheless, as  
potuī, tuli: nunc vērō mē tōtam <sup>54</sup>  
I could I endured: now however (that) I wholly

ad neglegendās lēgēs, etc., above. — ēvertendās, acc. plur. f. of ēvertendus, -a, -um, gerundive of ēvertō, -ere, ēvertī, ēversum, 3 (ē + vertō = I overturn); agrees in the construction of gerundival attraction with lēges et quaestiōnes which must be supplied from the coördinate clause above. This reading is only found in one MS., but is adopted by Halm, the great German authority on Cicero's speeches. Ēvincendās and vincendās (in similar grammatical construction), the gerundives of ēvincō and vincō respectively, both have good MS. authority, and are frequently used with the sense of winning safely through difficulties. — perfringendāsque (perfringendās + que), perfringendās is the acc. plur. f. of perfringendus, -a, -um, gerundive of perfringō, -ere, perfrīgi, perfractum, 3 (per = through + frangō = I break, root bhrag = to break, cf. φέρειν); joined by que to ēvertendās and in the same grammatical construction. The metaphor is that of breaking through the laws and courts as one might break through or out of fetters. The allusion is to Catiline's evasion of condemnation when accused of assault upon a vestal virgin, and also when accused of extortion in Africa. Que is the enclitic cop. conj.; joins ēvertendās and perfringendās.

LINE 52. valuistī, 2d pers. sing. perf. ind. act. of valeō, -ēre, -ū, -itum, 2; agrees with the subj. tū. — Superiōra, acc. plur. n. of superior, -ius, adj. 3d (compar. of rare pos. superus, formed from the adv. super; superl. summus and suprēmūs); agrees with the pron. illa. — illa, acc. plur. n. of the dem. pron. ille, illa, illud; direct obj. of tulī. — quamquam (quam + quam), concessive conj., followed by the ind. fuērunt. For the construction, etc., of quamquam, refer to the note and references given under quamquam, Chap. V, l. 29.

LINE 53. ferenda, nom. plur. n. of ferendus, -a, -um, gerundive of ferō, ferre, tulī, lātum, irreg. (φέρω); agrees with illa understood as subj. of fuērunt. The gerundive ferenda is here adjectival in personal construction (see note on habendī, Chap. I, l. 8); ferenda + fuērunt = the 3d pers. plur. perf. ind. of the periphrastic pass. conjugation of ferō. See the note and references under habendā est, Chap. V, l. 12. — nōn, neg. adv.; limits fuērunt. — tamen, adv., with adversative force. The adv. tamen frequently stands in the main clause after a concessive clause introduced by quamquam, etsi, or quamvis, i.e. tamen and a concessive particle are used correlativey. Tamen is also common as an adversative conj.; see note on tamen, Chap. I, l. 18. — ut, adv., followed by the ind. potuī. Ut, meaning as, when, how, is followed by the ind.; ut meaning in order that (of purpose), or so that (of result), or that (in final or consecutive substantival clauses) is followed by the subjunctive. See note on ut, Chap. I, l. 39.

LINE 54. potuī, 1st pers. sing. perf. ind. of possūm, posse, potuī, no supine, irreg. (potis + sum); the subj. ego is implied by the personal ending. — tulī, 1st pers. sing. perf. ind. act. of ferō, ferre, tulī, lātum, irreg.; the subj. ego is implied by the personal ending. The perf. tulī is from the root tal = to lift, bear; cf. the ante-classical tulō, perf. tetulī, which is a collateral form of ferō; cf. also tollō, tolerō, and τλῆναι = to endure. Lātum likewise is from root tal = lātus. For a full list of synonyms, see the note on patimur, Chap. II, l. 15. — nunc, adv. of time; modifies est ferendum. Nunc emphatically contrasts the present circumstances with the past. — vērō, adv. used as

55 esse in metū propter ūnum tē,	ferable that I should be in a state of utter apprehension
(am) to be in fear on account of alone you,	through just you alone; that, if a rumor, no matter
56 quidquid increpuerit Catilinam (that) whatever (thing) has made a noise Catiline	of what, spreads abroad, 'Catiline' is

conj. with adversative force; joins the preceding sentence with the sentence *nunc . . . nō est ferendum*. — *mē*, acc. sing. of *ego*; subj.-acc. of the inf. *esse*. The acc. and inf. *mē esse in metū* is a substantival phrase and a subj. of *ferendum est*; similar subject phrases are *Catilinam timērī*, and *nūllum cōsilium vidērī*, etc., following. Observe that the inf. is properly a verbal noun, and may be used with or without a subj.-acc. as the subj. or object of a sentence; e.g. subj. *mentī turpe est* = *lying is disgraceful*, or *te mentī turpe est* = *that you are lying is disgraceful*; obj. *pūgnare māvult* = *he prefers fighting*. A. & G. 270; B. 326-328; G. 280; H. 532, 538. — *tōtam* (adverbial acc. sing. f. of the adj. *tōtus*, -a, -um), adv., modifying *esse in metū*. The adj. *tōtum*, agreeing with *mē*, might have been used with similar meaning.

LINE 55. *esse*, pres. inf. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *mē*; *in metū* is predicative with *esse*, = *metuere*. — *in*, prep. with the abl.; gov. *metū*. — *metū*, abl. sing. of *metus*, *metūs*, m. 4th; governed by the prep. *in*. — *propter* (contraction from *prop̄iter*, from *prop̄e*, adv. or prep. = *near*, hence *propter* as adverb and sometimes as prep. = *near*, *close to*, but usually as prep. = *on account of*), prep. with the acc.; gov. *tē*. — *ūnum*, acc. sing. m. of the numeral adj. *ūnus*, -a, -um (gen. *ūnūs*, dat. *ūni*); agrees with *tē*; *ūnum* = *sōlum*. — *tē*, acc. sing. of *tū*; gov. by the prep. *propter*.

LINE 56. *quidquid* (another spelling *quicquid*), nom. sing. n. of the indef. rel. pron. *quisquis*, no fem., *quidquid* (*quodquod* is the adjectival neut.); subj. of *increpuerit*. The adjectival form proper of this pron. is *quīquī*, *quaequae*, *quodquod*, of which the m. and f. forms are not used. *Quisquis* (like the interrog. *quis*) may sometimes be used adjectively, but only rarely in classical Latin. Though English idiom often employs the subjunct. with general relatives, such as *quicunque*, *quisquis*, *quotquot*, e.g. *quisquis est* = *no matter who he is* (or *may be*), the verb is ind. in Latin, except for special reasons, e.g. subordination in indirect discourse, or attraction of mood. — *increpuerit*, 3d pers. sing. perf. subjunct. act. of *increpō*, -āre, -ūi, -itum, *I* (*in + crepō*); agrees with the subj. *quidquid*; the subjunct. mood is used because the construction of the main clause to which *quidquid* is subordinate is oblique, i.e. acc. and inf. with the quasi-impersonal *nō ferendum est* = *it is not to be endured that*, etc. A. & G. 336, 2; B. 314, 1; G. 650; H. 524. The perf. tense is in primary sequence with the inf. *timērī*, relatively to which it expresses past action. A. & G. 336; B. 318; G. 516-518; H. 525. *Quidquid increpuerit* (= lit. *no matter what has made a noise*) is a kind of disguised condition, = *if any rumor or whenever any rumor has arisen*. — *Catilinam*, acc. sing. of *Catilina*, -ae, m. 1st; subj.-acc. of *timērī*, like *mē esse in metū* above, *Catilinam timērī* is a substantival phrase standing as subj. of the quasi-impersonal *ferendum est*.

LINE 57. *timērī*, pres. inf. pass. of *timeō*, -ēre, -ūi, no supine, 2; agrees with the subj.-acc. *Catilinam*. These acc. and inf. phrases = substantival *quod* clauses, e.g. *quod Catilina timētur* = *the fact that Catiline is feared*. — *nūllum*, acc. sing. n. of the adj. *nullus*, -a, -um (*ne + ullus*; gen. *nūlliūs*, dat. *nūlli*); agrees with *cōsilium*. Observe the *asyndeta*, i.e. absence of coördination conjunctions between the subj.-infinitives *esse in metū*, *timērī*, and *vidērī*. — *vidērī*, pres. inf. pass. of *videō*, -ēre, *vidē*, *visum*, 2 (in the deponent use of the pass. = *I seem*); agrees with the subj. acc. *cōsilium*. The

the word of dread; that apparently no plot can be set in motion against me that is not aided by your villainy. Wherefore get you gone, and root this terror

mē cōnsilium inīrī posse,	me design to be initiated to be able	quod ā 58 which from
tuō scelere abhorreat, nōn est	your wickedness shrinks away, not is	ferendum. 59 to be endured.
Quam ob rem discēde atque hunc	Which on account of thing go away	and this

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inf. is in personal construction (not as in English, *it seems that*, etc.), but *vidētur, visum est*, etc., may be impersonal with the sense, *it seems best*. The logical order of the infinitives in this passage is *vidēri posse inīrī* (= *seems to be able to be entered upon*), i.e. *posse* is explanatory of *vidēri*, and *inīrī* of *posse*. — *contrā*, prep.; gov. the acc. mē. Like most prepositions, *contrā* is often adverbial = *opposite, on the contrary, in reply*.

LINE 58. mē, acc. sing. of *ego*; governed by the prep. *contrā*. — *cōnsilium*, acc. sing. of *cōnsilium*, -i, n. 2d; subj.-acc. of *vidēri*; like the subj.-infinitives above, *cōnsilium vidēri* is subj. of *ferendum est*. — *inīrī*, pres. inf. pass. of *ineō, inire, inīvī* or *iniī, initum*, irreg. (*in* + *eō*); complementary or epexegetical inf. supplementing *posse*. — *posse*, pres. inf. of *possum, posse, potuī*, no supine, irreg.; complementary or epexegetical inf. supplementing *vidēri*. — *quod*, nom. sing. n. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *cōnsilium* and is subj. of *abhorreat*. — ā, prep. with the abl.; gov. *scelere*, expressing separation.

LINE 59. tuō, abl. sing. n. of the poss. pron. *tuus, -a, -um*; agrees with *scelere*. — *scelere*, abl. sing. of *scelus, -eris*, n. 3d; governed by the prep. ā. Separation is regularly expressed by the abl. with a prep. (ā, ab, dē, ē, ex), usually with a verb compounded with the prep., as in this passage. The abl. without a prep. is used after verbs of wanting, setting free, and depriving. — *abhorreat*, 3d pers. sing. pres. subjunct. act. of *abhorreō, -ere, -ui*, no supine, 2 (ab + *horreō*, hence = lit. *I shrink back from*); agrees with the subj. *quod*; the subjunct. mood is consecutive after *quod* characteristic; but even if *quod* were not generic, the subjunct. would be required as in *increpauerit*. The verb *abhorreō* often has no sense of repulsiveness or fear (implied by the literal meaning), but = *to be averse to, to be inconsistent with*. So here *abhorreat* simply = *ab-sit*; we should rather have expected ā *quō tuum scelus abhorreat*, but Cicero has added liveliness to Latin literature by originating many such inversions and elegant methods of expression. — nōn, neg. adv.; limits *ferendum est*. — *est ferendum*, 3d pers. sing. pres. ind. of the periphrastic pass. conjugation of *ferō, ferre, tulī, lātūm*, irreg.; *est ferendum* is quasi-impersonal, = *it is not to be endured that*, etc., and (as in the case of many impersonal verbs) the clause that follows in the English is the real subject; thus the infinitives *mē esse in metū*, etc., are subject, and *est ferendum* = *is not a thing to be endured*.

LINE 60. Quam, acc. sing. f. of the rel. pron. *qui, quae, quod*; agrees with *rem*; *quam* is connective. *Quam ob rem* (*quamobrem*), *quōcīrād, quād rē* (*quārē*), etc., are classed among the illative conjunctions. A. & G. 155, c; 156, e; B. 344; G. 449, B; 500–503; H. 310, 4; 554, IV. — *ob* (old form *obs*; akin to *apud*, and *ēnl* = *upon, to, toward*), prep. + the acc.; gov. *rem*. *Ob* is commonly used like *propter* = *on account of*. In composition, *ob* has the meaning *against, towards, before, at*, e.g. *obeō* = *I go towards*, i.e. *to meet, obiciō* (*ob + iaciō*) = *I throw before or in the way of*. The *b* is usually assimilated before *f, g, p*, and *c*, e.g. *occidō* (*ob + caedō*), *offerō* (*ob + ferō*). — *rem*, acc. sing. of *rēs, reī*, f. 5th; governed by the prep. *ob*. — *discēde*, 2d pers. sing. pres. imperative act. of *discēdō, -ere, discissī, discissum*, 3 (*dis* = *apart, away, + cēdō* = *I go*); the subj. *tū* is implied by the personal ending. Cicero returns to the advice which is the main subject of Chap. V, cf. ll. 1–3, l. 51, etc. — *atque*, cop. conj.;

61 mihi timōrem ēripe, sī est vērus, from my mind, so  
from me fear snatch away, — if (the fear) is true that, if it be well  
62 nē opprimar, sīn falsus, ut tandem founded, I may es-  
lest I be crushed, but if (it is) false, that at length cape overthrow, but  
63 aliquandō timēre dēsinam." // A. & G. 229 | if it be groundless,  
sometime to fear I may cease." that sometime here-  
after I may finally cease to be afraid."

**I VIII.** Haec sī tēcum, ut dīxi, VIII. If your  
These things if with you, as I have stated, country were to ad-  
dress you with words

joins *discēde* and *ēripe*. — *hunc*, acc. sing. m. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *timōrem*; *hūnc* refers to ll. 54-59.

LINE 61. *mihi*, dat. sing. of *ego*; indirect obj. of *ēripe*. Verbs of *taking away*, *prohibiting*, and the like may take the dat. of the indirect obj., but as a rule the abl. or separation with a prep. is preferred in prose, unless there is an emphatic notion of *personal interest* present, as there is in *mihi*. This dative is common in poetry and also in late prose. A. & G. 229, and c; B. 188, 2, d; G. 345, REM. I; 347, 5; H. 385, 2 and 4, 2). — *ēripe*, 2d pers. sing. pres. imperative act. of *ēripiō*, -ere, -ui, *ēreptum*, 3 (*ē* + *rapiō*); the subj. *tū* is implied by the personal ending. — *sī*, conditional conj., followed by the ind. of logical condition. Observe that the *sī* clause does not depend on the main clause with *ēripe*, but on the clause *nē opprimar*. — *est*, 3d pers. sing. pres. ind. act. of *sum*, *esse*, *fui*; understood as subj. *timor* or a pron. referring to *timor*. — *vērus*, nom. sing. m. of the adj. *vērus*, -a, -um; predicative with *est*, and agrees with the subj. of *est*, viz. *timor* understood (from *timōrem*).

LINE 62. *nē*, negative final conj., followed by the subjunct. of purpose *opprimar*. For the uses of *nē*, refer to the note on *nē*, Chap. II, l. 2. — *opprimar*, 1st pers. sing. pres. subjunct pass. of *opprimō*, -ere, *oppressi*, *oppressum*, 3 (*ob* + *premō*); the subj. *ego* is implied by the personal ending. — *sīn* (*sī* + *nē*), conditional conj.; supply *est* from *vērus est* above. When two conditions are mutually exclusive, *sī* is used with the first, and *sīn* with the second; *sīn* = *if not or but if*, and is often strengthened by the addition of *minus*, *secus*, or *aliter*. It is common for *sīn* to be used without a verb, when the verb can easily be supplied, as in this passage. — *falsus*, nom. sing. m. of the adj. *falsus*, -a, -um; agrees with *timor* understood, and is predicative with *est* understood. We may supply omissions thus: *ēripe*, — *sī* (*timor*) *est* *vērus*, *nē* *opprimar*, *sīn* (*timor est*) *falsus*, *ut*, etc. *Fallō*, *falsus*, *fallāx*, *σφάλλω* + *I* *mislead*, are akin, from root *spal* or *sphal* = *to deceive, disappoint*. — *ut*, final conj., taking the subjunct. of purpose *dēsinam*. A. & G. 317; B. 282; G. 545; H. 497. — *tandem* (*tam* + suffix *-dem*), adv. of time, modifies *dēsinam*.

LINE 63. *aliquandō* (*alias* + *quandō*), adv.; in combination with *tandem* renders the point of time more indefinite. — *timēre*, pres. inf. act. of *timeō*, -ere, -ui, no supine, 2; complementary inf. with *dēsinam*; *timēre* absolute = *timōrem habēre*. — *dēsinam*, 1st pers. sing. pres. subjunct. act. of *dēsinō*, -ere, *desirū* or more common *dēsiū*, *dēsitus*, 3 (*dē* + *sinō*); the subj. *ego* is implied by the personal ending.

LINE I. **Haec**, acc. plur. n. of the dem. pron. *hic*, *haec*, *hōc*; direct obj. of *loquātur*. — *sī*, conditional particle; followed by the subjunct. *loquātur*. — *tēcum* (*tē* + *cum*), *tē* is the abl. sing. of *tū*; governed by the prep. *cum*. *Cum* is the prep. + the abl. ; gov. *tē*. — *ut*, adv. = *as*, hence followed by the ind. *dīxi*. — *dīxi*, 1st pers. sing. perf. ind. act. of *dīciō*, -ere, *dīxi*, *dictum*, 3; the subj. *ego* is implied by the personal ending.

such as I have de- scribed, ought she not to gain her de- sire, even though she could not employ force? What shall I say of your vol-	<b>patria</b> <b>loquātur,</b> <b>nōnne</b> <b>impetrāre</b> <b>2</b> <i>your country</i> <i>should speak,</i> <i>not to obtain (her wish)</i> <b>dēbeat,</b> <b>etiam</b> <b>sī</b> <b>vim</b> <b>adhibēre</b> <b>nōn</b> <b>3</b> <i>ought she,</i> <i>/ even</i> <i>if</i> <i>violence</i> <i>to apply</i> <i>not</i> <b>possit?</b> <b>Quid,</b> <b>quod</b> <b>tū</b> <b>tē</b> <b>4</b> <i>she may be able?</i> <i>What (of the fact) that</i> <i>you yourself</i>
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LINE 2. **patria**, gen. *patriae*, f. 1st; nom. sing., subj. of *loquātur*. — **loquātur**, 3d pers. sing. pres. subjunct. of the deponent verb *loquor*, *logū*, *locūtus sum*, 3; agrees with the subj. *patria*. In the previous Chapter, ll. 44–63, the utterances of the personified *patria* are given in direct form; here the pres. subjunct. shows that such a conversation is an imaginary supposition, which is possible as a conception of the mind, no matter whether it be in fact possible or impossible. Conditions with the pres. or perf. subjunct. in *protasis* and in *apodosis* are best called *future ideal* (though the idea of time is sometimes scarcely present at all, and no other idea except that of the conceivability of the supposition). Contrast with the imperf. subjunct., *metuerent*, Chap. VII, l. 21. A. & G. 307, b, c; B. 303; G. 596, 1; H. 509. — **nōnne** (*nōn + ne*), interrog. adv., introducing the question *dēbeat impetrāre*, to which an affirmative reply is expected. — **impetrāre**, pres. inf. act. of *impetrō*, -ēre, -āvi, -ātum, 1 (*in + patrō = I accomplish*); complementary inf., with *dēbeat*. The regular meaning of *impetrāre* is *to obtain*, as the result of a petition.

LINE 3. **dēbeat**, 3d pers. sing. pres. subjunct. act. of *aēbeō*, -ēre, -ūi, -itum, 2 (for *dēhībēō* = *dē + habēō*); understand as subj. a nom. f. sing. pron. *ea* or *illa* referring to *patria*. *Dēbeat* is subjunct., like *loquātur* above, in *ideal future* condition. — **etiam** (*et + iam*), adv., modifying the condition with *sī* — *sī*, conditional particle, followed by the concessive subjunct. *possit*. *Etiam sī (etiamsī)*, *even now if*, is used as a concessive conjunction; cf. other combinations of *sī*, *etsī* (*et + sī*, *even if*), *tamen sī* (*for tamen etsī = yet even if*). The general rule is that the above particles are followed by the ind. or subjunct. moods, according to the general principles which govern the use of *sī*. However, the ind. is commoner than the subjunct., particularly after *etsī*; *etiam sī* is an exception, for it takes the subjunct. more often than the ind. mood. Observe that whereas *etsī* and *quamquam* may simply connect = *and yet, however* (limiting the entire sentence preceding), *etiam sī* is not so used, nor does it appear to be found except in conditional sentences. A. & G. 313, c; B. 309, 2; G. 604; H. 515, II. For other conditional particles, refer to the note on *quamquam*, Chap. V, l. 29. — **vim**, acc. sing. of *vīs*, f. 3d (abl. *vī*; gen. and dat. very rare; plur. = *vīres*, for *vīscī*, -īum, etc.); direct obj. of *adhibēre*. — **adhibēre**, pres. inf. act. of *adhibēō*, -ēre, -ūi, -itum, 2 (*ad + habēō*); complementary inf., with *possit*. — **nōn**, negative adv.; limits *possit*. *Nōn* is preferred with verbs; but *nōn* or *haud* with adjectives and adverbs.

LINE 4. **possit**, 3d pers. sing. pres. subjunct. of *possum*, *posse*, *potuī*, no supine, irreg. (*potis + sum*, through *pot-sum*); agrees with a pron. *ea* or *illa* understood, referring to *patria*. — **Quid**, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; idiomatic acc. in the phrase *quid quod* = *what of the fact that*, etc.; the construction is elliptical, and some verb may be understood governing *quid*, e.g. *quid dicam aē hōc quod*, etc. *Quid*, when used alone (= again), and when followed by *quod*, marks a transition to a new idea. — **quod**, conj. = *that*, in the idiom *quid quod*, followed by the ind. *dediti*. See the note on *quod*, Chap. IV, l. 32. — **tū**, nom. sing. of the 2d personal pron.; subj. of *dediti*. Observe the emphasis on *tū*, which is intensified by the juxtaposition of *tē* and the addition of *ipse*. — **tē**, acc. sing. of *tū*; direct obj. of *dediti*; *tē* is reflexive, i.e. refers back to the subj. *tū*.

5 ipse	in	custōdiam	dedisti?	quod	untary offer to put yourself under surveillance? what of your statement, made with the object of escaping suspicion, that you were ready to take up your quarters
yourself into		custody	have given?	that	
6 vitandae		suspiciōnis	causā	ad	
to be avoided		of suspicion	for the sake at (=with)		
7 M'. Lepidum	tē	habitāre	velle	dixisti?	
Manius	Lepidus	yourself	to live	to wish you stated?	

LINE 5. *ipse*, nom. sing. m. of the dem. pron. *ipse*, *ipsa*, *ipsum* (*is* + *pse* for *pte*, cf. *suōpte* = *suō* + *pte*); agrees with and intensifies *tū*. *Ipse* must be distinguished from *sē*: *sē* is always a pure pron. and is reflexive (i.e. denotes the same person or thing as the subj. of the sentence), whereas *ipse* is adjectival, and emphasizes a noun or pron. expressed or understood, e.g. *tū tē dedisti* = *you gave yourself*, but *tū ipse dedisti* = *you yourself gave*. *Ipse* is often better rendered *actually*, *very*, *in person*, *venerably*, etc. — *in*, prep.; gov. the acc. *custōdiam*. — *custōdiam*, acc. sing. of *custōdia*, -ae, f. 1st (from *custōs*); governed by the prep. *in*; *in custōdiam* here = *in custōdiam liberam*. *Custōdia libera* (the φυλακή δέσμος of Dion Cassius) = *surveillance without imprisonment*, and was ordered by the Senate or magistrates when a Roman of high position was accused of a crime (e.g. against the state) which seemed to call for severer notice than an ordinary offence, for which bail was as a rule accepted. The defendant, pending his trial, was put in the safe-keeping of some distinguished citizen, who thereby became responsible for the prisoner's appearance on the day of trial. When an accused person offered to go *in custōdiam*, it was considered a sign that he was confident of honorable acquittal. Catiline's action was a bold attempt to avert suspicion and excite sympathy. Cicero's allusion is to the accusation which L. Aemilius Paullus had made (under the *lēx Plautia dē vī*) against Catiline of inciting to riot; this accusation was led up to by Cicero's disclosures before the Senate, Oct. 21st and 22d, and especially by the news that Mānius had taken up arms against the state on Oct. 27th. As Catiline's plans were not yet fully matured, his offer of *libera custōdia* was simply a blind. Catiline's trial never took place, for he presently joined the camp of Mānius. As regards the principle of *libera custōdia*, the student should note that after 461 B.C. no Roman citizen was imprisoned pending trial, for such imprisonment would have been inconsistent with the acknowledged right of a citizen to withdraw into voluntary exile at any time before an actual verdict was given against him. — *dedisti*, 2d pers. sing. perf. ind. act. of *dō*, *dare*, *dedi*, *datum*, i; agrees with the subj. *tū*. — *quod*, conj., repeated from *quid quod* above, and followed in the new clause by the ind. *dixisti*.

LINE 6. *vitandae*, gen. sing. f. of *vitandus*, -a, -um, gerundive of *vitō*, -āre, -āvī, -atum, i (for *vicitō*, root *vic* = *to yield*); agrees with *suspiciōnis* in the construction of gerundival attraction; the gen. is dependent on *causā*. — *suspiciōnis*, gen. sing. of *suspiciō*, f. 3d; gen. in the gerundival construction (instead of the gerund *vitandi* + the direct obj. *suspiciōnem*; the gerund is rarely used except absolutely or with neut. pron. as object); the gen. depends on *causā*. — *causā*, abl. sing. of *causa*, -ae, f. 1st, used as a prep + the gen. (cf. *gratiā*); gov. *vitandae suspiciōnis*, expressing purpose. See the note on *causā*, Chap. III, l. 26. — *ad*, prep. gov. the acc. *M'*. (= *Māniūm*) *Lepidum*. *Ad* is here used like *apud*, = *with*, *at the house of*.

LINE 7. *M'*. (= *Manium*), acc. sing. of *Mānius*, -i, m. 2d; *praenōmen* of *Lepidum*. — *Lepidum*, acc. sing. of *Lepidus*, -i, m. 2d; governed by the prep. *ad*. See the note on *Lepidō*, Chap. VI, l. 33. — *tē*, acc. sing. of *tū*; subj.-acc. of *velle* in the acc. and inf. construction dependent on the verb of *saying*, *dixisti*. — *habitāre*, pres. inf. act. of *habitō*, -āre, -āvī, -ātum, i (frequentative of *habō*, hence *I occupy continually, dwell, trans. and intrans.*); complementary inf. with *velle*. Synonyms: (1) *incolere* = *to in-*

with Manius Lepidus? And yet, when you were not received in by him, you actually dared to come to me and asked me to hold you in charge in my house. When you by whom not having been received even to mē venire ausus es atque ut domī meae 9 me to come you dared and that at home my tē adservārem rogāsti. Cum ā mē quoque 10 you I should keep you asked. When from me also

*habit, dwell in, of a body of people; (2) commorāri = to sojourn, of temporary, not fixed abode; (3) habēre + acc., or with prep. *in, apud, cum*, = to dwell in, of individuals; habitāri = to be inhabited, may be used of the place.* — *velle, pres. inf. of volō, velle, volū, no supine, irreg.; agrees with the subj.-acc. tū.* — *dixisti, 2d pers. sing. perf. ind. act. of dīcō, -ere, dīxī, dictum, 3;* the subj. *tū* is implied by the personal ending.

LINE 8. *ā*, prep. + the abl.; gov. *quō*, expressing the agency after *receptus*; *ā quō* illustrates the connective use of the rel. pron., i.e. = *et ab eō*. — *quō*, abl. sing. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *Lepidum* in gender and number, and is abl. of the agent governed by the prep. *ā*. — *nōn*, negative adv.; limits *receptus*. — *receptus*, nom. sing. m. of *receptus, -a, -um*, perf. part. pass. of *recipiō, -ere, recipī, receptum, 3 (re + capiō)*; agrees with *tū*, the implied subl. of *ausus es*. *A quō . . . receptus* is equivalent to a clause with *cum*. — *etiam* (*et + iam*), adv.; modifies *ausus es*. — *ad*, prep.; gov. the acc. *mē*.

LINE 9. *mē*, acc. sing. of *ego*; governed by the prep. *ad*. — *venire*, pres. inf. act. of *veniō, -ire, vēni, ventum, 4*; complementary or *epexegetical* inf. with *ausus es*. A. & G. 271; B. 326; G. 423; H. 533. — *ausus es*, 2d pers. sing. perf. ind. of the semi-deponent verb *audeō, -ire, ausus sum, 2*; the subj. *tū* is implied. Refer to the note on *audeat*, Chap. II, l. 47. — *atque*, cop. conj.; joins the clauses of *ausus es* and *rogāsti*. — *ut*, final conj., introducing the complementary substantival final clause *ut . . . adservārem* in dependence on the leading verb of asking, *rogāsti*. Substantival final clauses follow (1) verbs of *willing, warning, urging, resolving, endeavoring, and demanding*, as with *rogāsti* in this passage; (2) verbs of *hindering*; (3) verbs of *fearing*. The negative particle is *nē*, sometimes *ut nē*. A. & G. 331; B. 295, 296; G. 546; H. 498. — *domī*, locative case of *domus, -ūs*, f. 4th (see note on *domus*, Chap. III, l. 4); *domī meae* = *at my home* is an adverbial extension of the pred. *adservārem*. Observe that *domī* = *at home, but in the house is in domō, not domī*. A classical variant for the usual locative *domī* is *domūi*. When a poss. pron. accompanies *domī* or *domūi* the case is regarded as gen. in form, and the pron. is therefore gen. in agreement, e.g. *domī meae* = *at my house*. The locative case denotes *place where*, and is used with the names of towns and small islands; it survives in a few general words, e.g. *domī, humī* = *on the ground, militiae* = *in the field (of war), vesperi* = *in the evening, etc.* A. & G. 258, d; B. 232, 2; G. 411, esp. REM. 4; H. 426, 2. — *meae*, gen. sing. f. of the poss. pron. *meus, -a, -um*; agrees with *domī*.

LINE 10. *tē*, acc. sing. of *tū*; direct obj. of *adservārem*. — *adservārem*, 1st pers. sing. imperf. subjunct. act. of *adservō, -āre, -āvī, -ātum, 1* (*ad + servō*); the subj. *ego* is implied by the personal ending; the subjunct. is final after *ut*, and the *ut* clause stands as object of *rogāsti*. — *rogāsti* (contracted for *rogāvisti*), 2d pers. sing. perf. ind. act. of *rogō, -āre, -āvī, -ātum, 1*; the subj. *tū* is implied by the personal ending. For the contraction, see the note on *confirmāsti*, Chap. IV, l. 30; and for synonyms, etc., see the note on *rogō*, Chap. IV, l. 22. — *Cum*, temporal conj.; followed by the subjunct. *tulissēs*. — *ā*, prep.; gov. the abl. *mē*, denoting separation. — *mē*, abl. sing. of *ego*; governed by the prep. *ā*. — *quoque*, adv. or cop. conj.; as usual, its position is directly

- 11 id respōnsum tulissēs, mē nūllō modō  
that answer you had gained, (that) I no in way  
12 posse isdem parietibus tūtō  
was (lit. to be) able same within the house-walls in safety  
13 esse tēcum, qui māgnō in periculō  
to be with you, who (= since I) great in danger
- had obtained your answer from me also, namely, that it was quite impossible for me to live in security within the same walls with you, seeing that I was already exposed

after the emphatic word. *Quoque* is less strong than *etiam*; *quoque* never begins a sentence. A. & G. 151, a; 345, b; B. 347, 1; G. 479; H. 554, I, 4.

LINE 11. *id*, acc. sing. n. of the dem. pron. *is*, *ea*, *id*; agrees with *respōnsum*; *id respōnsum* is explained by the acc. and. inf. *mē nūllō modō posse . . . continērēmur* below. — *respōnsum*, acc. sing. of *respōnsum*, -ī, n. 2d (in origin the substantival neut. of *respōnus*, perf. part. pass. of *respondeō*, *re + spondēō*); direct obj. of *tulissēs*. — *tulissēs*, 2d pers. sing. pluperf. subjunct. act. of *ferō, ferre, tulī, lātum*, irreg.; the implied subj. is *tū*; the subjunct. mood in the pluperf. and imperf. tenses follows *cum* temporal, the ind. in other tenses. See note on *cum*, Chap. III, l. 23. — *mē*, acc. sing. of *ego*; subj.-acc. of *posse* in the acc. and inf. construction dependent on *respōnsum tulissēs*, = *cum respondissem* or *cum ē mē audīvissēs*. — *nūllō*, abl. sing. m. of the adj. *nūllus, -a, -um* (*ne + ullus*; gen. *nūlliūs*, dat. *nūlli*); agrees with *modō*. — *modō*, abl. sing. of *modus, -ī*, m. 2d; abl. of manner, with which *cum* is not required, as *nūllō* modifies *modō*.

LINE 12. *posse*, pres. inf. of *possim*, *posse, potū*, irreg.; agrees with the subj.-acc. *mē*. — *isdem*, abl. plur. m. of the determinative pron. *idem, eadem, idem* (*is* + suffix -*dem*); agrees with *parietibus*. In the declension notice that *m* changes to *n* before *d*; e.g. *eundem* = *cum + dem*. A. & G. 101, and c; B. 87; G. 103, 2; H. 186, VI, and FOOTNOTE C on page 73. — *parietibus*, abl. plur. of *pariēs, -etis*, m. 3d; abl. of the means, with *tūtō esse* = lit. *be safe by means of the same walls*; render *within the same walls*. *Pariēs* = properly a *party-wall*; *moenia* = *city-wall*; *mūrus* is often used like *moenia*, but is also the general word for *wall*. — *tūtō* (adverbial abl. sing. n. of the adj. *tūtus, -a, -um*), adv.; predicative with *esse*; the adj. *tūtum*, predicative, agreeing with *mē* would have had the same meaning. The superl. of *tūtō* is *tūtissimō*. Many adverbs are adverbial ablatives of adjectives, cf. *vērō, subitō, citō*; cf. also the abl. of pronouns and nouns, e.g. *quō, eō, quā, forte, cāsū*, etc. A. & G. 148, e; B. 77, 2; G. 91, c, d; H. 304, II.

LINE 13. *esse*, pres. inf. of *sum*; agrees with the subj.-acc. *mē* above. — *tēcum* (*tē + cum*), *tē* is the abl. sing. of *tū*; governed by *cum*. *Cum* is the prep. + the abl., governing *tē*, and appended to *tē*, as regularly when its obj. is a personal, reflexive, or rel. pronoun. — *qui*, nom. sing. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *mē*, and is subj. of *essem*. The rel. here has a causal sense, = *cum ego*, although it is not grammatically necessary to suppose so in order to account for the subjunct. *essem*, inasmuch as the clause following *respōnsum tulissēs* is indirect in form (*mē . . . posse*) and *essem* is the verb of the subordinate rel. clause. A. & G. 336, 2; B. 314, 1; G. 650; H. 524. Cicero's direct reply to Catiline may have been *ego nūllō modō possum isdem parietibus tūtō esse tēcum, qui māgnō in periculō SUM, quod isdem moenibus continēmur*, but the wide separation of the rel. *qui* from the antecedent *ego*, and the natural expectation that a reason for the statement in the main clause would follow, makes it almost a certainty that the direct form of the rel. clause was *qui māgnō in periculō SIM*. The rel. pron. is often used + the subjunct. when cause or concession is to be expressed, cf. *virum simplicem qui nōs nihil cēlet* = *guileless man, not to hide anything from us!* (i.e. since he does not hide); *illī qui obsides in castra misissent, tamen*

to great danger, owing to the fact that we were shut in together by the same city-walls, you went to the praetor Quintus Metellus. By | essem, quod *isdem moenibus continērēmur*, 14  
was because same by the city-walls we were enclosed,  
ad Q. Metellum praetōrem vēnistī : ā 15  
to Quintus Metellus the praetor you came : by

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*arma dēponere nolēbant* = though they had sent hostages to the camp, they were yet unwilling to lay down their arms. Whereas the ind. + *quī* states a fact, the subjunct. states why or in spite of what the action of the principal sentence takes place. When *quī* is causal, it is frequently conjoined with the particles *ut*, *utpote*, or *quippe*; there is only a slight difference between *quī* causal or concessive and *quī* characteristic. A. & G. 320, e; B. 283, 3; 633, 634; H. 517; 515, III, and NOTE 4. — *māgnō*, abl. sing. n. of the adj. *māgnus*, -a, -um; agrees with *periculō*. — *in*, prep.; gov. the abl. *periculō*. — *periculō*, abl. sing. of *periculum*, -i, n. 2d; governed by the prep. *in*.

LINE 14. *essem*, 1st pers. sing. imperf. subjunct. of *sum*, *esse*, *fui*; agrees with the subj. *quī* = *cum ego*. The verb in the rel. clause regularly takes the person of the antecedent, *ego quī fēcī*, *tū quī fēcīstī*, *is quī fēcī*, etc. The imperf. *essem* is in *historic sequence*, after the *historic leading verb tulissēs*. — *quod*, conj., giving a reason; followed by the subjunct. *continērēmur* because the clause is subordinate in indirect discourse. *Quod* causal, in direct discourse, is followed by the ind. if the reason given is that of the speaker, but by the subjunct. if the reason be adopted on another's authority. A. & G. 321; B. 286, 1; G. 538–541; H. 516. — *isdem*, abl. plur. n. of the determinative pron. *idem*, *eadem*, *idem* (*is* + *dem*, *ea* + *dem*, *id* + *dem*); agrees with *moenibus*. — *moenibus*, abl. of the plur. noun *moenia*, -iūm, n. 3d (see note on *moenia*, Chap. II, l. 32); abl. of the means, modifying *continērēmur*. — *continērēmur*, 1st pers. plur. imperf. subjunct. pass. of *contineō*, -ēre, -ūi, *contentum*, 2 (con + *teneō*); the subj. implied by the personal ending is *nōs*, i.e. *ego et tū*. In Latin, when two or more personal pronouns are subj. of one verb, the pron. of the 1st person is expressed before the 2d, and that of the 2d person before the 3d; the verb is plur., and the verb is in the person of the first of the pronouns, e.g. *et ego et tū audīmus*; *et tū et ille audītis*. The subjunct. mood of the verb here is due to the subordination of the clause in a sentence of indirect form, *mē posse*, etc., and the tense is in *historic sequence* with the *historic tulissēs*. Had the leading verb been *primary*, e.g. *respōnsum fers*, the subordinate verbs would have been *primary* also, i.e. (*qui*) *sim*, and (*quod*) *continēamur*. A. & G. 336; B. 318; G. 516–518; H. 525.

LINE 15. *ad*, prep.; gov. the acc. *Q.* (= *Quintum*) *Metellum*. — *Q.* (abbreviation for *Quintum*), acc. sing. of *Quintus*, -i, m. 2d; *praenōmen* of *Metellum*. — *Metellum*, acc. sing. of *Metellus*, -i, m. 2d; governed by the prep. *ad*. *Metellus* was the *cognōmen* or *family-name* of a distinguished branch of the *gens Caecilia*. The person referred to is *Quintus Caecilius Metellus Celer*, who was praetor in B.C. 63, and consul in B.C. 60. He was a zealous supporter of the aristocratic party. He was sent to raise forces against Catiline in the Gallic and Picene districts, and by cutting off all retreat in the direction of the Alps, he forced Catiline to give battle to M. Petreius at *Pistōria*. *Metellus* died in B.C. 59. Distinguish him from his younger brother of the same name (except that his *agnōmen* was *Nepos*, not *Celer*), who was tribune in 62 B.C. and consul in 57 B.C., and supported Pompey against the aristocratic party. The younger brother was not praetor till B.C. 60. — *praetōrem*, acc. sing. of *praetor*, -ōris, m. 3d (for *praetor*, from *prae* + *eō*); acc. in appos. with *Metellum*. — *vēnisti*, 2d pers. sing. perf. ind. act. of *veniō*, -ire, *vēni*, *ventum*, 4; the subj. *tū* is implied by the personal ending. — *ā*, prep.; gov. the abl. *quo*.

- 16 quō repudiātus ad sodālem tuum,  
*whom having been refused to associate your,*  
 him, too, you were  
 rejected, and off you  
 went to your boon-  
 companion, the ad-  
 mirable Marcus  
 Metellus; you  
 thought, of course,  
 that he would be
- 17 virum optimum, M. Metellum dēmigrāstī,  
*a man very good, Marcus Metellus you went off,*  
 him, too, you were  
 rejected, and off you  
 went to your boon-  
 companion, the ad-  
 mirable Marcus  
 Metellus; you  
 thought, of course,  
 that he would be
- 18 quem tū videlicet et ad custōdiendum  
*whom you clearly both as to guarding*

LINE 16. *quō*, abl. sing. m. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the antecedent *Metellum*, and is governed by the prep. *ā* (abl. of the agent, with *repudiātus*). — *repudiātus*, nom. sing. m. of *repudiātus*, *-a*, *-um*, perf. part. pass. of *repudiō*, *-āre*, *-āvī*, *-ātum*, I (from the noun *repudium*, perhaps *re* + *pudeō*); agrees with *tū*, the implied subj. of *dēmigrāstī*. The part. is in common usage, taking the place of a coordinate sentence, e.g. *ā quō* (= *et ab eo repudiātus es . . . et . . . dēmigrāstī*). A. & G. 292, REM.; B. 336, 3; 337, 2; G. 437; H. 549, 5. — *ad*, prep.; gov. the acc. *M. Metellum*. — *sodālem*, acc. sing. of *sodālis*, *-is*, m. (and f.), 3d (substantival use of the adj. *sodālis*, *-e*, 3d; from stem *tb*, cf. *tbos* = *custom*, *suescō*, *cōsuetūdō*, hence *sodālis* = *a regular or boon companion*); acc. in appos. with *M. Metellum*. — *tuum*, acc. sing. m. of the poss. pron. *tuus*, *-a*, *-um*; agrees with *sodālem*.

LINE 17. *virum*, acc. sing. of *vir*, *viri*, m. 2d; acc. in appos. with *sodālem* or *Metellum*. — *optimum*, acc. sing. of *optimus*, *-a*, *-um*, adj. (superl. of *bonus*; compar. *melior*); agrees with *virum*. *Virum optimum* is ironical, as is clearly shown by the remarks following *quem tu videlicet . . . putāstī*. Attributes are never added to proper names in Latin, so the excellent *Metellus* of English idiom = in Latin *Metellus*, *vir optimus*. — *M.* (abbreviation for *Marcus*), acc. sing. of *Marcus*, *-i*, m. 2d; *praenōmen* of *Metellum*. — *Metellum*, acc. sing. of *Metellus*, *-i*, m. 2d; governed by the prep. *ad*. There is much doubt as to the correct reading in this passage; many MSS. read *M. Marcellum*. But the reading *Metellum* occurs in the MSS. of Quintilian, who quotes the passage, and in three MSS. of Cicero; moreover, Dion Cassius seems to have confused the praetor *Metellus* and some other Roman of the same name. A certain *M. Metellus* was praetor in B.C. 69, and presided at the trial of *Verrēs*, but the man mentioned here can hardly be he, for Cicero's ironical praise proves him to be a person of very little worth. If *Marcellum* be adopted, distinguish from the *Marcellus* mentioned in l. 46. . . . There were two men, father and son, each named *Marcellus*, who took part in the conspiracy of Catiline. — *dēmigrāstī*, 2d pers. sing. perf. ind. act. of *aēmigrō*, *-āre*, *-āvī*, *-ātum*, I (*aē* + *migrō*); the implied subj. is *tū*. *Dēmigrāstī* is contracted from *dēmigrāvistī*; see the note on *cōfīrmāstī*, Chap. IV, l. 30.

LINE 18. *quem*, acc. sing. m. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the antecedent *Metellum*, and is subj.-acc. of *fore* in the acc. and inf. object-clause of *putāstī*. — *tū*, nom. sing. of the 2d personal pron.; subj. of *putāstī*. — *videlicet* (contracted from *vidēre licet* = *it is permitted to see*), adv., modifying *putāstī*. *Videlicet* = *it is evident, clearly, forsooth, of course, and, as often, is here ironical, thereby showing that Metellus really lacked in a marked degree the good qualities sarcastically ascribed to him. Compare the adv. *scilicet*, similarly formed = *scire licet*, and similar in meaning.* — *et*, cop. conj.; used correlatively with *et* following; *et . . . et* = *both . . . and*. — *ad*, prep.; gov. the acc. *custōdiendum*. *Ad* + the acc. of the gerund or gerundive expresses purpose; cf. the gen. with *causā*. After adjectives expressing suitability and like ideas, *ad* + the acc. gerund, etc., is common. — *custōdiendum*, acc. sing. of *custōdiendum*, *-i* (no. nom. ; dat. and abl. *custōdiēndō*), gerund of *custōdiō*, *-āre*, *-āvī*, *-ātum*, 4; governed by the prep. *ad*. The gerund is the verbal noun, and supplements the inf. as such; thus the inf. may stand as subj. (nom.) or obj. (acc.) in a sentence. The gerund supplies the other

very careful in keeping watch over you, very shrewd to suspect, and very resolute in bringing to punishment! But how far away, in your opinion, ought a man to be from the prison-

diligentissimum	et	ad	suspicandum	19
<i>most careful</i>	<i>and</i>	<i>as to</i>	<i>suspecting</i>	
sagacissimum	et ad vindicandum fortissimum	20		
<i>most shrewd</i>	<i>and as to punishing</i>	<i>most resolute</i>		
fore putasti.	Sed quam longe	21		
<i>to be likely to be you thought.</i>	<i>But how far</i>			
videtur a carcere atque a vinculis	22			
<i>does he seem from prison and from bonds</i>				

cases of the verbal noun, viz. acc. governed by a prep., gen., dat., and abl. A. & G. 295; B. 338; G. 425, ff.; H. 541, 542.

LINE 19. **diligentissimum**, acc. sing. m. of the adj. *diligentissimus*, -a, -um, superl. of *diligens*, adj. 3d (strictly pres. part. act. of *diligō*); agrees with the subj.-acc. *quem*, and is a complement of *fore* in the predicate. Observe that *ad custodiendum* is dependent on *diligentissimum*. In spite of all surveillance Catiline found no one able to prevent him from proceeding with his schemes and attending treasonable meetings, e.g. at Laeca's house. — *et*, cop. conj.; joins *diligentissimum* and *sagacissimum*. — *ad*, prep.; gov. the acc. *suspicandum*; *ad suspicandum* expresses purpose, and depends on *sagacissimum*. — *suspicandum*, acc. sing. of the gerund of *suspicio*, -ārī, -ātūs sum, I deponent (cf. *suspiciō*; *sub + specio*); governed by the prep. *ad*.

LINE 20. **sagacissimum**, acc. sing. m. of *sagacissimus*, -a, -um, superl. of *sagax*, -ācis, adj. 3d of one termination (compar. *sagacior*, -ius); agrees with the subj. -acc. *quem* and is complement of *fore* in the predicate, like *diligentissimum* above. — *et*, cop. conj.; joins *sagacissimum* and *fortissimum*. — *ad*, prep.; gov. the acc. *vindicandum*; *ad vindicandum* expresses purpose and depends on the adj. *fortissimum*. — *vindicandum*, acc. sing. of the gerund of *vindicō*, -āre, -āvī, -ātūm, I (from *vindex*, *vindicis*, m. 3d); governed by the prep. *ad*. — *fortissimum*, acc. sing. m. of *fortissimus*, -a, -um, superl. of the adj. *fortis*, -e, 3d (akin to *firmus*); agrees with the subj.-acc. *quem* and is complement of *fore* in the predicate.

LINE 21. *fore*, fut. inf. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *quem*, in the acc. and inf. construction dependent on *putasti*. *Sum* also has the usual kind of inf. consisting of the fut. part. + the pres. inf., *futūrus esse*; so we occasionally find the imperf. subjunct. *forem = essem*. — *putasti*, 2d pers. sing. perf. ind. act. of *putō*, -āre, -āvī, -ātūm, I; the implied subj. is *tū*; *putasti* is contracted from *putāvisti*, like *dēmigrāstī*, l. 17 above. — *Sed*, adversative conj.; connects its own sentence with the sentences preceding, and introduces an idea in opposition to what has gone before. — *quam*, adv., interrog.; modifies *longe*. See note on *quam*, Chap. I, l. 2. — *longe* (compar. *longius*; superl. *longissimē*; formed from the adj. *longus*), adv., modifying the pred. *videtur dēbere abesse*.

LINE 22. **videtur**, 3d pers. sing. pres. ind. pass. of *videō*, -ēre, *vidi*, *visum*, 2 (*videor* in the sense *I seem*, not as pass. of *videō*); the subj. implied by the personal ending is a pron., e.g. *is*, which is the antecedent of *qui*. Observe that *videtur* is not impersonal here; the verb *videor* is regularly used personally, except with the particular meaning *it seems best* (*videtur*, etc.). — *a*, prep.; gov. the abl. *carcere*, expressing separation. A prep. is generally found with the abl. even when the verb expressing separation is compounded with a prep., viz. *ā*, *ab*, *aē*, *ē* or *ex*; but the abl. alone is used after verbs signifying *to set free*, *deprive*, or *want*. — *carcere*, abl. sing. of *carcer*, -is, m. 3d; gov. by the prep. *ā*. *Carcer* here = what is now known as the Mamertine Prison (*carcer Mamer-tinus*, a name for which there is no classical authority), viz. the *Tullianum* or state prison situated on one slope of the Capitoline hill. This was at first a fountain with a strong

23 abesse	dēbēre,	qui	sē	ipse	iam	cell and prison-
<i>to be away</i>	<i>to owe (it)</i>	<i>who</i>	<i>himself</i>	<i>in person already</i>		<i>fetters, when his own</i>
24 dignum	custōdiā	iūdicārit?	Quae			<i>lips have already</i>
<i>worthy</i>	<i>of surveillance</i>	<i>has judged?</i>	<i>Which things</i>			<i>pronounced him as</i>

*deserving of private*

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jet of water (*tullus*), and was made a prison by Ancus Martius. To it was added a dungeon underneath, where condemned criminals were executed. Both parts survive to-day, but have been turned into chapels. The *Tullianum* was never used for penal imprisonment, a form of punishment scarcely known to the ancient Romans; but condemned criminals were detained there for short times, pending their execution, which took place there also. After execution, the bodies of the victims were displayed on the *Scālae Gemōniae*, a flight of steps opposite the gate, and finally cast into the Tiber. In the *Tullianum* several enemies of Rome were strangled, e.g. Jugurtha, Lentulus, Cethēgus, etc. *Carcēr* (akin to *arceō* and *ēpkos*, hence *a barrier, prison*), and esp. the plur. *carcerēs*, is used of the barriers or starting-places in the arena from which competitors in foot and chariot races set off. — *atque*, cop. conj.; joins *ā carcere* and *ā vinculis*. — *ā*, prep.; gov. the abl. *vinculī*, expressing separation. — *vinculī*, abl. plur. of *vinculum*, *-i*, n. 2d (from *vincō* = *I bind*); governed by the prep. *ā*. *Vinculum* is sometimes contracted to *vincum*; cf. *pōculum* and *pōclum*. *Vincula* is the usual term for imprisonment. In his 4th oration Cicero, commenting on Caesar's proposal that Lentulus, etc., be imprisoned for life, expresses the opinion that such a punishment would be infinitely more exquisite and severe than death.

LINE 23. *abesse*, pres. inf. of *absum*, *abesse*, *āfui*, irreg. (*ab + sum*); complementary inf. logically following *dēbēre*. — *dēbēre*, pres. inf. act. of *dēbēō*, *-ēre*, *-ui*, *-itum*, 2; complementary inf. with *vidētur*. Refer to the note on *dēbēō*, Chap. VII, l. 3. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; subject of *iūdicārit*; the antecedent of *qui* is the unexpressed subj. of *vidētur*, viz. a pron. *is* or *ille*, referring to Catiline. — *sē*, acc. sing. of the reflexive pron. of the 3d pers. sing. or plur., *sē* or *sēsē* (gen. *sūi*, dat. *sibi*, abl. *sē* or *sēsē*); subj.-acc. of *dignum* (*esse*) in the object clause of *iūdicārit*. — *ipse*, nom. sing. m. of the dem. pron. *ipse*, *ipsa*, *ipsum*; agrees with and intensifies the subj. *qui*; *ipse* may be rendered *of his own accord*. *Sē* and *ipse* are emphasized by their conjunction. — *iam*, adv. of time; limiting *iūdicārit*.

LINE 24. *dignum*, acc. sing. m. of the adj. *dignus*, *-a*, *-um* (for *dicnus*, root *dak* = *dic*, to be esteemed, hence *worthy*; cf. *decel*, *dokēw*, etc.); agrees with the subj.-acc. *sē*, and is predicative with *esse* understood (parts of *sum* are frequently omitted, esp. the pres. ind. and pres. inf.). Cicero attempts to combat Catiline's appeal *ad misericordiam* (when he offered to go under house-arrest) by mockingly arguing that a man must deserve strict imprisonment in the state-prison if with his own mouth he declares himself a fit subject for house-arrest. — *custōdiā*, abl. sing. of *custōdia*, *-ae*, f. 1st; dependent on *dignum*. The adjectives *dignus*, *indignus*, *frētus*, and a few others are followed by the abl. case. — *iūdicārit*, 3d pers. sing. perf. subjunct. act. of *iūdicō*, *-āre*, *-āvi*, *-ātum*, 1; agrees with the subj. *qui*; *iūdicārit* is contracted from *iūdicāverit*. The subjunct. admits of two explanations: (1) that the *qui* clause gives a reason for the main clause, i.e. *qui* is causal = *cum is*; see the note on *qui*, l. 13; (2) that *qui*, which has no definite expressed antecedent, stands for a class, i.e. is the generic or characteristic rel., = *tālis ut*, followed by the consecutive subjunctive. A. & G. 320, a; B. 283; G. 631, 2; H. 503, I. The tense is perf. in sequence with the leading verb *vidētur*, which is primary. — *Quae*, nom. plur. n. of the rel. pron. *qui*, *quae*, *quod*; subj. of *sint*; *quae* is connective, = *et haec*, and the clause sums up the facts previously stated. The phrase *quae cum ita sint* is a favorite with Cicero; cf. Chap. V, l. 1, and the references there given under *quae*.

custody? As this is the case, Catiline, if you cannot die with a calm mind, do you hesitate to depart to some other part of the world and sur-

cum ita sint, *Catilina, dubitās, sī ēmōri* *as since so are, Catiline, do you hesitate, if to die aequō animō nōn potes, abire in* *even with mind not you are able, to go away to aliquās terrās et vītam istam, multis* *in some (other) lands and life that, many*

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**LINÉ 25.** *cum*, causal conj., taking the subjunct. *sint*; cf. Chap. V, l. 1. — *ita*, adv.; modifies *sint*. — *sint*, 3d pers. plur. pres. subjunct. of *sum, esse, fui*; agrees with the subj. *quea*, and is subjunct. following *cum* causal. — *Catilina*, voc. sing. of *Catilīna, -ae, m.* 1st; the case of address. — *dubitās*, 2d pers. sing. pres. ind. act. of *dubitō, -are, -avi, -atum, I*; the subj. *tū* is implied by the personal ending. Observe (1) that *dubitō = I hesitate* is followed by an exegetic or complementary inf. (*abire*), (2) that the question is not marked by an interrog. particle, but is expressed by the tone of voice (spoken) or a punctuation sign (written); *num* might have been used, as a reply in the negative is expected. — *sī*, conditional conj.; the ind. mood *potes* follows, i.e. the condition is logical, not ideal; *sī* here practically introduces a reason, = *seeing that*. — *ēmōri*, pres. inf. of the deponent verb *ēmōrō, ēmōri*, no perf., 3 (*ē + moriō*); complementary inf. with *potes*; *ēmōri = to die outright*, and it seems that suicide is suggested. The idea is this, that if Catiline cannot bring himself to commit suicide or confess his treason and submit to execution, he ought at least to have no hesitation about signing his own political death-sentence by retiring into exile. The old reading *mōrāri = to remain* (i.e. in Rome and among enemies) has been discarded by all the best modern editors.

**LINÉ 26.** *aequō*, abl. sing. m. of the adj. *aequus, -a, -um*; agrees with *animō* = *with a calm mind, with equanimity*. *Aequus* has several different meanings: (1) plain, level, cf. *aequor = a plain surface, hence the sea* (poetical) in its quiet state; (2) equal, cf. *aequalis = contemporary*; (3) fair, just; (4) calm, resigned, esp. + *animus*; (5) favorable, kind; (6) *aequum est = it is fair or reasonable*. — *animō*, abl. sing. of *animus, -i, m.* 2d; abl. of manner, with the modifier *aequō*. — *nōn*, neg. adv.; limits *potes*. — *potes*, 2d pers. sing. pres. ind. of *possim, posse, potui*; the subj. *tū* is implied by the personal ending. — *abire*, pres. inf. act. of *abēō, abire, abiō, abitum*, irreg. (*ab + eō*); complementary inf. following *dubitās*. — *in*, prep.; gov. the acc. *terrās*.

**LINÉ 27.** *aliquās*, acc. plur. f. of the indef. pronominal adj. *aliquī, aliqua, aliquod* (*alius + qui*); agrees with *terrās*; *aliquās* practically = *nesciō quās*; cf. *aliquō*, Chap. VII, l. 36. The adj. *aliquī* has the same indefinite force as the pron. *aliquis*; it appears that *aliquis* is not used adjectively. — *terrās*, acc. plur. of *terra, -ae, f.* 1st (see the note on *terrae*, Chap. I, l. 32, for synonyms, etc.); governed by the prep. *in*; as the plur. *terrās* can hardly have the special sense of *terra*, i.e. *country*, we may translate *to some other part of the globe*. — *et*, cop. conj.; connects the two object complementary infinitives of *dubitās*, viz. *abire* and *mandāre*. — *vītam*, acc. sing. of *vita, -ae, f.* 1st; direct obj. of *mandāre*. *Vītam fugae solitūdinique mandāre* illustrates the literary refinements of elegance which Cicero was the first to impart to Latin prose; Caesar would have prepared a direct concrete expression, such as *tē fugae, etc., mandāre*. — *istam*, acc. sing. f. of the dem. adj. of the 2d pers. *iste, ista, istud*; agrees with *vītam*; *istam* as usual implies contempt. — *multis*, abl. plur. n. of the adj. *multus, -a, -um*; agrees with *suppliciis*; *multis* refers to those offences for which Catiline was prosecuted but secured acquittal, and to others for which he was not, but ought to have been tried and punished.

28 suppliciis	iūstis	dēbitisque	ēreptam,	render your miser-
from punishments	just	and due	snatched,	able life, snatched into safety from many
29 fugae sōlitūdinīque mandāre?			"Refer"	a punishment justly due, to exile and to flight and to solitude to commit? "Refer" (the question),

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LINE 28. *suppliciis*, abl. plur. of *supplicium*, -ī, n. 2d (from *supplex*, *supplicis*, adj. 3d, *sub* = *phicō*, hence bending the knee, (1) in entreaty, (2) as here, for punishment); abl. of separation, with *ēreptam*. The prep. with which the verb denoting separation is compounded usually accompanies the ablative, but is often omitted after verbs of removing, excluding, etc., and in a large number of technical expressions. A. & G. 243, b; B. 214, 2 and 3; G. 390, 1, and 2, NOTE 3; H. 413. It is, however, quite likely that *suppliciis* is the dat. of separation which follows several compounds of *ab*, *dē*, or *ex*, and indeed *ēripiō* appears to be common with this dative. But the dat. of separation is not very common in classical prose (though frequent in poetry and late prose) except when there is a strong notion of personal interest, and when the word in the dat. indicates a person (as opposed to things). A. & G. 229, and c; B. 188, 2, d; G. 345, REM. I; H. 385, 2, and 4, 2). — *iūstis*, abl. plur. n. of the adj. *iustus*, -a, -um (from *iūs*); agrees with *suppliciis*. When *multus* is one of two adjectives which modify a noun, the adjectives are connected by a cop. conj. (usually *et*); but when there are more than two adjectives, *multus* stands first and is not connected by *et* with the second. — *dēbitisque* (*dēbitis* + *que*), *dēbitis* is the abl. plur. n. of the adj. *dēbitus*, -a, -um (prop. perf. part. pass. of *dēbō*, -ere, -ui, -itum, 2); agrees with *suppliciis*. *Que* is the enclitic cop. conj.; connects *ustis* and *dēbitis*. — *ēreptam*, acc. sing. f. of *ēreptus*, -a, -um; perf. part. pass. of *ēripiō*, -ere, *ēripui*, *ēreptum*, 3 (ē = out of + *rapiō* = I snatch); agrees with *vītam*; the participial extension *ēreptam* = a rel. clause *quae vīta ērepta est*. Synonyms: (2) *sūmō* (= *sub* + *emō*; the original meaning of *emō* is *I take*; later, *I buy*) = *I take*, so as to make use of, e.g. *togam*, *cibum*; (2) *dēmō* (*dē* + *emō*) = *I take away*, i.e. some part from the whole, in opposition to *addere*; (3) *adimō* (*ad* + *emō*) = *I take away* (*something from some one*), hence *I deprive* some one of a possession; (4) *ēripiō* = *I take* or *tear away* something from some one, implying violence in the agent and reluctance to yield in the person acted upon; (5) *auserō* (*ab* + *ferō*) = *I take away*, by force and with selfish motives.

LINE 29. *fugae*, dat. sing. of *fuga*, -ae, f. 1st (cf. φυγή, φεύγω, *fugiō*, *fugō*, etc.; root *bhug* = φυγ = *fug*, = to bend or turn around, i.e. oneself in flight); dat. of the indirect obj. dependent on *mandāre*. — *sōlitūdinīque* (*sōlitūdinī* + *que*), *sōlitūdinī* is the dat. sing. of *sōlitūdō*, -inis, f. 3d (from the adj. *sōlus*; cf. *consūtūdō* from *consūetus*); dat. of the indirect obj. dependent on *mandāre*. *Que* is the enclitic cop. conj., connecting *fugae* and *sōlitūdinī*. — *mandāre*, pres. inf. act. of *mandō*, -are, -atū, -atūm, 1 (*manus* + *dō*, hence *I put into the hands of some one*, *I commit*); like *abire*, to which *et* (l. 27) joins it, *mandāre* is a complementary inf. with *dubitās*, l. 25. — *Refer*, 2d pers. sing. pres. imperative act. of *referō*, *referre*, *rettulī*, *relātūm*, irreg. (*re* + *ferō*); the implied subject is *tū*, referring to Cicero. *Dico* and *ferō*, and their compounds, omit the final ē in the 2d pers. sing. of the pres. imperative act., and retain the long quantity of the 1st syllable of the simple verb, e.g. *aīc*, *dūc*, *ēdūc*; *faciō* also makes *fac*, but the compounds are regular, e.g. *perficiō* makes *perfice*; *ferō* makes *fer* in the simple verb and as the final syllable of compounds. A. & G. 128, c; B. 116, 3; G. 130, 5; H. 238. *Referre ad senātū* is the regular technical phrase for laying a matter before the Senate for discussion. The magistrate who had called the meeting and presided at it (the consul or consuls jointly, or another curule magistrate) first communicated any intelligence he might have to make (*rem ad senātū dīserre*), and then he put any question

question," say you, | inquis "ad senātūm"; id enim postulās, et, <sup>30</sup>  
 "to the Senate"— you say, "to the senate"; that for you demand, and,  
 this is what you ask, sī hīc ḍordō sibi placēre sī  
 and you say that, if this order (= Senate) to itself to seem good

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requiring discussion before the house (*rem referre*). This could not be done by a senator not holding office, but only by a magistrate entitled to summon a meeting. The putting of the subject forward was called *relatiō*. After this the magistrate was said *cōsulere senātūm* = to ask the opinion of the Senate, and this he did by asking individual senators for their views. It was usual to ask the magistrates elect to speak first in their order of precedence, then the *cōsulērēs*, *praetōrē*, etc., in order. Sometimes a division arose (*discessiō*) and the senators voted (*pedibus ibant*); but if a quick decision was required, the votes might be taken without discussion (*senātus cōsultum per relatiōnem*).

LINE 30. *inquis*, 2d pers. sing. pres. ind. act. of the defective verb *inquam*, irreg.; the subj. *tū* is implied by the personal ending. This verb is always post-positive, i.e. stands alone or with its subj. within the quotation which it introduces; cf. *quoth he*. The pres. ind. tense is complete, *inqu-am*, -*is*, -*it*, -*imus*, -*itis* (rare), -*iunt*; in the imperf. the only survival is *inquiēbat*; fut. *inquiēs*, *inquiet*; perf. *inquisti*, *inquit*; imperative, *inque*, *inquiō*. A. & G. 144, b; B. 134; G. 175, 2; H. 297, II, 2. For synonyms, see the note on *diunt*, Chap. VI, l. 48. Possibly Catiline interrupted Cicero in his speech, and demanded that the Senate be asked whether it favored his exile or not; or else Cicero puts into words the thought which he imagined was running through Catiline's mind. At any rate *refer ad senātūm* seems to show that Catiline believed the Senate would not be resolute enough to vote for his exile, and that Cicero was aware of this.—*ad*, prep.; gov. the acc. *senātūm*.—*senātūm*, acc. sing. of *senātus*, -*ūs*, m. 4th; governed by the prep. *ad*.—*id*, acc. sing. n. of the dem. pron. *is*, *ea*, *id*; direct obj. of *postulās*; *id* refers to the quotation *refer ad senātūm*.—*enim*, causal conj.; introduces the sentence in which it stands as parenthetically explanatory of *refer ad senātūm*.—*postulās*, 2d pers. sing. pres. ind. act. of *postulō*, -*āre*, -*āvī*, -*ātum*, I (connected with *poscō*); the subj. *tū* is implied by the personal ending. For synonyms, see the list given under *rogō*, Chap. IV, l. 22.—*et*, cop. conj.; joins *postulās* and *dīcis*.

LINE 31. *sī*, conditional particle, followed by the subjunct. *dēcrēverit*. The condition is really a logical one, and the ind. would be used were it not for the fact that the *sī* clause is included in the indirect discourse dependent on *dīcis*; the condition is a reported one, and the verb of the *apodosis* is *obtemperātūrum esse* (not *dīcis*). The direct form = *sī hīc ḍordō sibi placēre dēcrēverit* (fut. perf. ind., not perf. subjunct. as it is in Cicero's words) *mē ire in exsilium, obtemperābō*. Observe that the *apodosis* or main clause of a conditional sentence in indirect discourse has its verb in the inf., except when in direct discourse it is an imperative or when the apodosis is interrog., in which cases in indirect discourse the verb must be subjunctive. A. & G. 337, 1 and 2; B. 319, A, B; G. 657; H. 527, I. Observe that the fut. perf. of the direct *protasis* becomes perf. subjunct. after a primary leading verb (as *dīcis* in this passage) in indirect speech; after an historic leading verb it would be pluperf. subj. (e.g. *dīxistī sī hīc ḍordō dēcrēvisset*, etc., & *obtemperātūrum esse*). From the following model sentences it will be seen that in reported conditions of the logical type the tense in the *protasis*, and not the tense of the inf. (*apodosis*) is affected by the tense of the leading verb. (A) Present: dir. *sī mē cōsulēs*, *suādēō* = indir. *dīcō* (*dīxi*), *sī mē cōsulās* (*cōsulerēs*), *mē suādēre*; (B) Future: dir. *sī mē cōsulēs*, *suādēbō* = ind. *dīcō* (*dīxi*), *sī mē cōsulās* (*cōsulerēs*), *mē suādērūm esse*; (C) Fut.-Perfect in Protasis: dir. *sī mē cōsulueris*, *suādēbō* = ind. *dīcō* (*dīxi*), *sī mē cōsulueris*, i.e. perf. subjunct. (*cōsuluerissēs*), *mē suādērūm esse*; (D) Imperf. or Aorist

32 dēcrēverit	tē	īre	in	that its decision is
shall decree (lit. have decreed) (that) you should (lit. to) go into				that you should go into exile, you will submit. I will not put the question, for such a proceeding is
88 exsilium, obtemperātūrum	tē	esse		
exile, about to submit			you are (lit. to be)	repugnant to my prin-

84 dīcis. Nōn referam, id quod  
you say. Not I will refer (it), that (= a thing) which

Perfect: dir. *sī mē cōnsulēbās* (or *cōnsuluit̄*, aorist), *sūdū* = ind. *dīcō* (*dīxī*), *sī mē cōnsulerēs* (*cōnsulerēs*), *mē suāisse*. — *hīc*, nom. sing. m. of the dem. pron. *hīc, haec, hōc*; agrees with *ōrdō*. — *ōrdō*, gen. *ordinis*, m. 3d; nom. sing. subj. of *dēcrēverit*. Cicero frequently uses *hīc ōrdō* as = to *senātus*; in Livy *ōrdō* sometimes has a very different meaning = *centuria, a century* (of which there were sixty in every legion). — *sibi*, dat. sing. m. of the reflexive pron. *sē, suī*, etc.; refers back to the subj. *hīc ōrdō*, and is dat. of the indir. obj. governed by *placēre*. A. & G. 226; B. 187, II, and a; G. 346; H. 384, I; 385, I, II. — *placēre*, pres. inf. act. of the impersonal construction *placet, placēre, placuit or placitum est*, of the verb *placeō, -ēre, -ūi, -ūtum, 2*; *sibi placēre* is the obj. of *dēcrēverit*, the real subj. in acc. and inf. construction (following *dēcrēverit*) of *placēre* is the inf. clause *tē īre in exsilium*. Remember that though an impersonal verb appears to have no subject, the clause dependent on the impersonal verb is its logical subject. So here the literal sense is: *if this order shall decree that your going into exile pleases it, = if it shall decree that it is resolved upon your going into exile*.

LINE 32. *dēcrēverit*, 3d pers. sing. perf. subjunct. act. of *dēcernō, -ere, dēcrēvī, dēcrētum*, 3 (*dē + cernō*); agrees with the subj. *hīc ōrdō*; for the tense and mood, see the note on *sī* above. — *tē*, acc. sing. of *tū*; subj.-acc. of *īre*; *tē īre* is a substantival phrase, acting as logical subj. of the impersonal inf. *placēre* in the indir. object-clause of *dēcrēverit*. — *īre*, pres. inf. act. of *ēō, īre, īvī* or *īi, ītum*, irreg.; agrees with the subj.-acc. *tē*; *īre* acts as subj. of *placēre* after *dēcrēverit*. — *in*, prep.; gov. the acc. *exsilium*.

LINE 33. *exsilium*, acc. sing. of *exsilium, -ī, n.* 2d; governed by the prep. *in*. Refer to the discussion of exile in the note on *exsilium*, Chap. V, l. 53. — *obtemperātūrum*, acc. sing. m. of *obtemperātūrus, -ā, -ūm*, fut. part. act. of *obtemperō, -āre, -āvī, -ātum, 1* (*ob + temperō*); *obtemperātūrum + esse* (following) = the fut. inf. act. of *obtemperō*, agreeing with the sub.-acc. *tē* in the acc. and inf. object-clause of *dīcis*. *Tē obtemperātūrum esse* is the *apodosis* or principal clause of the conditional sentence introduced by *sī* above; see the note on *sī* above. Synonyms: (1) *pārēre* = to obey, and denotes an obedience to necessity or the will of one whose superiority is admitted; (2) *oboēdīre* (*ob + audīre* = to obey), the generic verb, denoting obedience from whatever motive, necessity or choice; whereas *pārēre* implies subjection or inferiority (cf. *pārentēs = imperiō subiecti*, i.e. subjects), *oboēdīre* implies nothing; (3) *obtemperārē* = lit. to restrain one's self towards some one else, hence to comply with the wishes of, to obey, implying deliberation and self-restraint; (4) *dīctō (aliquem) audientem esse* = to obey orders, in military reference; (5) *obsequī (ob + sequor)* = to obey, voluntarily. — *tē*, acc. sing. of *tū*; subj.-acc. (reflexive) of the inf. *obtemperātūrum esse* in the object-clause of *dīcis*. — *esse*, pres. inf. of *sum, esse, fūi*; *esse + obtemperātūrum* = the compound fut. inf. act. *obtemperō*.

LINE 34. *dīcis*, 2d pers. sing. pres. ind. act. of *dīcō, -ere, dīxī, dictum, 3*; the subj. *tū* is implied by the personal ending. It seems probable that Catiline had received private assurance from senators of the aristocratic party that they would not proceed against the members of the conspiracy if Catiline retired voluntarily into exile. — *Nōn*, neg. adv.; limits *referam*. — *referam*, 1st pers. sing. fut. ind. act. of *referō, referre, retulī, relā-*

ciples; nevertheless I will let you see what the members of this Senate think about you. (*A pause.*) Go forth from the city, | abhorret ā meis mōribus, et tamen 85  
*shrinks aloof from my character, and yet*  
 faciam ut intellegās, quid hī 86  
*I will contrive that you may understand what these men*  
 dē tē sentiant. Egredere ex urbe, 87  
*about you feel. Go out from the city,*

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*tum, irreg.*; the subj. implied is *ego*. It would have been illegal for Cicero to put a motion involving exile before the Senate, for exile was not inflicted as a punishment but was by universal consent recognized as a means whereby an accused citizen might of his own free will escape condemnation and its penalties; moreover, the Senate was not a judicial court, and so could not pass sentence on Catiline. — *id*, acc. sing. n. of the dem. pron. *is, ea, id*; *id* is an idiomatic appositional acc., in apposition not with the full sentence *nōn referam*, but with the idea conveyed by the verb *referam*; we may render *I shall not put the question, for such an action is repugnant to my character*. See the references under *id*, Chap. III, l. 19. — *quod*, nom. sing. n. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *id*, and is subj. of *abhorret*. In parenthetic explanations like this *quod* is often used without an antecedent *id*.

LINK 35. **abhorret**, 3d pers. sing. pres. ind. act. of *abhorreō*, -ēre, -ū, no supine, 2 (*ab + horreō*); agrees with the subj. *quod*. — *ā*, prep.; gov. the abl. *mōribus*, expressing separation in conjunction with the verb *abhorret*. — *meis*, abl. plur. m. of the poss. pron. *meus, -a, -um*; agrees with *mōribus*. — *mōribus*, abl. plur. of *mōs, mōris*, m. 3d (in the sing. = *way, manner*; in the plur. = *manners, character*); governed by the prep. *ā*; in ll. 34–37 Cicero accounts for his refusal to comply with Catiline's suggestion on the ground of natural mildness of character and leniency, implying that if the motion of banishment were submitted, Catiline's condemnation was inevitable. — *et*, cop. conj.; joins the sentences *nōn referam* and *faciam*, etc. — *tamen*, adversative adv. (or conj.); signifies that the sentence contains an idea in opposition to what has preceded.

LINK 36. **faciam**, 1st pers. sing. fut. ind. act. of *faciō*, -ere, *fēcī*, *factum*, 3 (*fō* is used as the passive); the subj. *ego* is implied. *Facere, efficere, perficere, cōsequī*, and other verbs of *effecting*, are followed by *ut* + the subjunct.; the subjunct. is sometimes final, sometimes consecutive, hence the neg. may be *ut nōn* or *nē*; but in a large majority of cases the subjunct. is that of result, and *ut nōn* is the rule in classical prose. Observe that the *ut* clause is substantival, and is obj. of an active verb of *effecting* (as in this passage), and subj. of a passive verb. A. & G. 332; B. 297, I; G. 553; H. 501, II. — *ut*, consecutive conj.; introduces the substantival clause of result *ut intellegās . . . sentiant*; the *ut* clause is object of *faciam*. — *intellegās*, 2d pers. sing. pres. subjunct. act. of *intelligo*, -ere, *intellēxi*, *intellectum*, 3 (*inter + legō*; often incorrectly written *intelligō*); the subj. *tū* is implied. Refer to the note and synonyms under *intelligit*, Chap. I, l. 17. — *quid*, acc. sing. n. of the interrog. pron. *quis, quae, quid*; direct obj. of *sentiant*: *quid . . . sentiant* is an indirect question in objective dependence on *intellegās*. See the note on *īgeris*, Chap. I, l. 14. — *hī*, nom. plur. m. of the dem. pron. *hīc, hīc, hīc*; subj. of *sentiant*; *hī = sensibōrēs qui hīc adsunt*.

LINK 37. **ā**, prep.; gov. the abl. *tē = concerning you*. — *tē*, abl. sing. of *tū*; governed by the prep. *ā*. — *sentiant*, 3d pers. plur. pres. subjunct. acc. of *sentiō, -ire, sensi, sensum*, 4; agrees with the subj. *hī*; the mood is subjunct. because *quid* introduces an indirect question (the direct = *quid hīc ā tē sentiant?*) in dependence on *intellegās*. A. & G. 334; B. 300; G. 467; II. 528, 2; 529, I. — **Egredere**, 2d pers. sing. pres. imperative of the deponent verb *ēgredior, ēgredi, ēgressus sum*, 3 (*ē + gradior*); the subj. *ā* is implied by the personal ending. — *ex*, prep. + the abl. (*ē* or *ex* before consonants,

- 38 Catilina, liberā rem pūblicam metū; in  
*Catiline; free the commonwealth from fear; into*
- 39 exsiliū, sī hanc vōcem exspectās, proficiscere.  
*exile, if this word you wait for, set off.*
- 40 Quid est, Catilina? ecquid attendis,  
*What is (it), Catiline? at all do you give heed,*

*Catiline; set the state  
 free from fear; depart  
 into exile, if exile is  
 the word for which  
 you are waiting. (A  
 pause.) How now,  
 Catiline? Are you  
 taking any notice, do*

*ex before vowels and h); gov. urbe. It is usual to express separation by the abl. + a  
 prep. (ā, ab, de, ē, ex), esp. + a verb compounded with the preposition. — urbe, abl.  
 sing. of urbs, urbis, f. 3d; governed by the prep. ex.*

LINE 38. *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; the case of address. — *liberā*, 2d pers. sing. pres. imperative act. of *liberō*, -āre, -āvī, -ātum, I; the subj. *tū* is implied. Observe the *asyndeta*; cf. the well known *vēni*, *vīdi*, *vīcī*. A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, I. — *rem*, acc. sing. of *rēs*, *reī*, f. 5th; direct obj. of *liberā*. — *pūblicam*, acc. sing. f. of the adj. *pūblicus*, -ā, -ām; agrees with *rem*. — *metū*, abl. sing. of *metus*, -ūs, m. 4th; abl. of separation, with *liberā*. Note that a few verbs meaning to *set free*, *deprive*, *want*, are followed by the abl. of separation without a preposition. Synonyms: (1) *metus* = *anxiety*, *apprehension*, esp. fear of imminent evil; (2) *timor* = *fear*, caused by timidity or cowardice; the generic word; (3) *formidō* = *terror* (Cic. says it = *metus permanēns*); (4) *pavor* = *distracting fear* (= *metus locō movēns mentem*, Cic.); (5) *verēcundia* = *reverential fear*, awe; (6) *horror* = *shuddering fear*, cf. *horresco* = *I shiver*; (7) *trepidātō* = *consternation*; cf. *trepidō* = *I hurry about in agitation*. — *in*, prep.; gov. the acc. *exsiliū*, expressing *motion to*.

LINE 39. *exsiliū*, acc. sing. of *exsiliū*, -i, n. 2d; governed by the prep. *in*. — *sī*, conditional particle; followed by the ind. *expectō*. — *hanc*, acc. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *vōcem*; *hanc* is here emphatic, = if this is the word you are waiting for (referring to *exsiliū*). — *vōcem*, acc. sing. of *vōx*, *vōcis*, f. 3d; direct obj. of *exspectās*. — *expectās*, 2d pers. sing. pres. ind. act. of *exspectō*, -āre, -āvī, -ātum, I (*ex + spectō*); the subj. *tū* is implied by the personal ending. — *proficisci*, 2d pers. sing. pres. imperative of the deponent verb *proficiscor*, *proficisci*, *proficisci*, 2d pers. sing. pres. imperative of the deponent verb *proficisci*, *proficisci*, 3 (inceptive form of *proficiō*, *prō* = before + root *fac* (sic) = to place, hence lit. *I put myself forward*, i.e. *set out*); the subj. *tū* is implied by the personal ending. Here again Cicero returns to the object of his desire in delivering this speech, viz. that Catiline should leave Rome; whether he really went into exile or joined the camp of Mānlius was not a matter of much account to the orator. The exhortations *ēgredere* . . . *proficisci* were doubtless made with great solemnity of manner, and Cicero paused to let his words take effect. Complete silence held the meeting, and Cicero proceeds to point the lesson which the silence conveys (*Quid est*, etc.).

LINE 40. *Quid*, nom. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; subj. of *est*. *Quid est* = the colloquial *how now!* — *est*, 3d pers. sing. pres. ind. of *sum*, *esse*, *fūi*; agrees with the subj. *quid*. *Quid est* draws attention to the fact that no one protested when Cicero told Catiline to go into exile. Yet Catiline had friends among the senators present; cf. Chap. XII, ll. 19-28; but these had been crushed into silence by Cicero's scathing remarks, cf. Chap. IV, ll. 12-24. — *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; the case of address. — *ecquid*, adv. = *at all*; modifies *attendis*. *Ecquid* is strictly the acc. neut. sing. of the interrog. pron. *equis*, no fem. form, *ecquid*; cf. the adj. *ecqui*, *ecqua* (*ecquae rare*), *ecquod*. Like *quid* in questions, *ecquid* is properly a kind of cognate acc. (of respect) with *attendis* = *are you paying any attention at all?* *Ecquis* is a strong interrog.; sometimes it combines with *nam*, e.g. *ecquaenam*, *ecquōnam*; the abl. *ecquō* is used adverbially. — *attendis*, 2d pers. sing. pres. ind. act. of

you at all observe the members' silence?	ecquid	animadvertis	hōrum	silentium?	41
They are submissive, they are silent. Why do you wait for their expressed authoriza-	at all	do you observe	of these (men)	the silence?	
tion, when you	Patiuntur,	tacent.	Quid	exspectās	42
	They let ( <i>it pass</i> ),	they are silent.	Why	do you wait for	
	auctōritātēm	loquentium,	quōrum	voluntātem	43
	the command	of (them) speaking,	of whom	the desire	

*attendō, -ere, attendī, attentum, 3 (ad + tendō = lit. I direct, i.e. my mind, to; hence with or without *animū* = I pay heed, observe); the subject *tū* is implied.*

LINE 41. *ecquid*, adv., modifying *animadvertis*. — *animadvertis*, 2d pers. sing. pres. ind. act. of *animadvertisō, -ere, animadvertisī, animadversum*, 3 (*animū + adverto* = *I direct attention to, I notice*; cf. *animū attendere*); the subj. *tū* is implied. Synonyms: (1) *videō* = *I see*, the generic word; (2) *cernō* = *I see clearly*, so as to discriminate; (3) *aspicere* (*ad + speciō*) = *to look at*, whether with or without intent; (4) *spectare* = *to look at steadily*, e.g. at the movement of the heavenly bodies; (5) *intuēri* = *to gaze upon*; (6) *animadvertere* = *to see, notice*, as opposed to *overlooking* with the eyes. *Animadvertere* in this and many other passages implies not mere sensual perception but mental perception, = *to notice, pay attention to*. In this relation distinguish between: (1) *animadvertere* = *to notice mentally*, as opposed to *overlooking* (cf. above); (2) *notāre* = *to note, mark, observe*, so as to impress upon the memory (*ut memoriae haereat*, Dumesnil); (3) *observāre* = *to observe narrowly, to watch*, implying conscious effort and a desire to form a judgment about something (*ut iūdicium ferāmus*, Dumesnil). Note the phrase *animadvertere in aliquem* = *to punish any one* (by an ellipse of *suppliciō*). — *hōrum*, gen. plur. m. of the dem. pron. *hic, haec, hōc*; poss. gen., limiting *silentium*; *hōrum*, sc. *senātōrum*, cf. l. 1. 36. — *silentium*, acc. sing. of *silentium*, -ī, n. 2d (from *silēns*, pres. part. act. of *sileō, -ere, -ui*, no supine, 2; etymology doubtful); direct obj. of *animadvertis*, and probably also of *attendis*, though we may take *ecquid attendis* absolutely, i.e. *are you paying any attention?*

LINE 42. *Patiuntur*, 3d pers. plur. pres. ind. of the deponent verb *patiō, pati*, *passus sum*, 3; understand as subj. *hī* (referring to the senators); *patiuntur* implies non-interference, and so is strictly appropriate here. See the synonyms under *patimur*, Chap. II, l. 15. — *tacent*, 3d pers. plur. pres. ind. act. of *taceō, -ēre, -ui, -itum*, 2; understand the subj. *hī*. *Silēre* = *to keep quiet* (as opposed to *strepere*, or *sondāre* = *to make a noise*), cf. *silentium* above; *tacēre* = *to be silent*, i.e. not to speak. Cicero takes full advantage of the opportunity which the prevailing silence gives him of creating a dramatic scene; observe the impressive effect produced by the simple means of omitting a cop. conj. between *patiuntur* and *tacent*, and substituting a pause in the delivery of the words. — *Quid*, adverbial acc. neut. sing. of the interrog. pron. *quis, quae, quid*, = *why?*; introduces a question. Originally, as used with simple verbs, *quid* was an acc. similar to the cognate acc.; in longer and more involved sentences *quid* practically = *cūr*. — *exspectās*, 2d pers. sing. pres. ind. act. of *exspectō, -āre, -āvī, -ātum*, 1 (*ex + spectō*); the subj. *tū* is implied.

LINE 43. *auctōritātēm*, acc. sing. of *auctōritās*, -ātis, f. 3d (from *auctor*; cf. *augeō*); direct obj. of *expectās*. *Auctōritātēm* is here concrete, = *the expressed request*, with allusion to *sī hic ὄρδō dēcrēverit*, etc., in ll. 31–33 above. As a technical term *auctōritās* (sc. *senātūs*) = a resolution which has received the approving sanction of a majority in the Senate and which would have become a *senātūs cōsultūm* but for the *intercessiō* which invalidates it. — *loquentium*, gen. plur. m. of *loquens, -entis*, pres. part. of the deponent verb *logorū, -ī, locūtus sum*, 3; sc. *ērūm*, as antecedent of *quōrum*, and consider *loquentium* as agreeing with *ērūm*; the gen. is poss., limiting

- 44 tacitōrum perspicis? At sī hōc idem | clearly perceive their  
 (being) silent you perceive? But if this same thing unspoken desire?  
 45 huic adulēscēntī optimō, P. Sēstiō, sī Yet if I had deliv-  
 this to young man excellent, Publius Sestius, if ered the same mes-  
 sage to this worthy young man, Publius

*auctōritātēm*. — *quōrum*, gen. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *loquentium* (substantival, or *cōrūm* understood); poss. gen., limiting *voluntātēm*. — *voluntātēm*, acc. sing. of *voluntas*, *-atis*, f. 3d (Ind.-Eur. root *var* or *val* = Greek *βούλη*, *βολ* = *vol*, to will, choose; cf. *βούλουσαι* and *volō* = *I will*, wish, and Homeric *ἔβολοντο* for *ἔβοιλοντο*); direct object of *perspicis*. Note the emphatic antithesis between *auctōritātēm loquentium* (the expressed recommendation) and *voluntātēm tacitōrum* (the unexpressed desire); also observe that classical Latin (more so in Caesar than in Cicero) prefers concrete attribution wherever possible.

LINE 44. *tacitōrum*, gen. plur. m. of the adj. *tacitus*, *-a*, *-um* (*taceō*); agrees with *quōrum*; emphatic. — *perspicis*, 2d pers. sing. pres. ind. act. of *perspiciō*, *-ere*, *perspēxi*, *perspectum*, 3 (*per* + *speciō* = lit. *I look through*, hence *I see plainly*); the subj. *tū* is implied by the personal ending. — *At*, adversative conj.; introducing a lively objection, which adds to the force of the argument. *At* is used: (1) to introduce a contrast, especially in argumentative sentences, = *but yet, but on the other hand*; (2) to make a qualification after a neg., or *sī*, *etsī*, etc., = *but yet, however, at least*; (3) to make a direct contradiction, = *but on the contrary*. *Atquī* is a stronger form of *at*. For a comparison of *at* and other adversative conjunctions, refer to the note on *tamen*, Chap. I, l. 18. — *sī*, conditional particle; introducing an unreal supposition respecting past time, and therefore followed by the pluperf. subjunct. both in the *protasis* (*dixisse*) and in the *apodosis* (*intulisse*); cf. the use of the pluperf. subjunct. in unreal wishes for the past, e.g. *utinam adfuisse* = *would that I had been present!* (but I was not present). A. & G. 308; B. 304; G. 597; H. 510. — *hōc*, acc. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; direct obj. of *dixisse*; *hōc* refers to *in exsilio proficisci* above. — *idem*, acc. sing. n. of the determinative pron. *idem*, *eadem*, *idem* (for *is-dem*, *ea-dem*, *id-dem*); agrees with and emphasizes *hōc*. *Idem* is often used with a force similar to that of *ipse*, cf. *hōc ipsum*; but sometimes it adds an adverbial force, = *also, besides*, e.g. *idem parāvī commeātūs* = *I also got together stores of provisions*.

LINE 45. *huic*, dat. sing. m. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *adulēscēntī*. — *adulēscēntī*, dat. sing. of *adulēscēns*, *-entis*, m. (or f.) 3d (strictly = *adulēscēns*, pres. part. act. of *adolēscō*; as a noun or adj. the form *adulēscēns*, not *adolēscēns*, was preferred by classical writers); dat. in apposition with *Pūbliō Sestio*. Refer to the note on *adulēscēntū*, Chap. VI, l. 11. — *optimō*, dat. sing. m. of the adj. *optimus*, *-a*, *-um* (superl. of *bonus*; compar. *melior*); agrees with *adulēscēntī*. — *Pūbliō* (abbreviated = *P.*), dat. sing. of *Pūblius*, *-i*, m. 2d; *praenōmen* of *Sestio*. — *Sestio*, dat. sing. of *Sestius*, *-i* (*Sextius*, *-i*, is another form), m. 2d; dat. of the indirect obj., dependent on *dixisse*. *Pūblius Sestius* was quaestor of Cicero's colleague C. Antōnius in this year (63 B.C.). He became tribune of the people in B.C. 58, and during his year of office (B.C. 57) he exerted himself to secure Cicero's recall from exile, and thereby secured the great orator's gratitude; this was manifested in the year 56 B.C. when Sestius was accused (*dē vi*) of violent behavior during his tribunate, for, like *Milō*, he had kept an armed body-guard about his person to oppose Clōdius and his riotous partisans. Cicero came forward to defend Sestius (the speech still survives), and his oration and the influence of Pompey procured a verdict of acquittal. When the civil war broke out, Sestius first of all sided with Pompey, but later became a partisan of Caesar. — *sī*, conditional particle; repeated from above for effect; the repetition of a

Sestius, or to the brave Marcus Marcellus, ere now and with the best justification the Senate would have laid violent hands upon me, consul as I am, even fortissimō virō M. Mārcellō dīxissem, iam 48  
*very brave to a man Marcus to Marcellus I had said, already*  
 mihi cōnsulī hōc ipsō in templō senātū 47  
*upon me the consul this very in temple the senate*  
 iūre optimō vim et manūs 48  
*with the right best violence and hands*

word at the beginning of a new clause is called *anaphora*. Observe that the repeated word often takes the place of a conj. (so *sī* here takes the place of a disjunctive conj. *or*). A. & G. 344, *f*; B. 350, II, *b*; G. 636, NOTE 4; H. 636, III, 3.

LINE 46. *fortissimō*, dat. sing. m. of the adj. *fortissimus*, *-a*, *-um* (superl. of *fortis*, *-e*, 3d; compar. *fortior*) ; agrees with *virō*. *Fortissimō virō* and the like are stereotyped compliments, common in deliberative bodies, cf. the modern complimentary terms, the *honorable member*, etc. — *virō*, dat. sing. of *vir*, *-i*, m. 2d; appositive of *Marcō Marcellō*. — *Marcō* (abbreviated = *M.*), dat. sing. of *Marcus*, *-i*, m. 2d; *praenōmen of Marcellō*. — *Marcellō*, dat. sing. of *Marcellus*, *-i*, m. 2d; dat. of the indirect obj. with *dīxissem*. If *M. Marcellum* be read in l. 17 above, do not confuse with the Marcellus mentioned here. Marcus Claudius Marcellus was consul in B.C. 51, and must be carefully distinguished from (1) his cousin *Gāius Clādius Marcellus*, consul in B.C. 50, and (2) from his brother *Gāius Clādius Marcellus*, consul in B.C. 49. The Marcellus of this passage was an intimate friend of Cicero and a bitter opponent of *Jūlius Caesar*; e.g. he proposed in the Senate that Caesar's province be taken from him and given to some one else. When Pompey was driven from Italy, Marcellus went with him, and after the battle of Pharsalus (48 B.C.) retired into exile to Mytilēnē, where he studied philosophy. Cicero addressed several letters to him, advising him to return to Rome and demand political pardon. In 46 B.C. Caesar, at the earnest request of *Gāius Marcellus* and many senators, reluctantly pardoned Marcus, whereupon Cicero delivered his speech of thanks (which is now extant). Marcellus set out to return to Rome, but was murdered at Athens, and was buried in the Academy with high honors by the Athenians. Marcellus was noted for his ability as an orator and as a thinker, and for his strength of character. — *dīxissem*, 1st pers. sing. pluperf. subjunct. act. of *dīcō*, *-ere*, *dīxi*, *dīctum*, 3; the implied subject is *ego*; for the mood, see the note on *sī*, l. 44. — *iam*, adv. of time; modifies *intulisset*.

LINE 47. *mihi*, dat. sing. of *ego*; dat. of the indirect obj., dependent on *intulisset*. Many trans. and intrans. compounds of *in*, *con*, *prae*, etc., govern a dat. of the indirect object. A. & G. 228; B. 187, III; G. 347; H. 386. — *cōnsulī*, dat. sing. of *cōnsul*, *-is*, m. 3d; appositive of *mihi*; *cōnsulī* = a concessive clause, *although I am consul*, cf. *hōc ipsō in templō*, which signifies that even fear of irreverence towards the gods would not have restrained the Senate from doing violence to his person. — *hōc*, abl. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *templō*. — *ipsō*, abl. sing. n. of the dem. pron. *ipse*, *ipsa*, *ipsum*; agrees with *templō*; emphatic. — *in*, prep.; gov. the abl. *templō*, expressing *place where*. — *templō*, abl. sing. of *templum*, *-i*, n. 2d; governed by the prep. *in*. *Templum* = properly a section marked out, esp. for religious observances; hence *templum* = the section of the heavens observed by the augurs for omens; esp. the section of ground marked out for a building dedicated to worship of the gods, then of the building itself; cf. *tempus* = a section of time, *tondō* = I shear, *rēpōw* = I cut (root *tam* = to cut). — *senātū*, gen. *senātūs*, m. 4th (*senex* = old); nom. sing., subj. of *intulisset*; *senātūs* is here collective, = *senātōrēs*.

LINE 48. *iūre*, abl. sing. of *iūs*, *iūris*, n. 3d (root *yū* = to bind; cf. *iungō*); abl. of manner, with the attribute *optimō*. *Iūre* is one of a limited number of ablatives that

49 intulisset. Dē tē autem, Catilina, cum in this very temple.  
 would have directed. About you but, Catiline, when But in regard to you,  
 50 quiēscunt, probant; cum patiuntur, their still-  
 they are quiet, they approve; when they suffer, ness means approval,  
 51 dēcernunt; cum tacent, clāmant: neque their acquiescence is  
 they decree; when they are silent, they cry out: their vote, their si-  
 lence is a shout. And

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express manner adverbially without *cum*. — optimō, abl. sing. n. of *optimus*, -a, -um (superl. of *bonus*); agrees with *iūre*. — vim, acc. sing. of *vis* (abl. *vī*: gen. and dat. very rare; plur. *vīrēs*, -ium, for *visēs*; sing. = violence, plur. = strength); direct obj. of *intulisset*. Observe that *vim et manus intulisset* = would have laid violence and hands, i.e. violent hands; the expression of a single idea, ordinarily requiring a noun + an adj. or a limiting gen., by two nouns connected by a cop. conj. is called *hendiadys* (*τὸν διὰ δύον = one thing by means of two*; cf. the stock example from Vergil, *pateris libāmus et durō = we pour libations from bowls and gold*, i.e. from golden bowls. A. & G. 385; B. 347, 4; G. 698; H. 636, III, 2. — *et*, cop. conj.; joins *vim* and *manus*. — manūs, acc. plur. of *manus*, -ūs, f. 4th; direct obj. of *intulisset*; joined by *et* to *vim*.

LINE 49. *intulisset*, 3d pers. sing. pluperf. subjunct. act. of *inserō*, *inserre*, *intulī*, *illatūm*, irreg. (*in* + *serō*); agrees with the subj. *senātūs*; for the mood, refer to the note on *sī*, l. 44. — Dē, prep.; gov. the abl. *tē*. — *tē*, abl. sing. of *tū*; governed by the preposition *dē*. — autem, adversative conj.; connects this sentence with the preceding one, and introduces a contrast. — *Catilina*, voc. sing. of *Catilina*, -ae, m. 1st; the case of address. — *cum*, temporal conj.; followed by the pres. ind. *quiēscunt*. *Cum*, like all temporal particles, usually takes the ind. mood, but in the imperf. and pluperf. tenses takes the subjunct., because the time of the temporal clause depends on the time of the main clause. When the action in both clauses is coincident, *cum* takes the ind. in all tenses, and *tum* is often added in the principal clause; here the action of *quiēscunt* and *probant* is contemporaneous; cf. below *patiuntur*, *dēcernunt*; *tacent*, *clāmant*. A. & G. 325; B. 288; G. 580-585; H. 521.

LINE 50. *quiēscunt*, 3d pers. plur. ind. act. of *quiēscō*, -ere, *quiēvī*, *quiētūm*, 2 (inceptive, formed from noun *quies* = rest, quiet; root *ki* = to lie quiet; cf. *civis*, *keiūai* = I lie down); understand as subj. *ei* or *illi*, referring to *senātūs* (= the plur. *senātōrēs*), l. 47. — *probant*, 3d pers. plur. pres. ind. act. of *probō*, -are, -āvi, -ātūm, 1 (from adj. *probus* = good, hence I think good, I approve); understand *illi* or *senātōrēs* as subject. — *cum*, temporal conj.; with the ind. *patiuntur*. — *patiuntur*, 3d pers. plur. pres. ind. of the deponent verb *patiō*, *pati*, *passus sum*, 3; the subject understood is the same as must be supplied with *quiēscunt*, viz. *senātōrēs*; the same subj. is understood with the verbs following.

LINE 51. *dēcernunt*, 3d pers. plur. pres. ind. act. of *dēcērnō*, -ere, *dēcērvī*, *dēcrētūm*, 3 (*dē* + *cernō*); understand the subj. *illi*, referring to *senātōrēs* (supplied with *patiuntur*). — *cum*, temporal conj.; with the ind. *tacent*. — *tacent*, 3d pers. plur. pres. ind. act. of *taceō*, -ere, -āvi, -ātūm, 2; understand *senātōrēs* as subject. — *clāmant*, 3d pers. plur. pres. ind. act. of *clāmō*, -are, -āvi, -ātūm, 1 (root *kal* or *kla* = to call; cf. *calō* = I summon, *kalēw* = I call, *κλήσις* = a call, con-cil-i-um, etc.); understand as subj. *ei* or *illi* referring to *senātōrēs* (the supplied subj. of *tacent*). *Cum tacent, clāmant* is a good example of *oxymoron*, for which consult the note and references under *tacita loquitur*, Chap. VII, l. 44. Observe the climax to which the three *cum* clauses lead: they approve of your exile, they decree it, they shout to proclaim it. — *neque* (*ne* + *que*), copulative coöordinating conj.; *que* connects the sentence with the one preceding, and *ne* negatives *hī*; *neque hī sōlūm* = *et nōn sōlūm hī* (*clāmant*).

so it is not only with  
the senators (whose  
authority is forsooth  
so precious to you,  
though their lives are  
of no value) but also  
with yonder noble  
and respected gen- | *hī sōlum, quōrum tibi auctōritās est* 52  
*these men only, whose to you authority is*  
*vidēlicet cāra, vīta vīlissima, sed* 53  
*forsooth dear (and whose) life most cheap,* but  
*etiam illi equitēs Rōmānī, honestissimī atque* 54  
*also those knights Roman, most worthy and*

LINE 52. *hī*, nom. plur. m. of the dem. pron. *hic, haec, hoc*; subj. of *clāmant* (readily supplied from the context); *hī* (*hōs, hōrum, etc.*) in this speech = *the senators*, and here there is a contrast between *hī* and *equitēs*. — *sōlum*, adv. (adverbial acc. sing. of *sōlus*); modifies *hī*, to which *equitēs* is opposed by *sed etiam* following. See the note on *nōn*, Chap. VII, l. 49. — *quōrum*, gen. plur. m. of the rel. pron. *quī, quae, quod*; poss. gen., limiting *auctōritās* and *vīta*. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj., with *cāra est*; if *tibi* be understood in the clause (*quorum*) *vīta vīlissima (est)*, it may be classed as a dat. of personal interest = *in your eyes*. — *auctōritās*, gen. *auctōritatis*, f. 3d (*auctor*); nom. sing., subj. of *est cāra* in the rel. clause; *auctōritās* = here either *authority* in general, or *authorization*, in allusion to ll. 31–33. — *est*, 3d pers. sing. pres. ind. of *sum, esse, fuī*; agrees with the subj. *auctōritās*; *est* must be understood in the next clause with *vīta*.

LINE 53. *vidēlicet*, adv. (for *vidēre licet*; see the note on *vidēlicet*, l. 18); modifies the pred. *cāra est*, and is ironical. Cicero ironically contrasts Catiline's assumed respect for the dignity and authority of the Senate (see ll. 31–33) and his desire to massacre its prominent members (see Chap. I, ll. 19–24). — *cāra*, nom. sing. f. of the adj. *cārus, -a, -um*; agrees with the subj. *auctōritās*, and is predicative with *est*. — *vīta*, gen. *vītae*, f. 1st; nom. sing., subj. of the rel. clause (*quōrum*) *vīta vīlissima (est)*, which is coördinate with the previous clause *quōrum auctōritās . . . est cāra*. Observe the absence of a cop. conj., connecting the two clauses (*asyndeton*), and also the mode of expressing contrast by arranging the principal words of the contrasted clauses in similar order (*anaphora*). A. & G. 344, f, 1; B. 350, II, b; G. 682; H. no reference. — *vīlissima*, nom. sing. f. of the adj. *vīlissimus, -a, -um* (superl. of *vīlis, -e*, adj. 3d = *cheap, of small price*, hence sometimes *poor, mean*); agrees with the subj. *vīta* (in the second rel. clause introduced by *quōrum*) and is predicative with *est* (supplied from the first rel. clause *quōrum auctōritās est cāra*). — *sed*, adversative conj.; joins its own clause with the one preceding. *Nōn sōlum (modo or tantum)* with one member is regularly followed by an adversative conj., esp. *sed* and *vērum, et etiam or quoque*. Various combinations are to be found, but *nōn sōlum . . . sed etiam* is by far the most common.

LINE 54. *etiam* (*+ iam*), adv.; *sed etiam* introduces a qualification, esp. after *nōn sōlum* and similar expressions. — *illi*, nom. plur. m. of the dem. pron. *ille, illa, illud*; agrees with *equites*; *illi* is deictic, and = *the knights yonder*, to whose numbers, as they thronged about the temple-door, Cicero probably drew attention by a gesture. — *equitēs*, nom. plur. of *eques, -itis*, m. 3d (*equus*); a similar pred. must be supplied with the subj. *equitēs* as with *hī* above, viz. any one or all of the principal verbs *probant, dēcernunt, clāmant*, in ll. 50 and 51. Omissions are frequent in Latin, just as they are in most languages, when the word or words missing can be easily supplied from or suggested by the context. — *Rōmānī*, nom. plur. m. of the adj. *Rōmānus, -a, -um* (*Rōma*); agrees with *equitēs*. — *honestissimī*, nom. plur. m. of the adj. *honestissimus, -a, -um* (superl. of *honestus, -a, -um*, from *hōnōs*); agrees with *vīrī*. Synonyms: *nōbilis* = (1) *nōbilis*, or *generōsus*, with reference to birth; (2) *bonus, honestus, ingenuus, libēralis, generōsus*, with reference to character. — *atque*, cop. conj.; joins the attributes *honestissimī* and *optimī*.

- 55 optimī virī, cēterique fortissimī cīvēs, tlemen, the Roman  
excellent men, and the rest (of the) very brave citizens  
56 qui circumstant senātūm, quōrum tū et  
who stand around the senate, of whom you both  
57 frequentiam vidēre et studia perspicere et  
the thronging to see and the eagerness to perceive and  
| tlemen, the Roman  
knights, and all our  
other brave fellow-  
citizens, who surround  
this assembly — you yourself can  
see their thronging  
masses, you can note  
their enthusiasm, and
- 

LINE 55. *optimī*, nom. plur. m. of the adj. *optimus*, -a, -um (superl. of *bonus*) ; agrees with *virī*. — *virī*, nom. plur. of *vir*, -i, m. 2d; appositive of *equitēs*. — *cēterique* (*cēteri* + *que*): *cēteri* is the nom. plur. m. of the adj. *cēterus*, -a, -um (nom. m. sing. is not used ; usually the plur. is found); agrees with *cīvēs*. *Cēteri cīvēs* = the 3d division of the Roman people, as distinguished from the *ōrdinēs* of senators and knights. Synonyms : (1) *cēteri* = the others, implying contrast or comparison ; (2) *reliquī* (*relinquō*) = the rest, i.e. those remaining over from an enumeration, e.g. *reliquī decem* = the remaining ten ; (3) *alii* = others, but never the others. *Cēterus* appears to be derived from the dem. particle *ce* + a pron. corresponding to the Sanskrit *itara* = the other ; cf. Greek *τέτρος*. *Que* is the enclitic cop. conj.; connects *equitēs* and *cīvēs*, which are coördinate in the same construction. — *fortissimī*, nom. plur. m. of the adj. *fortissimus*, -a, -um (superl. of *fortis*, -e, adj. 3d); agrees with *cīvēs*. *Fortissimī* is a kind of eulogistic commonplace ; cf. *honestissimī atque optimī virī* above. — *cīvēs*, nom. plur. of *cīvis*, -i, m. and f. 3d (root *ki* = *ci* = to lie, hence of members of a community engaged in the ordinary routine of undisturbed civic life) ; joined by *que* to *equitēs*; a subj. of *probant* (*dēcernunt*, *clāmant*) understood from above.

LINE 56. *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent nouns *equitēs* . . . *cēterique cīvēs*, and is subj. of *circumstant*. The temple of Juppiter, it will be remembered, was surrounded by a dense multitude of *equitēs* and loyal citizens, whose intention was to protect the consul and the Senate from harm, if (as seemed probable) the conspirators made an armed attack upon the meeting; cf. Chap. I, l. 8, *hīc mūnitissimus habendī senātūs locus*. — *circumstant*, 3d pers. plur. pres. ind. act. of *circumstō*, -āre, *circumstēti*, no supine, i (circum = around + stō = I stand); agrees with the subj. *qui*. Many intrans. verbs (like *stō*, *eō*, etc.), when compounded with *ad*, *ante*, *ob*, *circum*, *trāns*, etc., become trans., and may be used either absolutely or with a direct obj. in the acc. case ; cf. *illa . . . prætereō*, Chap. I, l. 35. A. & G. 228, a ; B. 175, 2, a ; G. 331 ; H. 372. — *senātūm*, acc. sing. of *senātūs*, -ūs, m. 4th; direct obj. of *circumstant*; *senātūm* here = the place of meeting. — *quōrum*, gen. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedents *equitēs* *cīvēs*que, and is a poss. gen. limiting *frequentiam*, *studia*, and *vōcēs*. Observe that in Latin (as in English), two coördinate rel. clauses preferably stand unconnected by a cop. conjunction ; so the clauses of *qui* and *quōrum* in this passage. — *tū*, gen. *tūi*, nom. sing., subj. of *potuisti* ; *tū* is emphatic. — *et*, cop. conj. ; used correlatively with *et* below ; *et . . . et* = both . . . and.

LINE 57. *frequentiam*, acc. sing. of *frequentia*, -ae, f. 1st (root *bhark*, or *bhrak* = *φρακ* = *farc*, *frequ*, to cram, to shut in fast; cf. *φράσσω* = I fence in, *fariō* = I stuff, *confertus* and *frequēns* = crowded); direct obj. of *vidēre*. — *vidēre*, pres. inf. act. of *video*, -ēre, *viādi*, *viāsum*, 2 ; complementary inf., completing the predication with *potuisti*, or with the pres. *potes* (understood from *potuisti*). — *et*, cop. conj. ; connects the objective complementary infinitives *vidēre* and *perspicere*. — *studia*, acc. plur. of *studium*, -i, n. 2d (*studeō*); direct obj. of *perspicere*. — *perspicere*, pres. inf. act. of *perspicīō*, -ere, *perspēxi*, *perspectum*, 3 (*per* + *speciō*, hence I see clearly); complementary inf.,

a short while ago | vōcēs paulō ante exaudire potuisti. 58  
 you yourself could distinctly hear their voices. These same men, whose hands and weapons I have for a long time scarcely been able to keep off from you, I | the voices a little before to hear clearly (you) were able.  
 Quōrum ego vix abs tē iam diū 59  
 Whose I scarcely from you already for a long time manūs ac tēla contineō, eōsdem 60  
 hands and weapons (I) am holding back, (these) same men

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with *potuisti*, or with the pres. *potes* understood. — *et*, cop. conj.; connects the objective complementary infinitives *perspicere* and *exaudire*.

LINE 58. vōcēs, acc. plur. of *vōx*, *vōcis*, f. 3d; direct obj. of *exaudire*; the allusion may be to bursts of applause from those knights who caught Cicero's remarks from time to time, e.g. when Cicero bade Catiline retire into exile. — paulō, adverbial abl. neut. sing. of the adj. *paulus*, -a, -um (*paullus*); abl. of measure of difference, modifying *ante*. This abl. is employed with comparative adjectives and adverbs, and with *ante* and *post* (which imply comparison); cf. *dīnidīo minor*. — *ante*, adv. (cf. *anted*); *ante* is more common as a prep. + the acc.); limits *exaudire*. *Paulō ante* may be a reference to the time when Catiline was on his way to the senate; or it may refer to some dramatic episode in the course of the speech. At any rate a considerable body of citizens, gathered at the open folding-doors of the temple, followed the proceedings and acquainted the rest of the crowd outside with what was occurring within. — *exaudire*, pres. inf. act. of *exaudiō*, -ire, -iū, -itum, 4 (*ex + audiō*); complementary inf., with *potuisti*. Synonyms: (1) *audire* = to hear, in general; *audire aliquem* = to hear some one; *audire ex (ab) aliquō* = to hear something from some one; (2) *exaudire* = to hear plainly, in spite of the distance of the sound or the low pitch of voice, etc.; (3) *auscultāre* (probably = *ausiculāre*, from *ausicula* = *auricula* = the external ear) + dat. *alicū* = to listen attentively to any one. — *potuisti*, 2d pers. sing. perf. ind. act. of *possum*, *posse*, *potuī*, no supine, irreg.; agrees with the emphatic subj. *tū*, l. 56; *potuisti* is the verb of the rel. clause with *quōrum*. Possibly *potes* is to be supplied with *vidēre* and *perspicere*, while *potuisti* alone goes with *paulō ante exaudire*; see the marginal translation. *Possum* is a verb which suggests a further action of the same subject, and is therefore assisted in its predication by a complementary or epexegetical inf., e.g. *vidēre*, *perspicere*, *exaudire*.

LINE 59. *Quōrum*, gen. plur. m. of the rel. pron. *qui*, *quae*, *quōd*; agrees with the antecedent *eōsdem*, and is a poss. gen. limiting *manūs* and *tēla*. When special emphasis is to be thrown on the principal sentence, the rel. clause stands out of its logical position and precedes the main clause. — *ego*, gen. *mēi*; nom. sing., subj. of *contineō*; *ego* is emphatic. — *vix*, adv.; limits *contineō*. Distinguish: (1) *vix* is objective and negative, = almost not, scarcely; hence may often be used for *nōn*, e.g. *dīci vix potest* = it can scarcely be said; (2) *aegrē* (adv. from *aeger*) = scarcely, with trouble, subjective, i.e. with reference to the person who feels troubled; e.g. *aegrē ferō* = I bear with difficulty, I chafe under; *aegrē* is affirmative. — *abs* (a form of *ā*, *ab*), prep.; gov. the abl. *tē*, expressing separation, in dependence on *contineō*. *Abs* is common with *tē*; in composition, *abs* is used before the letters *c*, *g*, *t*, and *p*. — *tē*, abl. sing. of *tū*; governed by the prep. *abs*. — *iam*, adv. of time; strengthens *diū*; cf. *iam dūdum*, *iam nunc*, etc. — *diū*, adv. of time; modifies *contineō*.

LINE 60. *manūs*, acc. plur. of *manus*, -ūs, f. 4th; direct obj. of *contineō*. — *ac*, cop. conj., connects *manūs* and *tēla*. — *tēla*, acc. plur. of *tēlum*, -ī, n. 2d; direct obj. of *contineō*. *Telum* = lit. a hitting thing, hence (1) a missile, esp. spear, dart, arrow, etc.; (2) a weapon, sword, etc., held in the hand. The old derivation from *rīgē*

61	facile	addūcam	ut	tē	haec,	quae	shall without difficulty induce to escort you all the way to the city-gates, on condition only that you leave this city and neighborhood which you have long since been eager to bring to ruin.
62	vāstāre	iam	pridem	studēs,			
	to ravage	already	long since	you are eager,			
63	relinquentem	ūsque	ad	portās			
	leaving (=if you leave)	as far as	to	the city-gates			
64	prōsequantur.						
	they attend.						

= *as far* (hence *missile*, i.e. as hurled from afar) is no longer accepted; so some derive from *tendō* (which = *I hurl* in poetry), as if for *tend-lum*; but the most likely derivation is from the Ind.-Eur. root *tak* or *tuk* = (1) *to hit*, (2) *to prepare*, (3) *to generate*, i.e. *tēlum* = *tec-tum*, cf. Greek *τόξον* = *a bow*. — *contineō*, 1st pers. sing. pres. ind. act. of *contineō*, -ere, -ū, *contentum*, 2 (*con + teneō*); agrees with the subj. *ego*. *Contineō* is the *historic pres.*, regular with *iam diū*, *iam dūdum*, etc., which is used when action begun in the past continues into the present; see the references under *hortor*, Chap. V, l. 45. The indicatives *contineō* and *addūcam* give a proper balance to the antithesis; otherwise we might have expected a concessive subjunct. *contineam* = *although I am only with difficulty keeping off*, etc. (see the note on *qui*, l. 13). — *eōsdem*, acc. plur. of *īdem*, *eadem*, *īdem*, determinative pron.; antecedent of *quōrum* and direct obj. of *addūcam*; *eōsdem* is more emphatic than *eōs* would be, and marks the antithesis between *vix contineō manūs* and *addūcam ut prōsequantur*.

LINE 61. *facile*, adv. (in origin the acc. sing. n. of the adj. *facilis*, -e, 3d); modifies *addūcam*. — *addūcam*, 1st pers. sing. fut. ind. act. of *addūco*, -ere, *addūxi*, *adductum*, 3 (*ad + dūcō*); the subj. *ego* is implied by the personal ending. — *ut*, conj.; followed by the subjunct. *prōsequantur* in the substantive clause of purpose dependent on *addūcam*. Verbs of *willing*, *desiring*, *persuading*, *warning*, *exhorting*, etc., are followed by the final subjunctive, with *ut* or *nē*. A. & G. 331; B. 295, 1; G. 546, esp. NOTE I; H. 498, I. — *tē*, acc. sing. of *tū*; direct obj. of *prōsequantur*. — *haec*, acc. plur. n. of the dem. pron. *hic*, *haec*, *hōc*; direct obj. of *relinquentem*; *haec* = *all this*, i.e. Rome and all the neighborhood. — *quae*, acc. plur. n. of the rel. pron. *qui*, *quod*; agrees with the antecedent *haec*, and is direct obj. of *vāstare*.

LINE 62. *vāstāre*, pres. inf. act. of *vāstō*, -āre, -āvī, -ātūm, 1 (= to make *vāstus*, i.e. *desolate*; *vāstus* is akin to *vacuus* = *empty*); complementary inf. with *studēs*. — *iam*, temporal adv., strengthening *pridem*; cf. *iam diū*, etc. — *pridem* (from a root *pra* = *before*; cf. Greek *πρό*, *πρώ*, and Latin *prae*, *primus*, *princeps*), adv. of time; limits *studēs*. With *iam pridem* + the *historic pres.* *studēs*, cf. the similar Greek construction *πάλαι ήδη ἐπιβύνει*. — *studēs*, 2d pers. sing. pres. ind. act. of *studeō*, -ere, -ū, no supine, 2; the subj. *tū* is implied by the personal ending.

LINE 63. *relinquentem*, acc. sing. m. of *relinquēns*, -entis, pres. part. act. of *relinquō*, -ere, *relinquī*, *relinctum*, 3 (*re* = *behind* + *linquō* = *I leave*); agrees with and extends *tē*, the obj. of *prōsequantur*. The part. *relinquentem* represents a disguised condition, = *addūcam ut tē, si haec, quae vāstāre iam pridem studēs, relinquere volēs, ūsque ad portās prōsequantur*. A. & G. 310; B. 305; G. 600; H. 507, 1-3. — *ūsque*, adv. of extent in space (or time); modifies the adverbial phrase *ad portās*; see the note on *ūsque*, Chap. I, l. 1. — *ad*, prep.; gov. the acc. *portās*, expressing *motion to*. — *portās*, acc. plur. of *porta*, -ac, f. 1st; governed by the prep. *ad*. For synonyms, and note on the gates of Rome, refer to the note on *portae*, Chap. V, l. 3.

LINE 64. *prōsequantur*, 3d pers. plur. pres. subjunct. of the deponent verb *prōsequor*, *prōsequi*, *prōsecutus sum*, 3 (*prō + sequor*); understand as subj. a pron. *ei* or *illi*

<b>IX.</b> And yet, what use is there in my talking? Just imag- ine anything forcing you into subjection,	<b>IX.</b> <i>Quamquam</i> <i>And yet</i>	<i>ut</i> <i>ulla</i> <i>rēs</i> <small>(is it possible) you</small> <small>that</small> <small>any</small> <small>thing</small>	<i>quid</i> <i>why</i>	<i>loquor?</i> <sup>1</sup> <i>do I speak?</i> <i>frangat?</i> <sup>2</sup> <i>may crush?</i>
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(referring to the persons indicated by *eōdem*, l. 60). The subjunct. is final with *ut*; see note on *ut*. See the note on *adsequaris*, Chap. VI, l. 49, for a comparison of the different means which *sequor* assumes in composition with different prepositions. *Prōsequi* = *to escort*, usually in a good sense: so here Cicero means that the city will be so glad to get rid of him that just before he starts off it will be almost friendly to him, and accord him the honor of an escort (such as a man's friends were accustomed to give him when departing on a long journey).

**LINE 1.** *Quamquam* (*quam* + *quam*), conj., = *and yet*; connects the sentence with the one preceding, and has the force of an adversative conjunction. Observe that *quamquam* (and *etsi* also, but less often) may be used purely as a copulative conj.; usually it is a subordinate conj., used in concessive clauses, = *although*, and followed by the ind. mood. See the note on *quamquam*, Chap. V, l. 29. — *quid*, adverbial acc. sing. n. of the interrog. pron. *quis*, *quaes*, *quid*; here and in similar cases *quid* is practically an interrog. adv. = *cūr*, *why*? Originally the feeling of the case was present to consciousness, and *quid* was an acc. of the inner object (closely akin to the cognate acc.), e.g. *quid gloriāris* = *what (boasting) do you boast?* = *what does your boasting mean?* or *why do you boast?* — *loquor*, 1st pers. sing. pres. ind. of the deponent verb *loquor*, *loqui*, *locutus sum*, 3; the subj. *ego* is implied by the personal ending.

**LINE 2.** *tē*, acc. sing. of *tū*; direct obj. of *frangat*. The usual position of the direct object is between the subject and the verb, e.g. *ut ulla rēs tē frangat*, but *tē* is here spoken with great emphasis and scorn. — *ut*, conj.; introducing the exclamatory question *tē . . . frangat*. NOTE. The construction *ut* + the subjunct. in exclamatory questions is variously explained: (1) some think that *ut* is final and the subjunct. denotes *purpose*, and that the *ut* clause depends on a preceding sentence, e.g. *and yet why do I speak? (is it) in order that anything may crush you?* The interrogative form of the *ut* clause would thus mark the impossibility of the action suggested; (2) Allen and Greenough and others regard the construction as elliptical, and regard *ut* as the consecutive conj. + the consecutive subjunct., in a substantive clause of result dependent on some phrase or idea which may be supplied, e.g. (*spērandumne sit fore*) *ut ulla rēs tē frangat?* = *can it be expected that anything will crush you?* In the words supplied *sit*, the deliberative subjunct., seems to be more suitable to the idea of the question than the ind. est. The above may very well be the origin of the construction; (3) some think the question is an indirect one, dependent on a principal verb understood, e.g. (*I do not know*) *how anything will ever crush you*; but this explanation of the construction is not satisfactory; (4) Gildersleeve and Harkness agree in thinking that the construction is not elliptical, but the former classifies under the head of Consecutive Sentences. Harkness renders *ut* as *how*, and considers the subjunct. potential, = *how should anything subdue you?* The last seems to be the preferable explanation. A. & G. 332, c; B. 277, a; G. 558; H. 486, II, NOTE. Frequently exclamatory questions with *ut* are accompanied by the interrog. particle *-ne* (inserted and appended to one of the emphatic words), e.g. *egone ut mentiar?* (Plautus) = *that I should speak falsely!* Observe that the question asks not what *is the case*, but what *might be the case*, and that a negative answer is always implied; moreover, the question expresses great indignation or surprise. The force of the exclamation is exactly like that of the exclamatory acc. and inf., cf. Vergil, *Aen.* I, l. 37, *Mene inceptō dēsistere victimā?* = *must I retire from my purpose baffled?* So here

- |                                     |                   |                          |
|-------------------------------------|-------------------|--------------------------|
| 8 tū ut umquam tē corrigās?         | tū                | you ever reforming       |
| you that ever yourself may improve? | you               | your character, you      |
| 4 ut ullam fugam meditēre?          |                   | giving even so much      |
| that any flight may consider?       | you that any      | as a thought to exile    |
| 5 exsiliū cōgitēs?                  |                   | or having any kind       |
| exile may meditate?                 | Utinam tibi istam | of notion of banishment! |
|                                     |                   | Ah, if only              |

Cicero might have said, *tēne ullam rem frangere* = *is anything likely to crush you?* A. & G. 274; B. 334; G. 534; H. 539, III. — *ulla*, nom. sing. f. of the adj. *ullus*, -*a*, -*um* (gen. *ullius*, dat. *ulli*); agrees with *rēs*. *Ullus* is only used in negative sentences, or those implying total negation; cf. the note on *ullā*, Chap. VII, l. 35. Here *ulla* is properly used, because the exclamatory question is equivalent to an indignant and emphatic negative statement. — *rēs*, gen. *rei*, f. 5th; nom. sing., subj. of *frangat*. — *frangat*, 3d pers. sing. pres. subjunct. act. of *frangō*, -*ere*, *frēgi*, *fractum*, 3 (root *bhrag* = *to break*; cf. root *phay*, and *phγvūμ* = *I break*); agrees with the subj. *rēs*; the subjunct. follows *ut* in the idiomatic construction discussed in the note on *ui* above.

LINE 3. *tū*, gen. *tuī*; nom. sing., subj. of *corrigās*. Like *tē* above, *tū* is very emphatic, *YOU ever reform yourself!* — *ut*, conj., followed by the subjunct. *corrigās*, in exclamatory question; the construction is similar to that of the line above. — *umquam* (*unquam*), adv.; modifies *corrigās*; the force of *umquam* in this sentence is parallel to that of *ulla* in the preceding sentence. — *tē*, acc. sing. of *tū*; direct obj. (reflexive) of *corrigās*. — *corrigās*, 2d pers. sing. pres. subjunct. act. of *corrīgō*, -*ere*, *corrēxi*, *corrēctum*, 3 (*cum* + *regō*); agrees with the subj. *tū*; for the subjunct., see the note on *ut*, l. 2. — *tū*, nom. sing.; subj. of *meditēre*; emphatic. Observe the repetition of *tū* at the beginning of each question (*anaphora*); the exclamatory questions thus emphasized are far more forcible than would be denunciatory statements, and well illustrate Cicero's mastery of rhetoric and his skill in driving a point home.

LINE 4. *ut*, conj., introducing an exclamatory question, exactly as above. — *ullam*, acc. sing. of the adj. *ullus*, -*a*, -*um*; agrees with *fugam*; *ullam* (like *ulla* above) implies complete negation, *you think of exile indeed!* — *fugam*, acc. sing. of *fuga*, -*ae*, f. 1st (root *bhug* = *φvγ* = *fug*, *to turn one's self, to flee*; cf. *φvγή* = *flight, exile, fugiō*, *fugō*, etc.); direct obj. of *meditēre*. *Fugam* is here a synonym of *exsiliū*; *φvγή* is the regular word for *exile* in Greek literature. — *meditēre*, 2d pers. sing. pres. subjunct. of the deponent verb *meditor*, -*ari*, -*ātus sum*, I; agrees with the subj. *tū*; the subjunct. mood is in similar construction with *corrigās* and *frangat* above. In this oration Cicero uses the termination in -*re* twice in the pres. subjunct., and that in -*ris* once; for a comparison with other tenses, refer to the note on *verēbere*, Chap. VII, l. 41. — *tū*, nom. sing.; subj. of *cōgitēs*; emphatic. — *ut*, conj., introducing an exclamatory question, exactly as in the sentences above. — *ullum*, acc. sing. n. of the adj. *ullus*, -*a*, -*um*; agrees with *exsiliū*.

LINE 5. *exsiliū*, acc. sing. of *exsiliū*, -*i*, n. 2d; direct obj. of *cōgitēs*. See the note on *exsiliū*, Chap. V, l. 53. — *cōgitēs*, 2d pers. sing. pres. subjunct. act. of *cōgitō*, -*āre*, -*āvī*, -*ātum*, I (*con + agitō*, hence *to turn over and over in the mind, to ponder upon*); agrees with the subj. *tū*; the subjunct. is in similar construction to *corrigās* and *frangat* above. — *Utinam* (*utī + nam*), adv. = *oh that! would that!* introduces a wish with the pres. subjunct. *dūint* for the future. In wishes the optative or volitive subjunct. is always used, with or without the introductory particles *ut* (*utī*) *ō si* (rare), *utinam*. The regular negative particle is *nō*, e.g. *nē fiat* = *may it not happen!* Sometimes a second wish may be added by *neque* (rare in classical Latin, and never in Caesar). *Utinam nē* and *utinam nōn* are both found. The pres. subjunct. of the verb

the immortal gods | **mentem dī immortālēs dūnt!** **Tametsī**  
 would put such an | intention the gods immortal may give! **Although**  
 idea into your head! | **videō, sī meā vōce perterritus īre ī t̄**  
 Although, if from ter- | **I see, if my by voice frightened to go into**

---

is used when the wish, no matter how extravagant, is for the future; the imperf. subunct., when the wish is for the present, and therefore unrealized; the pluperf. subjunct., when the wish is expressed for the past, and consequently also unrealized. A. & G. 267; B. 279; G. 260, 261; H. 483. — *tibi*, dat. sing. of *tū*; indirect obj. of *dūnt*. — *istam*, acc. sing. of *iste, ista, istud*, dem. pron. of the 2d pers.; agrees with *mentem*; observe that *istam* does not have the implication of scorn which *iste* usually has in the orations; see the note on *iste*, Chap. I, l. 3.

LINe 6. **mentem**, acc. sing. of *mēns, mentis*, f. 3d; direct obj. of *dūnt*. — *dī*, nom. plur. of *dīus*, -i, m. 2d (cf. *dīs, Iuppiter*, etc.); subj. of *dūnt*. The voc. sing. of *dīus* is the same as the nom. sing.; in the plur. are found nom. *dīi, dīi*, and *dī* (contraction of *dīi*), gen. *dīorum* and *dīum*, dat. and abl. *dīis, dīi, dīs, acc. dīos*. — **immortālēs**, nom. plur. m. of the adj. *immortālis*, -e, 3d (*in = not + mortālis = mortal*, from *mors*); agrees with *dī*. — **dūnt**, 3d pers. plur. pres. subj. act. of an obsolete verb *dūo* (perhaps an archaic form of *dō, I give*, but by many referred to some other root); agrees with the subj. *dī*; the subjunct. is optative with *utinam*, and the pres. tense marks the wish as one for the future. *Dūim, dūis, dūit*, and *dūnt* are archaic survivals, found in solemn oaths or attestations, in legal formulae, and in the comic writers Plautus and Terence. For the letter *i* as the characteristic vowel (instead of the usual *a*), cf. the pres. subjunctives *sim* (of *sum*), *volum* (of *volo*), *nōlīm* (of *nōlō*), *mālīm* (of *mālō*), *possim* (of *possum*), etc. In ordinary phraseology *dēnt* (3d pers. plur. pres. subjunct. act. of *dō, dare, dōli, datum, t̄*) would have been used. A. & G. 128, e; B. 116, 4, d; G. 130, 4; H. 240, 3. — **Tametsī** (for *tamen etsī*), conj., used copulatively; connects the sentence with the one preceding, and adds adversative force to its own clause. Some take *tametsī* as a subordinate conj., = *although*, and introducing the clause *tametsī . . . impenētā* in concessive subordination to the main clause *utinam . . . dūnt*; but it is better to render *tametsī* *as and yet*, or *however*, connecting two principal sentences; cf. *quoniam* and *etsī*, which must frequently be considered as copulative.

LINe 7. **videō**, 1st pers. pres. ind. act. of *videō, -ēre, vīdī, vīsum, 2*; the subj. *ego* is implied by the personal ending. — *sī*, conditional particle, introducing the *protasis* of the condition *sī . . . impenētā*. Observe that the condition is reported in the form of an indirect exclamation dependent on *videō*. The direct form of the hypothesis = *sī . . . arīnum indīxeris* ( fut. perf. ind.), *quanta tempestās . . . impenēt = if you (shall) make up your mind, etc. . . . how great a storm . . . threatens*, i.e. the apodosis is an exclamation, and so, in dependence on *videō*, may perhaps be better described as an indirect exclamation than an indirect question (the construction being identical in both cases; see the references under *egris*, Chap. I, l. 14). For indirect conditions, see the note and references under *sī*, Chap. VIII, l. 31. — **meā**, abl. sing. f. of the poss. adj. *mēns, -a, -am*; agrees with *vōce*. — **vōce**, abl. sing. of *vōx, vōcis*, f. 3d: abl. of the means or instrument, with *perterritus*. — **perterritus**, nom. sing. m. of *perterritus*, -a, -am, perf. part. pass. of *perterritō, vere, -sī, -sīum, 2* (*per intensive + terrē = I frighten greatly*; cf. *fūmina, fortūta, etc.*); predicative, agreeing with the implied subj. of *indīxeris*, etc. Observe that the part. here takes the place of a clause coordinate with *arīnum indīxeris* and a cop. coni. e.g. *sī perterritus sī et . . . arīnum indīxeris*: in such cases the part. always denotes action prior in time to that of the verb of the clause in which it stands, and serves to weld the sentence closer together in respect of unity and logical subordination. A. & G. 292, REM.; B. 336, 3; 337, 2; G. 437; H. 549, 5. —

8	exsilium	animum	indūxeris,	quanta	make up your mind
	exile	your mind	<i>you shall make up, how great</i>		to withdraw into exile, I see how violent
9	tempestās	invitiae	nōbis, sī minus in		a storm of ill-will threatens to burst
	a storm	of ill-will	over us, if less (=not) for		over me, if not at the present moment
10	praesēns	tempus, recentī	memoriā scelerum		
	present	the time, (being)	fresh the memory of crimes		

īre, pres. inf. act. of *eō, īre, īvī, ītū, ītūm*, irreg.; complementary inf. in the pred. with *animum indūxeris* and expressing the further action of the same subject which *animum indūxeris* implies. Many kinds of verbs imply a further action of the same subject, and are followed by the inf. alone without a subj.-acc., e.g. verbs of *knowing, daring, seeming, learning, beginning, ceasing*, etc. A. & G. 271; B. 326; G. 423; H. 533. — *in*, prep.; gov. the acc. *exsilium*.

LINE 8. *exsilium*, acc. sing. of *exsilium, -ī, n.* 2d; governed by the prep. *in*. — *animum*, acc. sing. of *animus, -ī, m.* 2d; direct obj. of *indūxeris*. *Animum inducere* is an idiom = lit. *to bring one's mind to something*, and may be rendered in English idiom by *to make up one's mind*. The noun *animus* figures in several idiomatic expressions, which may be readily studied in a reliable dictionary. For synonyms, see the note on *animō*, Chap. VII, l. 18. — *indūxeris*, 2d pers. sing. perf. subjunct. act. of *indūcō, -ere, indūxi, inductum, 3 (in + dūcō)*; the subj. implied is *tū*; *indūxeris* is subjunct. because the hypothesis is indirect in form and dependent on the leading verb *videō*, and the tense is primary because *videō* is primary; see the note on *sī* above. — *quanta*, nom. sing. f. of the adj. *quantus, -a, -um* (used as interrog., and as rel. often with correlative *tantus*; cf. *tam . . . quam, talis . . . quālis*); agrees with *tempestās* and introduces the apodosis of the condition (*quanta . . . impendat*), which is in the form of an indirect exclamation.

LINE 9. *tempestās*, gen. *tempestatis*, f. 3d (akin to *tempus*, from root *tam = to cut*; so *tempestās = a portion of time, a period*, in respect of its physical qualities, hence *weather, storm*, and figuratively *calamity*); nom. sing., subj. of *impendeat*. The metaphor, *a storm of unpopularity*, is a familiar one in English, as in Latin. — *invitiae*, gen. sing. of *invitiae*, f. 1st (from the adj. *invīsus*, cf. *invīdeō = I envy*); gen. of material, explaining of what the *tempestās* consists. A. & G. 214; B. 197, 202; G. 361; H. 395. — *nōbis*, dat. plur. of *ego* (plur. *nōs*); dat. of the indirect obj., governed by the compound of *in, impendeat*. Intransitive verbs, compounded with *in, con, praē*, and other prepositions, frequently govern a dat. of the indirect object. A. & G. 228; B. 187, III; G. 347; H. 386. Observe that *nōbis* is used instead of *mīhi*; such pluralizing is rhetorical, and begins with Cicero; it is common in English in official references to one's self, cf. the royal or the editorial *we*; an excellent Latin example is the following (from Cicero): *librum ad tē dē senectūte misimus = we* (i.e. *I*) *have sent you a treatise on old age*. A. & G. 98, b; B. 187, II, a; G. 204, NOTE 7; H. 446, NOTE 2. — *sī*, conditional particle; *sī minus* is often used without the verb being expressed, but the omission can always be easily supplied from the context; so here we may supply *impendeat* with *sī minus* (= *impendet* of direct condition). Refer to the notes on *sī minus*, Chap. V, l. 6. — *minus*, adv., practically = *not*; modifies *impendeat*, which may be supplied with *sī*. *Minus* is the acc. neut. sing. of *minor, minus*, adj. 3d, compar. of *parvus*; superl. *minimus*. — *in*, prep.; gov. the acc. *tempus*.

LINE 10. *praesēns*, acc. sing. n. of *praesēns, -ēntis*, pres. part. of *praesum*; agrees adjectively with *tempus*. *Sum* and its compounds have no pres. part., except *praesum* and *absum*, which have *praesens* and *absēns*. — *tempus*, acc. sing. of *tempus, temporis, n.* 3d (root *tam = to cut*, hence *a section of time*; cf. *τέμνω = I cut*); governed by the

while the recollection of your crimes is fresh, at all events at a future period. But the risk is worth the pains, provided	<b>tuorum,</b> <i>at</i> <b>in posteritatem</b> <i>impendeat.</i> 11 <i>your,</i> <i>lunener</i> <i>for the future time may overhang.</i>  <b>Sed</b> <i>est</i> <b>tanti,</b> <i>dum modo</i> <i>ista</i> 12 <i>It is of so much (worth), provided that</i> <i>that</i>
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**chap. IV.** **Homonymy.** (1) *tempus* — *time*, in general; the plur. *tempora* = *the times*, i.e. the circumstances of the time, e.g. *In the time of Augustus* = *temporibus* (not *tempore*) *Augusti*. (2) *temporis* — a point or a space of time, a period; (3) *aevum* (poetical) = a lifetime, an age, a generation; cf. *dīvū* *dīfū*, a lifetime, and the English word *epoch*; (4) *aevi* (contracted from *aevitatis*) — a period of life, an epoch. — **recenti**, abl. sing. f. of the adj. *recentes*, *entis*, *gī*; *recent* is predicative, and agrees with *memoria* in the abl. abs. construction, as regularly when an adj. agrees predicatively with a noun or pronoun; in this construction, the abl. of the missing pres. part. of *sum* may be mentally understood, i.e. *the memory of your crimes (being) fresh* = *while the recollection of your crimes is present in the mind*. For a full note on the abl. absolute, see the note on *dimissō*, Chap. IV., b. (8). **Homonymy.** (1) *nōvis* (opposed to *antiquus*) = new, in reference to not having been before; cf. *reī nōvis* — a novelty; *nōvis homō* = an upstart politically, to be the head of a family to hold curule offices; (2) *nōvis* (opposed to *vetus* = of old standing) — *nōvis* *opus*, in reference to recent occurrence for the first time; e.g. *reī nōvis lacū* = *recent lake*, *recentopus* = *recent work*, which must be distinguished from *nōvi militēs* — *new soldiers*, *nōvis mārtae* — *memoria*, abl. sing. of *memorii*, -ae, f. 1st (from adj. *memorius*), and *nōvis* = *non nōvis* = *not old* in mind; cf. *nōpūra* = *anxious thoughts*, *nōpūrū* = *I will not worry*; (3) agrees with *nōvis* in the abl. abs. construction. — **nōmīnū**, gen. plur. of *nōmīnēs*, *nōmīnē*, n. pl.; objective gen. with *memorii*. Nouns and adjectives expressing agency often take the gen. case. A. & G. 217; B. 200; G. 363, 2; H. 400, 111.

Look at the following gen. plur. n. of the poss. adj. *sunus*, *sr.* *suntus*: agrees with *scilicet* *al.* could introduce the qualification *in posterioribus*, in opposition to *in anterioribus*, in the 1<sup>st</sup> clause above. *Al.* is here used in the accusative like *de* in the subject of a check sentence. In proper gen. the acc. *posterioribus* is + the acc. in reference to *time = secundum posterioriter*. *posterioriter*, acc. sing. of *posterioris*, *suntus*, f. 3d; governed by the prop. *al.* *Scilicet* *al.* *secundum posterioriter* *posterioris* (from *posterior*, from *post* + *ter*). *Scilicet* *al.* hence *(al.) secundum posterioriter*, however. — **impedire**, *al.* preventing past intended act of *excessus* (excess, no pecc. no superfl., no super), 2, *is = super + general*. *Excessus* *impermissus*, agrees with the subject & also the verb is substituted, because *super* introduces an indirect exclamation in dependence on *restitui*. Observe that *praeceps* *impermissus* is the genitive of the indirect condition of which is . . . *impermissus* as *excessus*.

**LINKER.** Well, advertising copy has the sentence to the one preceding, and introduce another in its place. Well, if you sing your end of some, just take the same as you have it now, and add another clause such as "an instant loan service" or "an instant loan" — it is not bad, but that is sort of *advertising* terminology, I think, and you know you're not the best writer, so some care is necessary with this kind of a job as this — I don't mind introducing it to you all. It has definite value, it can't be denied, but I would say at the moment — it is not a very strong value. The first suggestion may be a good service or two, and the general song of several others, and so on, and maybe three more, in the future also. A song is good to have, but it's not all. The general value of course is an extension of the particular value of the particular service. The general value of course is an extension of the particular value of the particular service. The general value of course is an extension of the particular value of the particular service.

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|----|--|---|--------------------------------|-----------|-----------|--|
| 18 | sit<br>may be                          | privāta<br>private                      | calamitās<br>disaster          | et<br>and | ā<br>from | only such disaster be<br>mine alone and do<br>not involve the state<br>in any peril. How-<br>ever, it is quite out<br>of the question to<br>expect you, you, I |
| 14 | rei pūblicae<br>of the commonwealth    | periculis<br>the perils                 | seiungātūr.<br>may be divided. | Sed       | But       |  |
| 15 | tū ut vitiis tuis<br>you that by vices | commoveāre,<br>your should be startled, | ut lēgum<br>that of the laws   |           |           |  |

*Quirites, huius invidiae falsae atque iniuriae tempestatem subire.* — **dum**, conditional conj.; regularly followed by the subjunct. *sit* and *seiungatur*. A proviso may be introduced by **dum** alone, or by **modo** alone, or by **dum modo** (*dummodo*) in combination; the negative is **dum nē**, or **modo nē**. A. & G. 314; B. 310; G. 573; H. 513, I. The verb, according to the sense, is either pres. or imperf. subjunctive. — **modo**, adv. = *only*, in combination with the conj. **dum**. **Modo** is often used alone as a conditional conj.; cf. **modo . . . intersit**, Chap. V, l. 8. — **ista**, nom. sing. f. of the dem. pron. of the 2d pers. *iste, ista, istud*; agrees with *calamitatis* = *that misfortune* (of which you are the cause).

LINE 13. *sit*, 3d pers. sing. pres. subjunct. of *sum*, *esse*, *fui*; agrees with the subj. *ista calamit s*; the subjunct. mood is necessary after *dum modo*. — **priv ta**, nom. sing. f. of the adj. *priv tus*, *-a*, *-um* (properly perf. part. pass. of *priv *); complement in the pred. with *sit*, and agrees with the subj. *calamit s*. *Priv ta* = personal, i.e. affecting only Cicero, and that purely as an individual, and not in any way involving the state; cf. the proviso in the following co rdinate clause. Refer to the note on *p blici*, Chap. I, l. 20. — **calamit s**, gen. *calamit tis* f. 3d (from *calamus* = straw or a reed, hence lit. *damage to the crop*, then *loss*, *misfortune*, in general); nom. sing., subj. of *sit*. *Calamit s* in Cicero almost invariably expresses *political misfortune* or *ruin*, very seldom *calamity* or *misfortune* in the general sense. See the synonyms given in the note under *calamit tis*, Chap. V, l. 30. It may be here pointed out that *to suffer loss* is expressed in Latin by *damnum facere*, *iactur m facere*, *calamit t m accipere* (not by *damnum*, etc., *pat * = to submit to loss), the particular noun being selected according to the nature of the damage, for which see the list of synonyms. — **et**, cop. conj.; joins *sit priv ta* and *s c iung t r*. — ** **, prep. with the abl.; gov. *periculis*, expressing separation in combination with the verb *s ciung t r*.

**LINÉ 14.** *rei*, gen. sing. of *rēs*, f. 5th; poss. gen. limiting *pericūlūs*; in English we would rather say *peril to the state*. — *públicae*, gen. sing. f. of the adj. *públicus*, -a, -um (for derivation, etc., see *públici* and note, Chap. I, l. 20); agrees with *rei*; *rei públicae*, as usual, represents one idea, and = *of the state*. — *periculīs*, abl. plur. of *periculum*, -i, n. 2d (*akin to porta, exterior, περιπέσω = I pass through*, etc., from root *par* = *to go through*; hence, *periculum* = *something to be gone through*, with an added notion of difficulty, and so *a trial, danger*); governed by the prep. *ā*. — *sēiungātūr*, 3d pers. sing. pres. subjunct. pass. of *sēiungō*, -ere, *sēiunxi*, *sēiunctum*, 3 (*sē* or *sēd*, old prep. + the abl. = *apart, without*, only used in composition in classical Latin + *iungō*; cf. *sēcidō*, *sēcernō*, etc.); agrees with the subj. *calamitās*, and is subjunct. in similar construction to *sit*, above, with which its clause is connected by the conj. *et*. — *Sed*, adversative conj.; introduces an oppositional idea, but as a conj. preserves the interconnection of thought between its own and the previous sentence.

LINE 15. *tū*, gen. *tūi*; nom. sing., subj. of *commoveāre* (*pertimescās* and *cēdās*). *Tū* is emphatic by position, and scornful; moreover, it should be remembered that the nom. of the personal pronouns is only expressed for emphasis or contrast. — *ut*, final conj.; followed by the subjunct. of purpose *commoveāre*; the *ut* clause is a complementary substantival final one, and is part of the subj. of *est postulandum* (the rest of the subj. being completed by the other *ut* clauses following). Final substantival clauses (with *ut* or *nē* +

say, to be startled at | **poenās pertimēscās**, ut temporibus<sup>16</sup>  
 your misdoings, terrified at the penalties *you should dread, that to the times (= exigencies)*  
 of the law, or yield reī pūblicae cēdās, nōn est<sup>17</sup>  
 to the superior claim of the common weal you should yield, not is

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the subjunct.) accompany verbs of *willing, warning, beseeching, urging, demanding, resolving, etc.*, and the substantival clause acts as subj. when the verb of *willing, etc.*, is pass. (as here), as obj. when the verb of *willing, etc.*, is active. It should be noted that the inf. is often used with many verbs of the above classes; it is common with *postulō*, esp. in early Latin, but *rogō, quæsō, flagitō, pōscō*, and *ōrō* all preferably (and some invariably) take *ut* and the subjunctive. A. & G. 331; B. 295, 296; G. 546, and NOTES I and 3; H. 498. — *vitiūs*, abl. plur. of *vitiūm, -i, n.* 2d (root *vi* = *to entwine*, hence *vitiūm* = lit. *a twist*, hence *fault, offence, vice, defect*; related are *vitis* = *a vine, vieō* = *I plait, trēa* = *a willow*, and our word *withe*); abl. of the means, with *commovēre*, or else abl. of the cause. — *tūis*, abl. plur. n. of the poss. adj. *tūus, -a, -um*; agrees with *vitiūs*. — *commovēre*, 2d pers. sing. pres. subjunct. pass. of *commovēō, -ēre, commōvō, commōtūm, 2* (*con + moveō*); agrees with the subj. *tū*; the subjunct. is final, following *ut*. Note the ending in *-re* instead of in *-ris*, and note the comparisons in the note on *verēbere*, Chap. VII, l. 41. *Commovēre* and *permovēre* imply greater violence of motion or of agitation than the simple verb *movēre*. — *ut*, final conj.; followed by *pertimēscō* = a complementary final clause, like the one above. Observe the *asyndeta*, i.e. the absence of conjunctions to connect the coördinate substantival clauses. — *lēgūm, gen. plur. of lēx, lēgis, f. 3d*; poss. gen., limiting *poenās*; *lēgūm poenās* = *the penalties ordained by the laws*.

LINE 16. **poenās**, acc. plur. of *poena, -ae, f.* 1st (cf. *pūniō*); similar in form is the connection between *moenia* and *mūniō*; direct obj. of *pertimēscās*. Synonyms: (1) *poena* (*toruñ*) = originally *punishment* in the shape of a fine, then *punishment* in general; (2) *multa* = *a fine*; (3) *supplicium* (*supplex, sub + plōcō*) = (a) *bending down* in treaty, hence *supplication*, (b) *bending down* to receive punishment, hence *execution*; (4) *castigatiō* (*castum + agere* = *to correct*, cf. *pūrgō* for *pūrum agō*, hence) = *correction*, for the purpose of improving, the means used being *verba* or *verbēra* (*words or lashes*). Similar distinctions exist between the verbs, viz.: (1) *poenā afficere aliquem* or *poenās ab aliquo petere* (*expetere, repetere*); *pūnire* is less common; (2) *multāre*; (3) *supplicium sūmēre*; (4) *castigāre*. — *pertimēscās*, 2d pers. sing. pres. subjunct. act. of *pertimēscō, -ēre, pertimēui*, no supine, 3 (*per + timēscō*, inchoative form of *timeō*); the subj. *tū* is implied; the subjunct. follows *ut* final; cf. *commovēre*. The inceptive verb is specially appropriate here, for it suggests that fear of the law would be a new experience for Catiline. — *ut*, final conj.; followed by the subjunct. of purpose, *cēdās*, similar in construction to *commovēre* and *pertimēscās*. — *temporibus*, dat. plur. of *tempus, temporis*, n. 3d; dat. of the indirect obj., with *cēdās*. A. & G. 226; B. 187, II; G. 346; H. 384, I. *Tempora* here = *the needs of the time, the exigencies of the state*, in reference to a political crisis; the meaning is that it is impossible to expect that Catiline would set a higher value on the needs of the state than on his own desires, and sacrifice the latter to the former.

LINE 17. **reī**, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *temporibus*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus, -a, -um*; agrees with *rei*. — *cēdās*, 2d pers. sing. pres. subjunct. act. of *cēdō, -ēre, cessi, cessum, 3*; the implied subj. is *tū* (expressed with the first verb *commovēre*, and understood with those following in like construction). Cicero uses this verb = *to give way to* in other passages with similar meaning, e.g. *rei pūblicae cēdere* (speech for Sulla). A few editors read *concēdās*, the compound of *cēdō*, and this used to be the popular lection; but now *cēdās* is recognized as the better and more authoritative

18 postulandum. Neque enim is of the state's necessity. For you are  
*to be demanded.* Neither for that (kind of) man not at all the kind  
 19 es, Catilina, ut tē aut pudor umquam of man, Catiline, to  
*you are, Catiline, that you either shame ever be ever reclaimed by*  
 20 ā turpitūdine aut metus ā periculō aut a sense of shame from  
*from baseness or fear from danger or* the path of dishonor,

reading. — *nōn*, neg. adv.; limits *postulandum est.* — *est*, 3d pers. sing. pres. ind. act. of *sum, esse, fui*; *est + postulandum* = the 3d pers. sing. pres. ind. of the periphrastic pass. conjugation of *postulō*, and is quasi-impersonal = *it is not to be asked that you should be startled, etc., etc.*; observe that the substantival clauses (*that you should be startled, etc., etc.*) are really the subj. of *postulandum est*, i.e. we may render *that you should be startled, etc., etc., is a thing not to be expected.*

LINE 18. *postulandum*, nom. sing. n. of *postulandus*, *-a, -um*, gerundive of *postulō*, *-are, -avō, -atūm*, I (akin to *pōscō*); may be considered impersonal with *est*, hence the neut. sing., or as neut. in agreement with the nearest of the subject-complementary *ut* clauses, and understood with each of the rest. A. & G. 113, *d*; 129; B. 337. 7, *b*, 1); G. 251; H. 234; 466, NOTE. For synonyms, refer to the note on *rogō*, Chap. IV, l. 22.

— *Neque* (*ne + que = and . . . not*), cop. conj.; *neque + enim* connects the sentence with the previous one; *neque* negatives the pred. is *es*. — *enim*, causal conj, which, in combination with *neque*, connects this and the preceding sentence; *neque enim* = *καλ γάρ δι* in Greek. Remember that *enim* is always post-positive, and that *nam* (in prose) is always pre-positive. — *is*, nom. sing. n. of the dem. pron. *is, ea, id*; *is* is predicative, and agrees in gender and number with *tū* (the implied subj. of *es*). *Is* here practically = *tālis*, i.e. *you are not the man to, etc. (the kind of man, or such a man as to, etc.)*.

LINE 19. *es*, 2d pers. sing. pres. ind. act. of *sum, esse, fui*; the subj. implied by the personal ending is *tū*. — *Catilina*, voc. sing. of *Catilina*, *-ae, m.* 1st; the case of address. — *ut*, consecutive conj.; followed by the subjunct. of result *revocāverit*. This sentence admirably illustrates the kind of subjunct. found in clauses of relative characteristic, for we might very well have had in this passage: *neque enim is es, quem aut pudor . . . revocāverit*, i.e. the character of the verb is identical, whether the consecutive clause be introduced by *quem* or by *ut*. A. & G. 319; B. 284; G. 552; H. 500. — *tē*, acc. sing. of *tū*; direct obj. of *revocāverit*. — *aut*, disjunctive conj., used correlativey with *aut* following, = *aut (either) . . . aut (or) . . . aut . . . (or)*. Disjunctives: (1) *aut*, when each alternative excludes the other (as do *pudor* and *metus*, and *metus* and *ratiō*); (2) *sīve (sive)* offers a choice between two names of the same thing; (3) *vel (ve)* is the weakest conj., and merely gives a choice between two alternatives. Correlatives are *aut . . . aut*, *sīve . . . sīve*, etc., but not *aut . . . sīve* or other dissimilar combinations. A. & G. 156, *c*; B. 342; G. 494; H. 554, II, 2. — *pudor*, gen. *pudoris*, m. 3d (from verb *pudeō*); nom. sing., a subj. of *revocāverit*. Synonyms: (1) *pudor* = *sense of shame, modesty* (in opposition to *impudentia*); (2) *pudicitia* = *purity, chastity* (in opposition to *impudicitia*). — *umquam*, adv.; limiting *revocāverit*. *Umquam* was not found in the old common texts, but occurs in Quintilian's quotation of this passage, and is adopted by modern editors of the Catilinarian speeches.

LINE 20. *ā*, prep.; gov. the abl. *turpitūdine*, expressing separation with the verb *revocāverit*. Remember that separation is usually expressed by a prep. and the abl. (*ab, dē, ex*), except with a few simple verbs, e.g. *liberō, privō*, etc. — *turpitūdine*, abl. sing. of *turpitūdō*, *-inis*, f. 3d (from adj. *turpis*; cf. *fortitūdō* from *fortis*); governed by the prep. *ā*. Observe that *pudor* is contrasted with its natural opposite *turpitūdō*, and

from pursuits of dan-	ratiō	ā	fūrōre	revocāverit.	Quam 21
ger by fear, or from	reason	from	madness	may have recalled.	Which
madness by reason.	ob	rem,	ut	saepe iam	dixi, 22
Wherefore, as I have				often already	I have said,
already frequently	on account of	thing,	as		

that a similar opposition is felt between *metus* and *periculum*, and between *ratiō* and *furor*; Prof. Wilkins quotes a very apposite passage from the speech in behalf of Cluentius: *vicit pudorem libido, timorem audacia, rationem dementia.* — *aut*, disjunctive conj.; joins *pudor* and *metus*. — *metus*, gen. *metūs*, m. 4th; nom. sing., a subj. of *revocāverit*, which must be supplied from the coördinate clause *ratiō ā furōre revocāverit*. — *ā*, prep.; gov. the abl. *periculō*, expressing separation. — *periculō*, abl. sing. of *periculum*, -ī, n. 2d; governed by the prep. *ā*. — *aut*, disjunctive conj.; joins *metus* and *ratiō*.

LINE 21. *ratiō*, gen. *ratiōnis*, f. 3d; nom. sing., subj. of *revocāverit*; *ratiō* = here sound reasoning, proper judgment. *Ratiō* has many different meanings, of which the most important are: (1) reckoning, calculation; (2) a list, register; (3) a sum, number; (4) a business affair, transaction; (5) relation, reference, in the abstract; (6) respect, regard, concern, consideration, e.g. *ratiōnem habere*; (7) course, conduct, manner; (8) condition, sort; (9) the reasoning faculty, judgment, reason; (10) a motive, reason; (11) in rhetoric, an argument, based on reasoning; (12) reasonableness, propriety, rule, order; (13) theory, doctrine; (14) knowledge, etc. From the above it may be seen that *ratiō* is a word of frequent occurrence in Latin, esp. in philosophical treatises. — *ā*, prep.; gov. the abl. *fūrōre*, expressing separation. — *fūrōre*, abl. sing. of *furor*, -īs, m. 3d (from verb *furō* = I rage); governed by the prep. *ā*. — *revocāverit*, 3d pers. sing. perf. subjunct. act. of *revoco*, -āre, -āvī, -ātum, I (*re* = back + *vocō* = I call); agrees with the subj. *ratiō*; the subjunct. is consecutive with *ut* above. Note that *revocāverit* is sing., and agrees only with the nearest (*ratiō*) of its three subjects, being understood with each of the first two; frequently it happens that the verb. will be sing. in agreement with the nearest subject, even though one or more subjects of plural number precede the sing. subject. A. & G. 205, d; B. 255, 2 and 3; G. 285, EXCEPTION 1; H. 463, I. Of course, the regular rule is that the verb will be plural if there be more than one subject. Many editors read *revocāri*, the contracted form of *revocāverit*; for references, etc., consult the note on *confirmāst̄*, Chap. IV, l. 30. — *Quam*, acc. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with *rem*. *Quam ob rem, qua rē*, and other adverbial phrases with the rel., are classed as illative conjunctions like *itaque*, *igitur*, etc.; see the references under *quārē*, Chap. V, l. 36. *Quam ob rem* connects the sentence with the preceding one, and denotes that the statement which it introduces is a logical result of previous argument or discussion.

LINE 22. *ob*, prep.; gov. the acc. *rem*. Synonyms: because of = (1) *ob*, as indicating the objective reason; (2) proper, stating the subjective reason; (3) *causā* (following its gen.), stating the purpose in view; (4) *per*, stating the permitting or the hindering cause, esp. + *licet* or *posse*, e.g. *per tē licet* = it is allowed so far as you are concerned; *per aetatem pūgnare nō potest* = he is unable to fight on account of his age; (5) *prae* + the abl., stating the hindrance, and only in negative clauses, e.g. *prae lacrimis loqui nō possum* = I am not able to speak for (because of) my tears. — *rem*, acc. sing. of *rēs, reī*, f. 5th; governed by the prep. *ob*. — *ut*, adv. = as; followed by the ind. *dixi*. *Ut*, meaning as or when, is in direct discourse followed by the ind. mood. — *saepe* (compar. *saepius*, superl. *saeppissimē*), adv.; modifies *dixi*. — *iam*, adv. of time; modifies *dixi*. — *dixi*, 1st pers. sing. perf. ind. act. of *dicō*, -*ere*, *dixi*, *dictum*, 3; the subj. implied by the personal ending is *ego*. “Leave Rome” is the burden of Chap. II, and indeed of the whole oration.

- 23 proficiscere; ac, si mihi inimicō, ut said, take yourself  
set out; and, if against me enemy, as off; and if you want  
to fan the flame of  
24 praedicās, tuō cōflāre vīs invidiam, hatred against me,—  
you proclaim, your to blow (= excite) you wish ill-will,  
your personal enemy,  
25 rēctā perge in exsilium: vix as you openly declare  
straightway proceed into exile: scarcely me,— make haste  
away into exile. If  
26 feram sermōnēs hominum, si id you do that, I shall  
I shall bear the talk of men, if this find it hard to endure

LINE 23. *proficiacere*, 2d pers. sing. pres. imperative of the deponent *proficior*, *proficiisci*, *profectus sum*, 3 (*prō* + root *fic*, in compounds *fic*, with inchoative termination, = lit. *to put one's self forward, to set out*); the subj. implied by the personal ending is *tū*. — *ac*, cop. conj.; connects the sentence with the previous one. — *si*, conditional particle, followed by the ind. *vīs*. In logical conditions (i.e. those which assert that *if this is (was, will be) so and so, that is (was, will be) so and so*, without consideration of possibility, probability, and simply as a formula) the verb of the *protasis* is ind., and the verb of the *apodosis* must be either ind., imperative, or subjunct. in one of its independent uses. A. & G. 306; B. 302; G. 595; H. 508, and 4. — *mihi*, dat. sing. of *ego*; dat. of the indirect obj. with *cōflāre*. Remember that compounds, trans. and intrans. of *con*, *ad*, *ante*, *ob*, *prae*, *in*, etc., take the dat. of the indirect obj., and trans. compounds like *cōflāre* have also an acc. of the direct obj. e.g. *invidiam* following. — *inimicō*, dat. sing. of *inimicus*, -i, m. 2d (substantival mas. of the adj. *inimicus*, -a, -um, from *in* = not + *amicus* = friendly); in apposition with *mihi*; *inimicō . . . tuō* = an adjectival enlargement of *mihi*, *quem inimicum esse tuum praedicās*. *Inimicus* = a personal enemy, whereas *hostis* = a public enemy, i.e. a foreign state. — *ut*, adv. = as; with the ind. *praedicās*.

LINE 24. *praedicās*, 2d pers. sing. pres. ind. act. of *praedicō*, -āre, -āvī, -ātum, I (*prae* = before all, *openly* + *dicō* = *I proclaim*; akin to *dicō*, from root *dak* = to show; cf. *δελκυψι*); the subj. *tū* is implied by the personal ending. Carefully distinguish *praedicō* (1st conjug.) = *I proclaim*, from *praedicō* (3d conjug.) = *I foretell, predict*. The adverbial clause *ut praedicās* modifies *inimicō tuō*, as its position clearly indicates; see the note on *inimicō* above. — *tuō*, dat. sing. m. of the poss. adj. *tuus*, -a, -um; agrees with *inimicō*. — *cōflāre*, pres. inf. act. of *cōflō*, -āre, -āvī, -ātum, I (*con* + *flō* = *I blow*; root *bhal*, *bhla*, *bhlu* = to blow, swell, flow; cf. *flōreō* = *I bloom, blow, of flowers, flūo, flēo*, etc.); complementary object-inf. of *vīs*. For the construction of verbs of wishing, see the note on *māllem*, Chap. VII, l. 28. The metaphor is taken from blowing the fire of the blacksmith's forge. — *vīs*, 2d pers. sing. pres. ind. act. of the irreg. verb *volō, velle, volvī*, no supine; the implied subj. is *tū*. — *invidiam*, acc. sing. of *invidia*, -ae, f. 1st (*invideō* = *I envy, I feel ill-will towards*); direct obj. of *cōflāre*. *Invidia* is not so well rendered in English by the kindred word *envy*, as by *hatred, ill-will, odium, unpopularity* (subjective or objective).

LINE 25. *rēctā*, abl. sing. f. of the adj. *rectus*, -a, -um, used adverbially, with *viā* understood, = straightway; modifies *perge*. — *perge*, 2d pers. sing. pres. imperative act. of *percō*, -ere, *percēxi*, *percēctum*, 3 trans. and intrans. (*per* + *regō*); the subj. *tū* is implied by the personal ending. — *in*, prep.; gov. the acc. *exsilium*, expressing motion to. — *exsilium*, acc. sing. of *exsilium*, -i, n. 2d; governed by the prep. *in*. — *vix*, adv., limiting *feram*; *vix feram* is idiomatic, = *I shall find it hard to endure*; cf. *aegrē ferre*, and see the note on *vix*, Chap. VIII, l. 59.

LINE 26. *feram*, 1st pers. sing. fut. ind. act. of the irreg. verb *ferō, ferre, tulī, lātum*; the subj. *ego* is implied. — *sermōnēs*, acc. plur. of *sermō, ōnis*, m. 3d (akin to

what men will say of fēceris, vix mōlem istiū 27  
 me; if you go into you shall have done; scarcely the burden that  
 exile at the consul's invidiae, sī in exsilium iussū cōnsulis 28  
 orders, I shall find of ill-will, if into exile by order of the consul

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*serō* = *I weave*, from root *svar* = *to arrange, bind together*, hence *words woven together, conversation, discourse*; others derive from root *svar* = *to tune, sound*, cf. *susurrus* = *whispering, ὄφρυς* = *a musical pipe*); direct obj. of *seram*. Cicero here and in some other passages seems to use *sermō* in an uncomplimentary sense, = *the comments, remarks of censure*, cf. in *sermōnem hominum atque vituperatiōnem venire* (*speech in Verrem*). Synonyms: (1) *sermō* = (a) *conversation* among several, (b) *colloquial speech, language*, e.g. *sermō cotidiānus, sermō patrius* = *native speech*; (2) *lingua* = lit. *the tongue*, hence *utterance, language, speech*; (3) *ōrātiō* (from *ōrāre* = *originally to speak*, from *ōs, ōris*, n. 3d = *the mouth*) = (a) *speech*, i.e. the ability to express thoughts in words, e.g. *ferae ōrātiōnis expertes sunt* = *beasts are devoid of the faculty of speech*; (b) *a speech, oration*, i.e. a discourse artistically arranged and put together; (c) *style of expression*, e.g. *ōrātiō pūra*. — *hominū*, gen. plur. of *homō, hominis*, m. 3d (old form *hemō*; akin to *humus* = *the earth*); poss. gen., limiting *sermōnēs*; *hominū* = *of men, in general*, cf. *omnēs hominēs* = *every one*. Synonyms: (1) *homō, hominēs* = *a man (men, mankind)*, as distinguished from the gods on the one side and the lower animals on the other; (2) *vir* = *a man*, as distinguished from a woman, or a *husband* as distinguished from a *wife*; a special meaning is *hero*. The general word for *men* = *mankind* is *hominēs*, including male and female members of the human race. — *sī*, conditional particle; with the ind. *fēceris*, in a logical hypothesis. — *id*, acc. sing. n. of the dem. pron. *is, ea, id*; direct obj. of *fēceris*; *sī id fēceris* = *sī in exsilium exieris*.

LINE 27. *fēceris*, 2d pers. sing. fut.-perf. ind. act. of *faciō, -ere, fēcī, factum*, 3; the implied subj. is *tū*; *sī id fēceris* is the *protasis* of the condition, while *vix feram*, etc., is the *apodosis*, the usual order of the clauses being reversed. — *vix*, adv., limiting *sustinēbō*. — *mōlem*, acc. sing. of *mōlēs, -is*, f. 3d (etymology uncertain; = (1) *a mass*, hence (2) *a huge structure*, (3) *a dam, mole*, (4) *weight, bulk*, (5) *labor, difficulty*, (6) *a large number, a crowd*); direct obj. of *sustinēbō*. — *istiū*, gen. sing. of the dem. pron. of the 2d pers. *iste, ista, istud*; agrees with *invidiae*; *istiū* = *of which you will be cause*.

LINE 28. *invidiae*, gen. sing. of *invidia*, f. 1st; gen. of the substance or material, explaining *mōlem*. — *sī*, conditional particle; with the ind. *ieris*, in a logical condition. — *in*, prep.; gov. the acc. *exsilium*, expressing *motion to*. — *exsilium*, acc. sing. of *exsilium, -i, n.* 2d (from *exsilū*; the forms *exul* and *exilium* are not correct); governed by the prep. *in*. — *iussū*, abl. sing. of *iussus, -ūs*, m. 4th (cf. *iussum, -ū*, n. 2d, from *iubēō*; only the abl. sing. *iussū* is in use); abl. of cause, modifying *ieris*. *Cause (by reason of which, or in accordance with which anything is said to be or to be done) is usually expressed by the abl. without a prep., esp. in combination with verbs of emotion (e.g. *doleō, laetor, exsultō, gaudēō*, etc.), perf. participles pass. (e.g. *odiō adduc-tus, commōtus*, etc.), or adjectives (e.g. *amōre dīgnus, ardēns*). It may also be expressed (1) by the abl. with *ab, aē, ex, or prae*, e.g. *ex invidiā labōrāre* = *to suffer from unpopularity* (Cic.), (2) by the acc. with *ob, per, propter*, e.g. *propter timōrem fūgērunt* = *on account of their fear they fled*. Observe that a number of ablatives of cause, including *iussū*, are phraseological, and are used in combination with a poss. adj. or a poss. gen., e.g. *cōnsulis* (or *mēō, tuō*, etc.) *iussū, missū, rogātū, cōsiliō, arbitriātū, hortatū, mēā auctōritatē*, etc.; these are all verbals. A. & G. 245; B. 219; G. 408; H. 416. — *cōnsulis*, gen. sing. of *cōsul*, *-is*, m. 3d; poss. gen., limiting *iussū*.*

29 ieris,	sustinēbō.	Sin	autem	it hard to bear up under the burden of the odium which you have excited. If on the other hand you would rather pro- mote my credit and renown, depart with your savage gang of
you shall have gone, I shall support.		But if	however	
30 servīre meae laudī et glōriae māvīs,				
to work for my (for) glory and renown you prefer,				
31 ēgredere cum importūnā scelerātōrum manū,				
go out with savage of criminals your band,				

LINE 29. *ieris*, 2d pers. sing. fut.-perf. ind. act. of the irreg. verb *eō, īre, īvī* or *īi, itum*; the implied subj. is *tū*. In the condition *sī in exsiliū . . . sustinēbō* observe that the verb of the *protasis* is fut.-perf., and that of the *apodosis* fut.-simple; this is a very common variation with Cicero from the fut.-simple in both clauses; the fut.-perf. in both clauses of a future condition is comparatively rare in Cicero. — **sustinēbō**, 1st pers. sing. fut. ind. act. of *sustineō, -ēre, -ūi, sustentum, 2* (subs, old form of *sub*, + *teneō*; from the supine *sustentum* is formed the frequentative verb *sustentō*); the subj. *ego* is implied by the personal ending. *Sustinēre* = to sustain, bear, support aloft, i.e. a burden which presses one down, metaphorically; *sustentare* = to sustain, in the sense of to keep, maintain, support, a very different sense from that of *sustinēre*. For synonyms of *sustinēre*, see the note on *patimur*, Chap. II, l. 15. — **Sin** (*Sī + nē*), conditional particle, = but if, if however; with the ind. *māvīs*, in a logical hypothesis. When two conditions exclude one another, the first is led by *sī*, and the second by *sin*; *sin* is frequently strengthened by *autem, vērō, minus, secus, or aliter* (*sī minus, sin minus*, and *sin aliter* are especially common in the sense if not, if otherwise, without a verb, which can be supplied from the context). — **autem**, adversative conj. (always post-positive); connects the clause with the previous one, and adds further oppositional force to *sin*.

LINE 30. **servīre**, pres. inf. act. of *serviō, -ēre, -īvī, -ītūm, 4* (*servus*); objective complementary inf. with *māvīs*; *servīre* is one of the number of verbs that govern a dat. of the indirect object. — **meae**, dat. sing. f. of the poss. adj. *meus, -a, -um*; agrees with *laūai*. — **laudi**, dat. sing. of *laus, laudis*, f. 3d (for *claus*, so *laudō* for *claudō*, from root *klu* = to hear; cf. *cūeo* or *cluō*, and *kλbw* = I hear myself called in some way, I am called, *clārus* and *kλvrb̄s* = renowned, *glōria*, etc.); dat. of the indirect obj., dependent on *servīre*. *Laudi* here has the second of the three following meanings of *laus*: (1) praise; (2) glory, fame, renown; (3) merit, credit, as the ground of praise. — **et**, et, cop. conj.; joins *laudi* and *glōriae*. — **glōriae**, dat. sing. of *glōria, -ae*, f. 1st; dat. of the indirect obj., dependent on *servīre*; joined by *et* to *laudi*; *meae*, expressed with *laudi*, is understood with *glōriae*. — **māvīs**, 2d pers. sing. pres. ind. act. of *mālō, malle, mālūi*, no supine, irreg. (*magis + volō* = I wish rather, I prefer); the subj. *tū* is implied by the personal termination.

LINE 31. **ēgredere**, 2d pers. sing. pres. imperative of the deponent verb *ēgredior*, *ēgredi, ēgressus sum, 3* (*ē + gradior*); the subj. *tū* is implied by the personal ending. — **cum**, prep.; gov. the abl. *manū*, expressing *accompaniment*. — **importūnā**, abl. sing. f. of the adj. *importūnus, -a, -um*; agrees with *manū*. The original meaning of *importūnus* is unsuitable, out of place, hence harsh, rude, dangerous, outrageous, savage, etc., according to the nature of the substantive with which it is used. — **scelerātōrum**, gen. plur. of *scelerātus, -i, m.* 2d (substantival mas. of *scelerātus, -a, -um*, perf. part. pass. of *scelerō* = I pollute, cf. *scelus*); gen. of the substance or material, explaining of what *manū* consists. *Scelerāti, perditī*, and *latrōnēs* are Cicero's favorite terms for Catiline's associates. — **manū**, abl. sing. of *manus, -ūs*, f. 4th (root *ma* = to measure, hence the hand, as the measuring thing; band, gang, company is a later sense); governed by the prep. *cum*.

criminals, betake | cōfērē tē ad Mānliūm, concitā perditōs <sup>ss</sup>  
 yourself to Manlius, betake *yourself* to Manlius, *rouse up* abandoned  
 uprouse the worthless among the citizens, sēcerne tē ā bonīs, <sup>ss</sup>  
 cut yourself off from honest men, separate *yourself* from the loyal (men),  
 make offensive war upon your country, infer patriae bellum, exsultā impiō <sup>ss</sup>  
 revel in your wicked | carry in upon your country war, exult impious

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LINE 32. cōfērē, 2d pers. sing. pres. imperative act. of *cōfērō*, *cōfērre*, *contulī*, *collātum*, irreg. (*cōn* + *fērō*); the subj. *tū* is implied by the personal ending. *Fērō* and its compounds omit the final *e* of the 2d pers. sing. of the above tense; cf. *dic*, *fac*, *dūc*, *ēduc*, etc. (but *perfice*, *cōfīce*, etc., with compounds of *faciō*). *Sē cōfērē* is a common synonym of simple verbs of motion, e.g. *veniō*, *ēō*. — *tē*, acc. sing. of *tū*; direct obj. (reflexive) of *cōfērē*. — *ad*, prep.; gov. the acc. *Mānliūm*. — *Mānliūm*, acc. sing. of *Mānlius*, -i, m. 2d; governed by the prep. *ad*. Refer to the note on *Mānlius*, Chap. III, l. 16. — *concitā*, 2d pers. sing. pres. imperative act. of *conciōtō*, -āre, -āvi, -ātum, I (frequentative form of *conciō* or *conciētō*); the subj. *tū* is implied. Observe the string of imperatives beginning with *ēgredere*, l. 31, and note the crisp directness of the injunctions given through them, which is heightened by the *asyndeton*. — *perditōs*, acc. plur. m. of the adj. *perditus*, -a, -um (properly perf. part. pass. of *perdiō*, -ere, *perditō*, *perditum*, 3, from *per* + *dō* = *I make away with, destroy*); agrees with *cīvēs*. Synonyms: (1) *āmittere* (*ā* + *mittō*) = *to lose, with or without blame*; (2) *perdere* = *to lose, by one's own fault*; hence *perditū* = *men morally lost, i.e. corrupt, profligate, abandoned*.

LINE 33. *cīvēs*, acc. plur. of *cīvis*, -is, m. (and f.) 3d; direct obj. of *concitā*; the *perditū cīvēs* are contrasted with the *bonī cīvēs* (see the clause following). — *sēcerne*, 2d pers. sing. pres. imperative act. of *sēcernō*, -ere, *sēcrētū*, *sēcrētum*, 3 (*sē* = *apart* + *cernō* = *I distinguish*); the implied subj. is *tū*. *Cernō*, though its usual meaning is *I see, perceive*, implies *discrimination*, as it is derived from the root *skar* = *kpi* = *cer*, cf. *kplw* = *I separate, I judge*. — *tē*, acc. sing. of *tū*; direct obj. (reflexive) of *sēcerne*. — *ā*, prep.; gov. the abl. *bonīs*, expressing *separation*. — *bonīs*, abl. plur. m. of the adj. *bonus*, -a, -um (compar. *melior*, superl. *optimus*); *bonīs* is here substantival, and the abl. is governed by the prep. *ā*. *Bonus* and *bonī*, substantival, are political terms, = *loyal citizens*; they are frequently applied by Cicero to members of the aristocratic party (*optimātēs*). Refer to the note on *bonōrum*, Chap. I, l. 7.

LINE 34. *īfer*, 2d pers. sing. pres. imperative act. of *īferō*, *īferre*, *intulī*, *illātum*, irreg. (*in* + *ferō*); the implied subj. is *tū*. *Bellum īferre* + the dat. = *to invade*. — *patriae*, dat. sing. of *patria*, -ae, f. 1st (= *patria terra*, from the adj. *patrius*); dat. of the indirect obj., governed by *īfer*. Compounds of *in*, *ob*, *prae*, etc., govern a dat. of the indirect obj., and if trans. take also the acc. of the direct obj. — *bellum*, acc. sing. of *bellum*, -i, n. 2d (for *duellum* = *war between two nations*, from *duo*; cf. *perduellio* = *treason*, and the English word *duel*); direct obj. of *īfer*. *Bellum* is the regular word used by Latin writers for *war* between Rome and a foreign nation; thus it is implied that Catiline has forfeited all right to be considered a Roman citizen. — *exsultā*, 2d pers. sing. pres. imperative act. of *exsultō*, -āre, -āvi, -ātum, I (frequentative form of *exsiliō*, hence lit. = *leap about, bound*, i.e. *revel, exult*); the implied subj. is *tū*. — *impiō*, abl. sing. n. of the adj. *impius*, -a, -um (*in* = *not* + *pius* = *reverent, dutiful*); agrees with *latrōciniō*. *Pius* does not = *pious*, but rather *loyal, dutiful*, i.e. displaying proper respect and deference for a higher authority, esp. the authority of one's parents, the gods, or one's country (so in the frequent Vergilian phrase, *pius*

85	latrōciniō,	ut	ā	mē	nōn	ēiectus	ad	brigandage, so that in brigandage, that by me not cast forth to
86	aliēnōs,	sed		invitātus	ad	tuōs		it may be seen that strangers but invited to your friends into the midst of strangers, as one cast forth by me, but into
87	is̄e	videāris.	Quamquam	quid	ego		I	the midst of friends to have gone you may seem. And yet why I who had invited you. And yet why should

*Aenēās); the neg. *impiō* is therefore appropriate in this passage, as Catiline treats his country, not with dutiful obedience, but with armed hostility.*

LINE 35. *latrōciniō*, abl. sing. of *latrōcinium*, -i, n. 2d (cf. *latrōcinor* = *I practise highway robbery*, from *latrō* = *a robber, brigand*; root *lu* or *lav* = *to get booty*; cf. *λελα* = *booty*, *λαρπέων*, *λητίζων* = *I seize booty, lucrūm* = *gain*); abl. of the cause, with the verb of emotion *exsultā*. A. & G. 245; B. 219; G. 408; H. 416. Cicero here uses *latrōcinium* to correct *bellum* above, as the latter was too honorable a word to apply to Catiline's hostile attitude. *Latrō* originally = *a mercenary soldier* (*λαρπέων*, i.e. fighting for hire); mercenary soldiers have little or no respect for life or property, and so their marauding habits soon earned for them a reputation no better than that of highwaymen. Varrō derives from *latus* = *the side*, i.e. of the general, as if *latrōnōs* were the body-guard — an amusing instance of ancient etymological inaccuracy. — *ut*, conj.; followed by the subjunct. *videāris*. Observe that *ut . . . videāris* may be regarded as a *purpose* clause (denoting the intention in Cicero's mind in ordering Catiline to leave Rome and take the field), or as a *result* clause (denoting the natural consequence of such action as Cicero would have Catiline take). Both ideas seem to be blended, just as they do in English with *that* introducing the clause. The use of *nōn* in the clause does not guide us, for *nōn* does not limit the verb *videāris* but only the word *ēiectus*. — *ā*, prep.; gov. the abl. *mē*, expressing the *agency*. — *mē*, abl. sing. of *ego*; governed by the prep. *ā*. — *nōn*, neg. adv.; limits *ēiectus*. — *ēiectus*, nom. sing. m. of *ēiectus*, -a, -um, perf. part. pass. of *ēiciō*, *ēicere*, *ēiectum*, 3 (ē + *iaciō*); agrees with *tū* (the implied subj. of *videāris*); the participles *ēiectus* and *invitātus* are predicative, and take the place of infinitives, e.g. *ut ā mē nōn ēiectus esse* (*et is̄e*) *ad aliēnōs*, *sed invitātus* (*esse et*) *ad tuōs is̄e videāris*. See the references under *perterritus*, l. 7. — *ad*, prep.; gov. the acc. *aliēnōs*, expressing *motion to*.

LINE 36. *aliēnōs*, acc. plur. of *aliēnus*, -i, m. 2d = *a stranger, foreigner* (substantival mas. of the adj. *aliēnus*, -a, -um, formed from *alius*, hence = *belonging to another, strange, foreign, unfriendly*, etc.); governed by the prep. *ad*; with *ad aliēnōs* supply *is̄e* from below. — *sed*, adversative conj., connecting *nōn ēiectus ad aliēnōs* (*is̄e*) with *invitātus ad tuōs is̄e*. — *invitātus*, nom. sing. m. of *invitātus*, -a, -um, perf. part. pass. of *invitō*, -āre, -āvi, -ātum, I (for *in-vic-itō* = *in-vec-itō*, from *in* + root *vak* = *voc, vec, to sound, speak, call*; akin to *vōx, vocō, bōv*, etc.); agrees with *tū*, the implied subj. of *videāris*; *invitātus* is predicative, and for use see *ēiectus* above. — *ad*, prep.; gov. the acc. *tuōs*, expressing *motion to*. — *tuōs*, acc. plur. of *tū*, -ōrum, m. 2d (substantival mas. of the poss. adj. *tuus*, -a, -um; cf. the substantival neut. *tua*, -ōrum, = *your possessions*; so *mei, mea, sui, sua*, etc.); governed by the prep. *ad*. *Tui* substantival = *your friends, your party*. The substantival use of adjectives is very common in Latin; see A. & G. 188, 189; B. 236-238; G. 204, NOTES 1-4; H. 441.

LINE 37. *is̄e*, perf. inf. act. of *eō*, *ire*, *īvi* or *īi*, *ītum*, irreg.; complementary inf. with *videāris*. *Is̄e* is a contracted form of *is̄se*. — *videāris*, 2d pers. sing. pres. subjunct. poss. of *videō*, -ēre, *vīdi*, *visum*, 2 (the pass. *videor* usually = *I seem*); the subj. *tū* is implied by the personal ending. — *Quamquam* (*quam + quam*), conj., = *and*.

I urge you, seeing | tē invītem, ā quo iam sciam ss  
 that I know that you should invite, by whom already I know  
 you have already sent men on to esse praemissōs, qui tibi ad Forum ss  
 await you under (men) to have been sent on, who for you at Forum  
 arms at Forum Au- Aurelium praestolārentur armāti? cui 40  
 relium — seeing that Aurelium should stand ready armed? by whom

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yet; connects the sentence with the previous one in oppositional relation. *Quamquam*, *cum*, *elsi*, etc., which usually introduce subordinate clauses, not seldom serve as co-ordinating conjunctions; thus *quamquam* here = *at tamen* = *but yet*. The meaning of the following passage (to l. 47) is that it is not really necessary to urge Catiline to leave Rome, as it is well known that he has already made independent arrangements to do so as a rebel. — *quid*, adverbial acc. neut. sing. of the interrog. pron. *quis*, *quae*, *quid* (practically = *cūr*, *why*); introduces the question following. *Quid*, as an acc. of the inner obj., = *with reference to what?*; see the note on *quid*, l. 1. — *ego*, nom. sing. of the 1st personal pron.; subj. of *invitem*. The subj., though a personal pronoun, is here expressed in order to make a contrast with *tē*; pronouns, personal or poss., frequently stand next to one another in this way.

LINE 38. *tē*, acc. sing. of *tū*; direct obj. of *invitem*. — *invitem*, 1st pers. sing. pres. subjunct. act. of *invitō*, *-āre*, *-āvī*, *-ātum*, *I*; agrees with the subj. *ego*; the subjunct. is *deliberative*. The *deliberative* subjunct. is used in questions implying *doubt*, *indignation*, or else the *impossibility* or *futility* of doing something; *quid invitem* here expresses futility. There is little difference between this and the potential subjunctive. Allen & Greenough regard it as developed from the *hortatory* subjunct., e.g. *quid dicam* = *what am I to say*, = *dicam*, *quid?*, i.e. *let me say, what?*; when once established in the pres. tense, it might be easily transferred to the past, e.g., *quid dicerem* = *what was I to say?* A. & G. 268; B. 277; G. 265; H. 484, V. — *ā*, prep.; gov. the abl. *quo*, expressing *agency*. — *quo*, abl. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with the antecedent *tē*, and is governed by the prep. *ā*. — *iam*, temporal adv.; modifies either *sciam* or *esse praemissōs*. — *sciam*, 1st pers. sing. pres. subjunct. act. of *sciō*, *-ire*, *scivi*, *scitum*, 4 (root *ski* = *to split, distinguish*; cf. *secō* = *I cut, kēd̄w* = *I split, etc.*); the implied subj. is *ego*; the subjunct. is causal, i.e. *ā quo iam sciam* = *cum iam ā tē sciam*, etc., *seeing that I know*, etc. When *qui* is followed by the causal subjunct., *ut*, *utpote*, or *quippe* frequently accompanies the relative; *qui* is sometimes used with the concessive subjunctive. A. & G. 320, e; B. 283, 3; G. 633, 634; H. 517; 515, III, and NOTE 4.

LINE 39. *esse praemissōs*, perf. inf. pass. of *praemittō*, *-ere*, *praemisi*, *praemissum*, 3 (*prae* = *before* + *mittō* = *I send*); *esse praemissōs* is the regular combine perf. inf. pass., = *esse* + the perf. part. pass.; agrees (*praemissōs* adjectively) with *eōs* or *hominēs* understood as subj.-acc. (being the implied antecedent of the rel. *qui* following) in the acc. and inf. construction (*ā quo . . . armāti*) dependent on the leading verb *sciam*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with *eōs* or *hominēs* understood as subj.-acc. of *praemissōs esse* and as antecedent of the rel. pronoun; subj. of *praestolārentur*. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj., with *praestolārentur* (as a compound of *prae*). — *ad*, prep.; gov. the acc. *Forum Aurelium* = *at Forum Aurelium*. — *Forum*, acc. sing. of *Forum*, *-i*, n. 2d; governed by the prep. *ad*.

LINE 40. *Aurelium*, acc. sing. n. of the adj. *Aurelius*, *-a*, *-um*; agrees with *Forum*. *Forum Aurelium* (or *Forum Aurēli*; cf. *Appi Forum* on the *via Appia*, and *Forum Iūlium* or *Iūli* in *Gallia Narbonensis*), now called *Montalto*, is a small town in Etruria,

- 41 sciam pactam et cōnstitūtam cum I know you have set-  
*I know to have been agreed and to have been arranged with*  
 42 Mānliō diem? ā quō etiam aquilam illam | tled and arranged a  
*Manlius the day? by whom also eagle that* day with Manlius—  
 seeing moreover that
- 

situated on the great *via Aurélia* (running north from Rome to Pisa); it is called after the road on which it stood, cf. *Forum Appiū*. This and other small towns of a similar kind of name were originally settlements made for the comfort of workmen building the roads (e.g. the *via Appia* and the *via Aurélia*), where they might have shelter at night, store food, and the like. — *praestōlārentur*, 3d pers. plur. imperf. subjunct. of the deponent verb *praestōlōr*, -ārī, -ātus sum, 1 (*prae* + root *stol* = *to set, place*, cf. στέλλω = *I set, send, στόλος = an expedition*); agrees with the subj. *qui*: *praestōlārentur* is the final subjunct., expressing purpose, for *qui* = *ut eī*. A. & G. 317; B. 282; G. 545; H. 497. The tense is imperfect, in accordance with the regular rule of tense sequence in subordinate clauses, in dependence on the historic *esse praemissōs*. A. & G. 336; B; B. 318; G. 516-518; H. 525.— *armāti*, nom. plur. m. of the adj. *armātus*, -a, -um (properly perf. part. pass. of *armō*, -āre, -āvī, *ātum*, 1 = *I equip with arms (arma, -ōrum, n. 2d)*); agrees with and adjectively enlarges the subj. *qui*. Cicero might have said *ā quō iam sciam armātōs praemissōs esse, qui . . . praestōlārentur*, but by using *armāti* in the rel. clause instead of *armātōs* in the main clause, and by placing *armāti* at the end of the *qui* clause, the fact that Catiline's friends bore arms to resist lawful authority is made specially prominent and emphatic. — *cū*, dat. sing. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *ē*, l. 38 (which is also antecedent of *quō*, l. 38, and of *quō*, l. 42); dat. of the agent with the participles (with which supply *esse*) *pactam* and *cōnstitūtam*. It should be remembered that the dat. of the agent is regular after a gerund or gerundive, and also common after compound passive tenses, and esp. after perf. participles passive. Except with the gerund or gerundive, there is generally a strong idea of personal interest in the so-called dat. of the agent, and the dat. is in most cases a dat. of a personal pronoun; cf. the Greek *τὰ μὲν περιπατέντα*. This dat. recurs in the 2d Oration, cf. *quem ad modum esset ei ratiō bellī dīscīpta*, and again *MIHI cōsultum ac prōvisum est*. A. & G. 232, a; B. 189, 2; G. 354; H. 388. Observe that *cū sciam* states a reason, like *ā quō iam sciam* above. All the MSS. read *cum sciam*, but modern editors all read *cū* as preserving the rel. character of the clauses.

LINE 41. *sciam*, 1st pers. sing. pres. subjunct. act. of *sciō, scīre, scītum*, 4; the subj. *ego* is implied. *Sciam* is a causal subjunct.; see *sciam*, l. 38. — *pactam*, acc. sing. f. of *pactus*, -a, -um, perf. part. pass. of *paciscō, -ere*, no perf. *pactum*, 3, or perhaps the perf. part. (used passively, cf. *comittitus*, etc.) of the more common deponent form *pacis̄cor*, -ī, *pactus sum*, 3 (root *pag* = πάγ = *pag*, or *pac*, to bind fast; cf. πήγνυμι (π-πάγ-ην) = *I fix, pangō*, etc.); agrees with the subj.-acc. *diem*; with *pactam* supply *esse*, = the perf. inf. pass., agreeing with *diem* in the acc. and inf. construction dependent on *sciam*. — *et*, cop. conj.; joins *pactam (esse)* and *cōnstitūtam (esse)*. — *cōnstitūtam*, acc. sing. f. of *cōnstitūtus*, -a, -um, perf. part. pass. of *constitūō, -ere, -ui, constitūtum*, 3 (*con + statuō = I cause to stand, from root sta = to stand*; hence *constituō = I set up, arrange, appoint, establish*); like *pactam* (to which it is joined by *et*), *cōnstitūtam* agrees with the subj.-acc. *diem*, and similarly *esse* must be supplied (= the perf. inf. passive). — *cum*, prep.; gov. the abl. *Mānliō*.

LINE 42. *Mānliō*, abl. sing. of *Mānlius*, -ī, m. 2d; governed by the prep. *cum*. — *diem*, acc. sing. of *diēs*, -ēi, m. 5th (*diēs* here has the less common f. gender; in the plur. the gender is regularly m.); subj.-acc. of *pactam (esse)* and of *cōnstitūtam (esse)* in the acc. and inf. object-clause (indirect discourse) of the leading verb *sciam*. The allusion in *pactam . . . diem* may be to the date of Catiline's departure from Rome, so

I know that you have | argenteam,      quam      tibi      ac      . tuīs 48  
 sent on also that won- | silver,      which      to you      and to your (party)

that the men sent on to Forum Aurēlium might know exactly when to expect him, or to the date when Mānlius would be in arms, cf. Chap. III, ll. 11-17; possibly, to avoid delay, Catiline's junction with the rebel forces and Mānlius' armed movement were timed for one and the same day. — *ā*, prep.; gov. the abl. *quō*, expressing agency. — *quō*, abl. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *tē*, l. 38 (which is antecedent also of *quo*, l. 38, and of *cui*, l. 40), and is governed by the prep. *ā*. Observe that *quō*, like the relatives referred to above, is causal, and so the verb *sciam*, l. 46, is subjunctive. This sentence is slightly involved; rearranged it reads *ā quō etham aquilam illam argenteam praemissam esse sciam*; *quam . . . futūram* and *cū . . . fuit* are adjectival enlargements of *aquilam*, and are inserted parenthetically, hence the verb of each clause (viz. *cōfidō* in the one, and *cōstitūtum fuit* in the other) is in the ind. mood, although the clauses are in form subordinate to the acc. and inf. object-clause *aquilam praemissam esse*. — *etiam* (*et + iam*), adv., modifying either *sciam* or *praemissam esse* below. — *aquilam*, acc. sing. of *aquila*, *-ae*, f. 1st (possibly root *ac* = *swift*, *sharp*; cf. ὁκός = *swift*, ὁκιορ = *swifster*, ἄκερ, etc.); subj.-acc. of *praemissam esse* (l. 47) in the acc. and inf. construction dependent on *sciam* below. The silver eagle referred to was, according to Sallust, Chap. 59, the one which Marius had had when he overcame the Cimbri ("quam bellō Cimbricō C. Marius in exercitū habuisse dicitur"). NOTE A. It appears that before the time of Marius there had been only one standard for a whole Roman army, and not a particular one for each legion; according to Ovid, this *signum* consisted of a bundle of hay set upon the end of a long pole. According to Pliny, before Marius the eagle was only one of five kinds of standards, the others being a representation in bronze or silver of a wolf, boar, minotaur, and horse. Marius, in his second consulship, fixed the *aquila* (usually of silver, in later times of gold) with out-stretched wings as the legionary standard, and it was intrusted to the *prīmipilus* and carried in the front line (whereas it had been carried in the third line, viz. the *triārīi*). While the *aquila* always continued to be the principal standard, there were several other *signa* or *vexilla*, for each cohort and each century had its own standard (some supposing that *signum* = the standard of a *cohors*, and that *vexillum* = the standard of a *centuria*, though this distinction is not strictly kept by Roman writers). The purpose of the standards was to guide the evolutions, etc., of the soldiers, e.g. *signa īferre* = to advance, *signa convertere* = to wheel, etc. NOTE B. Prof. Beesly and a few other scholars quote Catiline's superstitious care and adoption of the old *aquila* which Marius had used among their reasons for describing Catiline as the accepted leader of the democratic party. Thus Prof. Beesly says, "He was the successor in direct order of the Gracchi, of Sāturninus, of Drūsus, of Sulpicius, and of Cinna, and was recognized as such both by friends and enemies." But an overwhelming majority of modern classical authorities maintain that, while Catiline might have taken this position, he lacked the necessary strength and decision of character to do so, and set his own selfish desires before the political necessities of the popular party. Thus Caesar, who had hoped to make political use of him, presently withdrew his support as Catiline's political sponsor, and Catiline became a discontented revolutionist, possessed of no real influence with the better part of the popular party. — *illam*, acc. sing. f. of the dem. pron. *ille*, *illa*, *illud*; agrees with *aquilam*; *illam* is emphatic. When *ille* follows a noun, it = *that well-known, that famous, or that notorious*; the usual place of the dem. pronouns is before the nouns which they qualify.

LINÉ 43. argenteam, acc. sing. f. of the adj. *argenteus*, *-a*, *-um* (from the noun *argentum*, *-i*, n. 2d = *silver*; root *arg* = Sanskrit *raj* = Greek *ἀργυρός* = Latin *arg*, to be

44 omnibus cōfidō perniciōsam ac fūnestam	the very eagle (which
all I trust baleful and fatal	will, I trust, prove baleful and fatal to
45 futūram, cui domī tuae sacrārium	you and all your con- federates) to whose
to be about to be, for which at house your the shrine	

bright, to shine; cf. Sanskrit *rajatam* = silver, *āryavopas* = silver, *argilla* = white clay, etc.); agrees with *aquilam*. Silver, and sometimes bronze, was the most common metal of which *aquilae* were made; gold *aquilae* became more common later, esp. during the empire. — *quam*, acc. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *aquilam*, and is subj.-acc. of *futūram* (*esse*) in the acc. and inf. object-clause dependent on *cōfidō*. Observe: (1) that the *quam* clause by no means defines *aquilam*, but *quam* rather = *et eam*; (2) that *quam* is a subordinate clause in indirect discourse, and yet the verb *cōfidō* is ind.; the reason is that neither the *quam* clause nor the clause of *cui* following is an integral part of the indirect discourse, but is a kind of "aside" comment made parenthetically by the speaker. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj., with *perniciōsam* ac *fūnestam*, *futūram*. — *ac*, cop. conj.; joins *tibi* and *tuīs*. — *tuīs*, dat. plur. of *tui*, -ōrum, m. 2d = your friends (kinsmen, party, or other appropriate noun); dat. of the indirect obj., like *tibi* above, to which it is joined by *ac*. *Tui*, -ōrum, is the mas. plur. of the poss. adj. *tuīs*, -a, -um, used substantively; cf. *bona* = lit. good things, hence property, possessions.

LINE 44. *omnibus*, dat. plur. m. of the adj. *omnis*, -e, 3d; agrees with *tuīs*. — *cōfidō*, 1st pers. sing. pres. ind. of the semi-deponent verb *cōfidō*, -ere, *cōfisiō sum*, 3 (a perf. *cōfidō* is sometimes found; so *diffidō* and *diffisiō sum* from *diffidō*; *cōfidō* is a compound of *con* and the semi-deponent *fidō*); the subj. *ego* is implied by the personal ending. For semi-deponents refer to the note on *audeat*, Chap. II, l. 47. — *perniciōsam*, acc. sing. f. of the adj. *perniciōsus*, -a, -um (from *perniciēs*); agrees with the subj.-acc. *quam*; *perniciōsam* is predicative, being a complement of *futūram* (*esse*). — *ac* (short form of *atque*), cop. conj.; connects *perniciōsam* and *fūnestam*. — *fūnestam*, acc. sing. f. of the adj. *fūneſtus*, -a, -um (formed from the noun *fūnus*, *fūneris*, n. 3d = death, funeral; hence *fūnestus* = fatal); agrees with the subj.-acc. *quam*, and is predicative like *perniciōsam*, to which it is joined by *ac*.

LINE 45. *futūram*, acc. sing. f. of *futūrus*, -a, -um, fut. part. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *quam* in gender and number; with *futūram* must be supplied *esse* = the fut. inf. of *sum*, agreeing with *quam* in the acc. and inf. object-clause dependent on *cōfidō*. — *cui*, dat. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *aquilam*. Observe: (1) that, like the preceding clause *quam* . . . *futūram*, the clause *cui* . . . *fuit* is parenthetic, and so, in spite of its being subordinate in indirect speech, the verb remains ind. instead of being subjunct. (for subjunct. it would have to be, if the clause were really a part of the indirect discourse; see the note on *vitemus*, Chap. I, l. 24); (2) that the connection of coördinate rel. clauses by a cop. conjunction is avoided in Latin just as it is in English (*asyndeton*); hence the *cui* clause follows the *quam* clause without any connecting word. — *domī*, locative case of *domus*, -īs, f. 4th (with several 2d decl. case-forms); denotes place where, and modifies the pred. *cōnstitūtum fuit*. For the locative case, consult the note on *Rōmae*, Chap. IV, l. 28; and for the cases of *domus*, see the note on *domus*, Chap. III, l. 4. — *tuae*, gen. sing. f. of the poss. adj. *tuīs*, -a, -um; agrees with *domī* (the locative), which, for purposes of adjectival attribution, is regarded as equivalent to a genitive. — *sacrārium*, nom. sing. of *sacrārium*, -ī, n. 2d (from adj. *sacer*); subj. of *cōnstitūtum fuit*. Catiline is said to have paid peculiar veneration to the eagle which was Marius' legacy, and to have declared *sacred* a certain room of his house in which he kept the eagle. A parallel is intended between the *sacrārium* of Catiline ("a shrine of crime") and the *sacrārium* or little chapel in which the legionary

service you dedicated  
in your own house  
your secret chamber  
of crime? What an  
idea, to suppose that  
you could for any  
length of time do | scelerum [tuōrum] cōnstitūtum fuit, sciam 46  
of villanies [your] established was I know  
esse praemissam? Tū ut illā 47  
to have been sent forward? You (is it possible) that that  
carēre diūtius possis, quam venerāri 48  
to do without longer you may be able, which to reverence

eagle was kept in camp; when the army was in camp, the eagles were always kept near the general's headquarters (*praetorium*) in a spot which the soldiers held *sacrum*. The superstitious Roman soldiers were fearful of anything that might bring ill-luck upon their arms; hence they paid adoration to the eagle as the emblem of their success; cf. Dion Cassius, who speaks of the eagle's repository as *reūs* (= a temple). The nouns *sacrum*, *sacrarium*, and *sacellum* may be used of a *chapel*, but often they signify a portion of ground made sacred by the presence of an altar, and not necessarily covered over.

LINE 46. *scelerum*, gen. plur. of *scelus*, *sceleris*, n. 3d; subjective gen., limiting *sacrarium*. Some editors consider *scelerum tuōrum* as an interpolation; *tuōrum* has not very good authority in the MSS., but *scelerum* is well supported. — *tuōrum*, gen. plur. n. of the poss. adj. *tuus*, -a, -um; agrees with *scelerum*. *Tuōrum* is bracketed, because it should probably be omitted; however, Hahn retains it. — *cōnstitūtum* fuit, 3d pers. sing. periphrastic perf. tense pass. of *cōstituō*, -ere, -ui, -ūtum, 3 (= *cōnstitūtum*, nom. sing. n. of the perf. part. pass. of *cōstituō* + *fuit*, 3d pers. sing. perf. ind. of *sum*); agrees with the subj. *sacrarium*; the verb is ind., because the clause is not ind. in form, but included parenthetically within the ind. object-clause of *sciam*. For the difference between *cōnstitūtum fuit* and the ordinary perf. pass. *cōnstitūtum est*, refer to the note on *cōnstitūtū fūerunt*, Chap. VII, l. 15. — *sciam*, 1st pers. sing. pres. subjunct. act. of *sciō*, -ere, -ivī, -ītum, 4; the implied subj. is *ego*; the mood is subjunct., because *d̄ quo* is causal (see note on *sciam*, l. 38).

LINE 47. *esse praemissam*, perf. inf. pass. of *praemittō*, -ere, *praemisi*, *praemissum*, 3 (*prae + mittō*); agrees with the subj.-acc. *aquilam*, l. 42, in the acc. and inf. construction dependent on *sciam*; as is the rule in combinative passive infinitives, the participle agrees adjectively with the subj.-accusative. — *Tū*, nom. sing. of the 2d personal pron.; subj. of *possis*; *tū* is emphatic. — *ut*, conj., followed by the subjunct. *possis*; *tū ut . . . possis* is the exclamatory idiom explained in the note on *ut*, l. 2. — *illā*, abl. sing. f. of the dem. pron. *ille*, *illa*, *illud*; *illā* refers to *aquilam*, l. 42; the abl. case is governed by *carēre*. Verbs and adjectives expressing plenty or want are followed by the abl. of that of which there is abundance or lack; occasionally, however, the gen. case takes the place of the abl., and the gen. is preferred after *egō* and *indigēō*. A. & G. 243, f; 223, NOTE; B. 214, 1; G. 405; H. 414, 1; and 410, V, 1.

LINE 48. *carēre*, pres. inf. act. of *careō*, -ere, -ui, no supine, 2 (fut. part. *caritūrus*; akin to *kelpw* = I shear); complementary inf., expressing the further action of the same subject which *possis* suggests. — *diūtius*, adv.; modifies *carēre possis*; *diūtius* is the compar. of *diu*, superl. *diūtissimē*. — *possis*, 2d pers. sing. pres. subjunct. of *possum*, *posse*, *potuī*, no supine, irreg. (*potis+sum*); agrees with the subj. *tū*; the pres. subjunct. is employed in exactly similar construction to *ut . . . frangat*, l. 2. — *quam*, acc. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *illā*, and is direct obj. of *venerāri*. — *venerāri*, pres. inf. pass. of *veneror*, -ārī, *ātus sum*, 1 deponent (cf. Sanskrit root *van* = to tend, worship; the act. form *venerō*, -ārē, no perf., *venerātum*, 1, is only rarely found); complementary or proative inf., predicative with *solēbds*. Observe that Cicero puts a bad construction on every action of Catiline, e.g. he calls the *sacrarium*, where he kept the *aquila*, a secret chamber of crime.

- 49 ad caudem proficisciens solebas, a  
to bloodshed going forth you were wont, from
- 50 cuius altaribus saepe istam impiam  
of which the altars often that of yours impious
- 51 dexteram ad necem civium transstulisti?  
right hand to the murder of citizens you transferred?
- without that eagle, which it was your constant custom to worship when setting forth on an errand of bloodshed, from whose altar you have often turned away your sinful hand to the murder of citizens!

LINE 49. *ad*, prep.; gov. the acc. *caudem*; *ad* here denotes both *purpose* and *motion*. — *caudem*, acc. sing. of *caedēs*, -is, f. 3d (cf. *caedō* = *I cut, kill*; root *skidh* = σχιδ = Latin *scid*, *cida*, *caed* = *to cut, cleave*; cf. σχίζω = *I split*); governed by the prep. *ad*. — *proficisciens*, nom. sing. m. of *proficisciens*, -entis, pres. part. of the deponent verb *proficiscor*, -i, *projectus sum*, 3 (*pro* + inceptive form of root *fic* = lit. *I put myself forward*, hence *set out*); agrees with *tū*, the implied subj. of *solebas*. Participles may be used attributively, like adjectives, or predicatively, in the place of a clause; *proficisciens* here = *cum vīs proficisci*. Observe that, like the pres. ind., the pres. part. may mark *attempted* or *intended* action; so *proficisciens* = *when intending to set out*; there is little difference between this and the fut. participle. — *solebas*, 2d pers. sing. imperf. ind. of the semi-deponent verb *soleō*, -ere, *solutus sum*, 2; the subj. *tū* is implied by the personal ending. Remember that semi-deponents have active forms of the pres.-stem tenses, but as they lack perf.-active stems, the perf. tenses are supplied in the passive form, but with active meanings. A. & G. 136; B. 114, 1; G. 167, 1; H. 268, 3; 465, 2, NOTE 2. — *a*, prep.; gov. the abl. *altaribus*, expressing *separation* in combination with *transstulisti*. Observe: (1) that the rel. word begins a rel. clause, unless it be governed by a prep., in which case the prep. stands first and the rel. second; (2) that the clause *a cuius altaribus . . . transstulisti* is coördinate with the preceding rel. clause *quam venerari . . . solebas*, and that they stand together without connection by a cop. conj.; this is preferred in English as well as in Latin.

LINE 50. *cuius*, gen. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *illa* (i.e. *aquila*), and is poss. gen. limiting *altaribus*. — *altaribus*, abl. of the plur. noun *altaria*, -ium, n. 3d (from the adj. *altus* = *high*); governed by the prep. *a*. The regular word for *altar* is *ara*, -ae, f. 1st; *altaria* (which may be used in plur. sense = *altars*, or in sing. = *an altar*) = properly the upper or higher (*altus*) part of the *āra* upon which the sacrifices were set, but by *synecdoche* commonly signifies the *altar* itself, cf. *carina* = lit. *keel*, hence = *nāvis*; so many other poetical words. A. & G. 386; B. no reference; G. 695; H. 637, IV. — *saepe* (compar. *saepius*, superl. *saepeissimē*), adv.; modifies *transstulisti*. — *istam*, acc. sing. f. of the dem. pron. *iste*, *ista*, *istud*; agrees with *dexteram*. — *impiam*, acc. sing. f. of the adj. *impius*, -a, -um (*in* + *pius*); agrees with *dexteram*; see the note on *impio*, l. 34.

LINE 51. *dexteram*, acc. sing. of *dextera*, -ae, f. 1st (more often as *dextra*, -ae, f. 1st; the f. sing. of the adj. *dexter*, *dextera* or *dextra*, *dexterum* or *dextrum*, with *manus* supplied, root *dak* = *to take hold of*; cf. δέξος = *on the right hand*, διπόδεξιος = *with two right hands*, i.e. using either hand equally well, *dexterous*, etc.); direct obj. of *transstulisti*. — *ad*, prep.; gov. the acc. *necem*. — *necem*, acc. sing. of *nex*, *necis*, f. 3d (root *nak* = *to destroy*; cf. *necō* = *I kill*, *vēkus* = *a corpse*); governed by the prep. *ad*. — *civium*, gen. plur. of *civis*, -is, m. and f. 3d; objective gen., following *necem*. — *transstulisti*, 2d pers. sing. perf. ind. act. of *transferō*, *transferre*, *transstulī*, *translatūm*, irreg. (*trāns* + *ferō*); the subj. *tū* is implied by the personal ending.

X. Ere long you will go whither those raging and unbridled passions of yours long since began to hurry you; for such a

X. Ibis tandem aliquandō, quō tē 1  
*You will go finally some time, whither you*  
*iam pridem ista tua cupiditās effrēnāta 2*  
*already long ago that of yours desire uncurbed*  
*ac furiōsa rapiēbat. Neque enim tibi 3*  
*and raging began to hurry. Neither for to you*

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LINE 1. *Ibis*, 2d pers. sing. fut. ind. act. of *eō*, *ire*, *ivī* or *īi*, *itum*, irreg. (compounds make perf. in *-īi*, not in *-ivī*, e.g. *exitī*, *abīi*); the subj. *tū* is implied by the personal ending. — *tandem* (*iam* + suffix *-dem*), adv.; modifies *ibis*. — *aliquandō* (*alius* + *quandō*), adv.; strengthens *tandem*, cf. the opening words of Oration II. — *quō* (abl. of *quī*), rel. adv. = *whither*; introduces the clause *quō . . . rapiēbat*. *Quō* denotes place *whither*, and *quā* denotes place *where*; cf. the corresponding dem. adverbs *ēō* = *thither*, and *ēā* = *there*. *Quō . . . rapiēbat* = that Catiline will be hurried into civil war. For other uses of *quō*, see the note on *quō*, Chap. V, l. 2. — *tē*, acc. sing. of *tū*; direct obj. of *rapiēbat*.

LINE 2. *iam*, adv. of time; strengthens *pridem*. *Iam* frequently combines with and adds force to other adverbs, cf. *iam diū*, *iam dūdum*, *iam nunc*, etc. — *pridem* (root *pra* = *pri*, *pro*, *before*, + suffix *-dem*), adv. of time; modifies *rapiēbat*. — *ista*, nom. sing. f. of the dem. pron. *iste*, *ista*, *istud*; agrees with *cupiditās*. Observe that *tua* assigns the possession to the proper person, and *ista* lends it demonstrative emphasis and at the same time expresses the speaker's contempt. — *tua*, nom. sing. f. of the poss. adj. *tuus*, *-a*, *-um*; agrees with *cupiditās*. For the combination *ista tua*, cf. *furor iste tuus*, Chap. I, l. 3. — *cupiditās*, gen. *cupiditatis*, f. 3d (from the adj. *cupidus*, formed in turn from the verb *cupiō*; cf. the Sanskrit root *kup*, which expresses violent emotion, e.g. (1) *to be angry*, (2) *to desire strongly*); nom. sing., subj. of *rapiēbat*. The relation of *cupiditās* to synonyms, e.g. *optiō*, etc., may be gathered from a consideration of the kindred verbs, *cupiō*, *optō*, etc.; see the note on *cupientem*, Chap. I, l. 34. — *effrēnāta*, nom. sing. f. of the adj. *effrēnātus*, *-a*, *-um* (*ex* + part. *frēnātus* of *frēnō*; or else direct perf. part. pass. of *effrēnō*, *-āre*, no perf., *effrēnātum*, 1; *frēnum* = a bridle, *frēnō* = I curb, *firmus*, and *fortis* are akin, from root *dhara* = to hold in); agrees with *cupiditās*. Catiline, at the mercy of his passions, is compared to the driver of a runaway horse; *furiōsa* and *rapiēbat* following admirably sustain the familiar metaphor.

LINE 3. *ac*, cop. conj.; joins *effrēnāta* and *furiōsa*. — *furiōsa*, nom. sing. f. of the adj. *furiōsus*, *-a*, *-um* (formed from the noun *furia*, *-e*, f. 1st = *rage*, madness; cf. *furō*); agrees with *cupiditās*; joined by *ac* to *effrēnāta*. — *rapiēbat*, 3d pers. sing. imperf. ind. act. of *rapiō*, *-ere*, *-ui*, *raptum*, 3 (root *rāp* = to seize; cf. *rapiaus*, *raptor*, *rapiō*, and Greek root *ἀρπ*, *ἀρπάζω* = I seize, plunder, *ἀρπάξ* = grasping, etc.); agrees with the subj. *cupiditās*. The imperf. tense has particular force, which may be interpreted by either of the following explanations or perhaps by a combination of both: (1) the emphasis may be laid on the gradually accelerated progress of Catiline's defection, and the imperf. is the *historic* imperf. which is used in narrative in close conjunction with *iam diū*, *iam pridem*, etc., marking the continuation of an action begun in the past to a period nearer the present; (2) the emphasis falls on the remoteness in regard to time of Catiline's first tendency towards treason, and the imperf. is *inchoative* (*inceptive*), = *began to hurry*. A. & G. 277; B. 260; G. 231-234; H. 468, 469. — *Neque* (*ne* + *que*), neg. cop. coördinating conj. = *and not*; connects the sentence with the preceding one. — *enim*, causal conj.; in combination with *neque*, connects the sentence in the light of an explanation with the preceding sentence. *Negue enim cor-*

4 haec rēs adfert dolōrem, sed quandam	course, so far from causing you pain, af-
this thing does bring sorrow, but certain	fords you altogether
5 incrēdibilem voluptātem. Ad hanc tē	inconceivable delight.
incredible a pleasure. For this you	It was for this career

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responds to the common Greek idiomatic combination *καὶ γάρ δὲ = and . . . for . . . not*; the explanation is that there is an ellipse of an idea easily supplied after *καὶ* (*que*), which idea is explained by the clause with *γάρ* (*enīm*) by means of denying a supposition contrary to the one ellipsed; e.g. in the present passage we may supply as follows: **AND** (*you will go willingly*), **FOR** *this revolution does NOT cause you pain*. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj. dependent on *adfert* (a compound of *ad*); *tibi* is emphatic by position.

LINE 4. *haec*, nom. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *rēs*; *haec* refers to Cicero's general description of Catiline's attitude, and *haec rēs* signifies not merely his departure to the camp of Manlius (*ibis tandem*, etc.) but the fact of the existence of civil war. — *rēs*, gen. *rei*, f. 5th; nom. sing., subj. of *adfert*. — *adfert*, 3d pers. sing. pres. ind. act. of *adferō* (*afferō*), *adferre* (*afferre*), *attulī*, *allātum* (*ad-lātum*), irreg. (*ad + ferō*); agrees with the subj. *haec rēs*. — *dolōrem*, acc. sing. of *dolor*, -ōris, m. 3d (*doleō*); direct obj. of *adfert*. Synonyms: *grief*, *pain* = (1) *aegritūdō*, the generic word, whose application was in Augustan times confined to mental disorder, though afterwards extended to bodily disorder and disease; cf. Cicero *aegritūdī subiciuntur angor*, *maeror*, *dolor*, *luctus*, *aerumna*, *afflictatiō*; (2) *dolor* (*aegritūdō cruciās*, i.e. *torturing grief*, Cic.) = either *pain* of body, or *grief* of mind; in the latter case it is opposed to *gaudīo*; (3) *maeror* (= Cicero's *aegritūdō flēbilis*, i.e. *tearful grief*) = *grief*, *melancholy*, and its expression by the countenance or by weeping; (4) *angor* (Cicero's *aegritūdō premēns*) = *sharp pain*, of mind or body; (5) *luctus* (from *lugō*; Cicero defines as *aegritūdō ex ēius qui cārus fuit interitū*) = *grief*, *mourning*, esp. for the death of a relative or dear friend; it also signifies the outward demonstration of the emotion by means of sombre garb, lamentations, etc., cf. Livy, *senātū cōnsulū dīebus trīginta luctus est finītus* = *by a decree of the senate the mourning was brought to an end in thirty days*; (6) *maestitia* = *lasting melancholy*; (7) *tristitia* (from adj. *tristis*) = *sadness*, *sorrow*, which exhibits itself in gloomy looks, as opposed to *laetitia* (= *joy*, *gladness*, exhibited in the countenance). — *sed*, adversative conj.; connects and opposes *neque adfert dolōrem* and *quandam . . . voluptātem* (*adfert*). — *quandam*, acc. sing. f. of the indef. pron. *quidam*, *quaedam*, *quiddam* (adjectival neut. *quoddam*); agrees with *voluptātem*. *Quandam* serves to apologize for so direct an accusation, and softens the violence of *voluptātem* in the reference to treasonable doings. See the note on *quādam*, Chap. II, l. 4, for the apologetic force which sometimes attaches to *quidam* and *aliquis*. Observe that the *m* of *quam-dam* changes to *n* before *d*: so *quendam* for *quemdam*, *eundem* and *eandem* (from *idem*, *is + -dem*), etc.

LINE 5. *incrēdibilem*, acc. sing. f. of the adj. *incrēdibilis*, -e, 3d (*in = not + crēdibilis* = *believable*; *crēdō*); agrees with *voluptātem*. — *voluptātem*, acc. sing. of the noun *voluptās*, -ātis, f. 3d (from the adj. and adv. *volup*, shortened for *volupis*; cf. the adjectives *voluptarius* and *voluptuosus*; the root is *val* = Greek *φέλτ*, *to hope, desire*, as *ἐλπίς* (for *φέλτις*) = *I hope*); direct obj. of *adfert* (understood after *sed* from *adfert* in the preceding coördinate clause). — *Ad*, prep.; gov. the acc. *āmentiam*; *ad* here expresses purpose or end in view, with reference to each of the coördinate verbs following, *peperit*, *exercuit*, and *servāvit*. — *hanc*, acc. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *āmentiam*. — *tē*, acc. sing. of *tū*; direct obj. of *peperit*, and understood as direct obj. of *exercuit* and *servāvit*. Like *tibi* in l. 3, *tē* is rendered emphatic by its position.

of madness that nature brought you into the world, that inclination trained you, that fortune reserved you. Never have you set your heart upon peace, nay more,

*āmentiam nātūra peperit, voluntās & madnesse nature brought into life, your inclination exercuit, fortūna servāvit.* Numquam tū ? has trained, fortune has preserved. Never you nōn modo ḍ̄tium, sed nē bellum quidem s not only (sc. not) peace, but not war even

LINE 6. *āmentiam*, acc. sing. of *āmentia*, -ae, f. 1st (formed from the adj. *āmēns*, = *ab + mēns*, *out of one's senses, mad*); governed by the prep. *ad*. — *nātūra*, gen. *nātūræ*, f. 1st (from *nātus*, perf. part. of *nāscor*, for *gnascor*; root *gna* or *gan* = to beget, bring forth; cf. *gīgnō*); nom. sing., subj. of *peperit*. — *peperit*, 3d pers. sing. perf. ind. act. of *pariō*, -ere, *peperi*, *partum*, 3 (fut. part. *paritūrus*; cf. *parturiō*, *pars*, *pāreō*, and perhaps *pārō*); agrees with the subj. *nātūra*. Distinguish the parts, conjugation, and meaning of: (1) *parō*, -ēre, -āvō, -ātūm, I = I make ready, prepare; (2) *pāreō*, -ēre, -ūt̄, -īt̄um; 2 = I appear, or, in different relation, I obey; (3) *pariō* = I bring forth, conjugated as described above. — *voluntās*, gen. *voluntātis*, f. 3d (akin to *volō*, *voluptis*, etc.); nom. sing., subj. of *exercuit*; observe the absence of conjunctions to connect this sentence with the one preceding and the one following (*asyndeton*). *Voluntās* = simply *inclination*, the literal sense, and not *policy*, in the sense of *political inclination*. Sallust states that while a youth Catiline entered upon a career of violence and crime, in which he found extraordinary satisfaction and delight.

LINE 7. *exercuit*, 3d pers. sing. perf. ind. act. of *exerceō*, -ēre, -ūt̄, -īt̄um, 2 (ex + *arceō*); agrees with the subj. *voluntās*. — *fortūna*, gen. *fortūnæ*, f. 1st (lengthened from *fors*, akin to *ferō*; *fors* = whatever brings itself, hence chance; cf. *fortasse*, *fortuitus*, etc.); nom. sing., subj. of *servāvit*. Cicero here takes a fatalistic view, and represents Catiline as a criminal, spared the ordinary punishments which would have fallen to any one but Catiline, in order that he might accomplish a special destiny. Synonyms: (1) *fors* = chance, luck; (2) *fortūna* = the fortune which intermingles with individual lives; often personified, as the goddess of fortune; (3) *felicitās* (root *fe*, cf. *secundus*) = the happy conditions caused by fortune; (4) *rēs secundae* = fortune, prosperity, lit. fortunate events, concrete. — *servāvit*, 3d pers. sing. perf. ind. act. of *servō*, -āre, -āvō, -ātūm, I; agrees with the subject of *fortūna*. — *Numquam* (*ne + unquam*), adv.; limits *concupistī*. — *tū*, nom. sing. of the 2d personal pron.; subj. of *concupistī*; *tū* is emphatic, and as spoken reflects the speaker's contempt.

LINE 8. *nōn*, neg. adv.; in the phrase *nōn modo* (*nōn*), which modifies *ōtium concupistī*, followed by the adversative combine *sed nē . . . quidem*. Just as an affirmation is made by *nōn modo* (*sōlum* or *tantum*) . . . *sed (vīrum)* *etiam* (*quoque*), so a negation may be made by *nōn modo* (*sōlum* or *tantum*) *nōn . . . sed nē . . . quidem* (or *sed vix*). NOTE. (1) If the two clauses constituting the sentence have each the same verb (e.g. *concupistī* in this passage) and the verb stands in the second of the clauses with the second member, *nōn modo* usually takes the place of *nōn modo nōn*, i.e. the negation is only actually expressed in the second clause (viz. by *nē . . . quidem*) and is understood from it in the first clause (just as *nōn concupistī* is understood, from *nē . . . quidem concupistī*, after *nōn modo* in the first clause). Thus our passage practically = the following: *tū nōn modo nōn ōtium nisi nefārium concupistī, sed nē bellum quidem nisi nefārium concupistī*, = you not only did not desire peace (unless it were wicked), but did not even desire a war, unless it were wicked. (2) Observe the distribution of the negation, for *nunquam* and *nōn* in the first clause and *nunquam* and *nē* do not cancel one another and make an affirmative; in fact *nōn* and *nē* repeat the

9 nisi nefārium concupistī.	Nanctus es ex   never upon war, ex-
unless heinous you desired.	You obtained from   except its price be
10 perditīs atque ab omni nōn modo raked up a gang of	crime. You have abandoned (men) and by every not only scoundrels, a gang

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negative. This is the regular rule of negative distribution; Upcott quotes Cicero, *Ea Caesar numquam nege fecit neque fecisset = Caesar never did and never would have done those things*; cf. also II, Chap. IV, at the end, *Nēmō nōn modo Rōmae sed nē ullō quidem in angulo tōtius Itāiae oppressus aere alienō fuit*. Carefully study the examples in A. & G. 209, a; B. 343, 2; G. 482, 5; H. 552, 2. — *modo*, adv.; in the phrase *nōn modo (non)*, limiting *concupistī* understood (from the second clause) as governing *ōtium* in the first clause. — *ōtium*, acc. sing. of *ōtium*, -i, n. 2d; direct obj. of *concupistī* (expressed in the next clause, and understood in this one). Synonyms: (1) *ōtium*, in opposition to *negōtium* = (a) *leisure*, rest from business, e.g. *ōtiō frūi* = to enjoy leisure, (b) *peace*, as a state or condition of freedom from external enemies; (2) *pax* (from stem *pac*, as in *paciscor*, *pāngō*) = *peace*, as the outcome of diplomatic conference and agreement with an enemy. — *sed*, adversative conj.; connects and opposes *nōn modo (nōn)* *ōtium* and *nē bellum quidem*. — *nē*, adv.; *nē + quidem = not . . . even*, and limits *bellum*; the word or words limited by *nē . . . quidem* always stand between the *nē* and the *quidem*, as *bellum* does in this passage. For the uses of *nē* refer to the note on *nē*, Chap. II, l. 2. — *bellum*, acc. sing. of *bellum*, -i, n. 2d (for *duellum*, from *duo*; hence lit. *conflict between two combatants*; cf. *duel*); direct obj. of *concupistī*. — *quidem*, adv.; limits *bellum* in the combination *nē . . . quidem*.

LINE 9. *nisi* (*nē + sī*), conj.; here used absolutely, with adverbial force, modifying *nefārium*. For this construction of *nisi* without a verb, refer to the note on *nisi*, Chap. VII, l. 39. — *nefārium*, acc. sing. of the adj. *nefārius*, -a, -um (from the indecl. noun *nefās*, *ne + fās*, = *that which is contrary to divine law, heinous crime*; the root is *fa* = to speak, cf. *fāri*, *fāma*, etc., and *nefandus* = lit. *not to be spoken*, hence execrable); agrees with *bellum*, and is to be supplied with *ōtium* as well. — *concupistī*, 2d pers. sing. perf. ind. act. of *concupiscō*, -ere, *concupiō*, *concupitum*, 3 (con + cupiscō, an inceptive or inchoative form of *cupio*); agrees with the subj. *tū* above. *Concupistī* is a contraction for *concupivisti*; such contractions are common before *s* or *r* in the perf. (fut.-perf., or pluperf.) of verbs which make the perf. in -avī, -ēvī, or -ōvī, cf. *confīrmāstī*, but only occur before -st in perfects in -ivī; notice that not only does the *v* disappear, but the two vowels between which it stood in the full form coalesce and combine into one long vowel. — *Nanctus es*, 2d pers. sing. of the combinative perf. tense ind. of *nanciscor*, -i, *nancus sum*, 3 deponent (*nactus sum* is another form of the perf.; root *nak* = Greek *ērek* = to reach, obtain, carry away, cf. θνεγκον, θνέχθην, etc.); agrees (the part. *nancīs* agreeing in gender and number) with *tū*, the subj. understood. Synonyms: (1) *nancīs* = to obtain, usually implying by chance; (2) *adsequī* and *cōsequī* = to obtain, by determined effort; (3) *adipīscī* (*ad + apīscī* = lit. to reach out for something) = to obtain, something worth obtaining, e.g. *victoriām*; (4) *potīrī* = to obtain, get possession of, usually implying by force; (5) *imperārē* = to obtain, in answer to a petition. — *ex*, prep.; gov. the ablative *perditīs* and *dērelictīs*, expressing the source or origin. Note that *ex perditīs* and *ex dērelictīs* are adverbial modifiers of *cōflātam*. This rather involved sentence may be simplified by arranging thus: *nanctus es improbōrum manū cōflātam ex perditīs atque (ex) dērelictīs nōn modo ab omni fortūnā vērum etiam (ā) spē*. Observe that *dērelictīs* is coördinate with *perditīs*, and that *dērelictīs* is limited by *nōn modo ab omni . . . spē*.

LINE 10. *perditīs*, abl. plur. m. of *perditus*, -a, -um, perf. part. pass. (used substantively, = *ex hominibus perditīs*) of *perdō*, -ere, *perdidī*, *perditum*, 3; governed by the

welded together out  
of worthless fellows  
whom fortune and  
hope alike have  
abandoned. What  
gratification you will  
derive in their com-  
pany! What de-  
fortūnā, vērum etiam spē dērelictis 11  
fortune but also (by) hope (from men) forsaken  
cōflātam improbōrum manum. Hic tū 12  
welded together of wicked (associates) a band. Here you  
quā laetitiā perfruēre! quibus gaudiis 13  
what pleasure (you) will enjoy! what in delights

prep. *ex.* — atque, cop. conj.; connects *ex perditis* and (*ex*) *dērelictis*. — ab, prep.; gov. the abl. *fortūnā*, and must be understood with *spē*. *Ab omni fortūnā* and (*ab omni*) *spē* express agency (i.e. *fortūnā* and *spē* are personified) and are modifiers, not of *perditis*, but of *dērelictis*. — omni, abl. sing. f. of the adj. *omnis*, -e, 3d; agrees with *fortūnā*. — nōn, negative adv.; combined with *modo*, = *not only*, modifying *ab omni fortūnā*. — modo, adv.; for *nōn modo* in the first clause, followed by *vērum etiam* in the second, see the note on *nōn*, Chap. III, l. 18.

LINE 11. *fortūnā*, abl. sing. of *fortūna*, -ae, f. 1st (see l. 7); governed by the prep. ab. — *vērum* (adverbial acc. sing. n. of the adj. *vērus*, -ā, -um; cf. *vērō*, abl. sing. n., used as adv. and conj.), adversative conj., connecting *nōn modo ab omni fortūnā* with *etiam (ab omni) spē*. — *etiam (et + iam)*, adv.; modifies *dērelictis*, with reference to its modifier (*ab omni*) *spē*. — *spē*, abl. sing. of *spēs*, *spēi*, f. 5th; governed by ab, understood from the coördinate phrase *ab fortūnā* above; *omni* is also to be supplied from above with *spē*. — *dērelictis*, abl. plur. m. of *dērelictus*, -a, -um, perf. part. pass. of *dērelinquo*, -ere, *dēreliqui*, *dērelictum*, 3 (dē + *relinquo*; *relinquo* = re + *linquo*); *dērelictis* is coördinate with *perditis*, and so is an abl. of source or origin governed by *ex* (supplied from *ex perditis*). *Ex dērelictis ab omni spē*, etc. = *ex hominibus dērelictis ab omni spē* or *ex hominibus quā ab omni spē*, etc., *dērelicti sunt*.

LINE 12. *cōflātam*, acc. sing. f. of *cōflātus*, -a, -um, perf. part. pass. of *cōflāre*, *āvi*, -ātum, I (com + flā = lit. I blow together, kindle, weld together; root *bhla* = flā, to blow, cf. *flōreō*, flāmen; *flūo*, φλύω, *flēō*, and φλύω are from kindred roots); *cōflātam* agrees with *manum*, and is predicative, i.e. = a clause *manum quae cōflāta est ex perditis*. *Cōflātam* = fused together or welded together; the metaphor is taken from working in metals, and is common in Cicero; cf. Virgil, Georgics I, l. 508, *salēs cōflāntur in ensem*. The Greek verb *συμφυσάν* = *cōflāre*, and is used in similar metaphor. — *improbōrum*, gen. plur. m. of the adj. *improbos*, -a, -um (*in* = not + *probos* = upright, honest); gen. of substance or material, defining *manum* and explaining of what *manum* consists; this gen. is practically identical with the so-called *appositional*, *epexegetic*, or *adnominal* genitive. Compare: *adnominal*, A. & G. 214, f; B. 202; G. 361; H. 395; and gen. of material, A. & G. 214, e; B. 197; G. 361; H. 395. Observe that *improbōrum* is substantival, = of wicked men; the use of adjectives as nouns is very common, cf. *amicus* = a friend, *bona* = property. — *manum*, acc. sing. of *manus*, -ūs, f. 4th; direct obj. of *nanctus es*; *manum* here = band, gang. — *Hic*, demonstr. adv.; modifies *perfruēre*; *hic* = *inter eius modi comitēs*. — *tū*, nom. sing. of the 2d personal pron.; subj. of *perfruēre*; *tū* is emphatic, = *you, such a man as you are*.

LINE 13. *quā*, abl. sing. f. of *qui*, *qua*, *quod*; agrees with *laetitiā*; the sentence is exclamatory. — *laetitiā*, abl. sing. of *laetitia*, -ae, f. 1st (from the adj. *laetus*); obj. of *perfruēre*. *Fruor* and its compounds, like *fugor*, *ütor*, *potior*, etc., govern the abl. case. A. & G. 249; B. 218, 1; G. 407; H. 421, I. Synonyms: (1) *gaudium* (cf. *gaudeō*) = joy, such as is felt inwardly, as opposed to *dolor*; (2) *laetitia* (cf. *laetor*) = joy, which reveals itself in the expression and actions; *laetitia* is opposed to *tristitia*, and is a stronger term than *gaudium*. — *perfruēre*, 2d pers. sing. fut. ind. of the deponent verb *perfruor*, -i, *perfrūctus sum*, 3 (*per intensive*, = thoroughly + *fruor* = I

14	exsultābis !	quantā	in	voluptāte	bacchābere,		lights you will run
	<i>you will exult!</i>	<i>how great</i>	<i>in pleasure</i>	<i>you will revel</i>		<i>wild in!</i>	<i>In what pleasure will you</i>
15	cum	in	tantō	numerō	tuōrum	neque	revel, when in all
	<i>when in so great</i>	<i>a number of your (friends)</i>				<i>neither</i>	<i>the number of your associates you will</i>
16	audiēs	virum	bonum	quemquam	nec		neither hear nor see
	<i>you will hear man</i>	<i>good</i>	<i>any at all</i>		<i>nor</i>		<i>even a single man</i>

*enjoy); agrees with the subj. tū. Cicero prefers the termination in -re to that in -ris for the fut. ind. passive, and uses -re seven times in this speech and -ris not at all. But other writers use -ris as much as -re in this tense, and, like Cicero, in the pres. ind. and pres. subjunct. passive. — quibus, abl. plur. n. of qui, quae, quod; agrees with gaudīs; quibus marks this sentence as exclamatory. — gaudīs, abl. plur. of gaudium, -i, n. 2d (root gau = to be glad; cf. γαύω = exulting, haughty, and γῆδος = joy); abl. of cause, with exsultābis. Remember that this abl. is common with verbs expressive of emotion, and esp. with past participles, e.g. commōtus, incitātus, etc. Note that laetitā is a more forcible word than gaudīs, but the balance is maintained by adding a stronger verb with gaudīs (than perfruere with laetitā), viz. exsultābis.*

LINE 14. **exsultābis**, 2d. pers. sing. fut. ind. act. of *exsultō*, -are, -āvī, -ātum, I (frequentative form of *exsitiō*); agrees with the implied subj. tū. *Exsultābis* etymologically = *you will leap (dance)*, hence metaphorically *you will riotously delight*. — **quantā**, abl. sing. f. of the adj. *quantus*, -a, -um; agrees with *voluptāte*. *Quantus* may be used: (1) in exclamations, as in this passage, = *how great!*; (2) interrogatively, direct and indirect, *how great?*; (3) relatively, corresponding to dem. *tantus*, = *as great . . . as*. — **in**, prep. gov. the abl. *voluptāte*. — **voluptāte**, abl. sing. of *voluptās*, -ātis, f. 3d (see *voluptātem*, l. 5, for derivation, etc.); governed by the prep. *in*. — **bacchābere**, 2d pers. sing. fut. ind. of the deponent verb *bacchor*, -ārī, -ātus sum, I (from the noun *Bacchus*); agrees with the implied subj. tū; observe the *asyndeta*. *Bacchāri* = *to revel*, and *bacchātiō* = *revel*, are derived from the name *Bacchus* (Βάκχος), given both by Greeks and Romans to the god Dionysus ( $\Delta\delta\gamma\sigma\sigma\sigma$ ). Bacchus was the god of wine and of riotous enjoyment. He was the son of Jupiter and Semelē, the daughter of Cadmus of Thebes. Hēra (Jūnō) drove him mad, and in this state he wandered through Egypt, Asia, and India, teaching the cultivation of the vine. On his return to Europe he compelled the nations to pay him divine worship. On his travels he was accompanied, first by the Graces, but later by the *Bacchae* or *Bacchantēs* (Βάκχαι), a number of women devoted to his service. The name of *Bacchae* or *Bacchantēs* was also given to those women who in later times kept up his worship, exciting themselves to frenzy by drinking wine. It is from the dithyrambic choruses sung at the festivals of Dionysus that the Greek drama was developed.

LINE 15. **cum**, temporal conj.; followed by the ind. *audiēs*; **cum** here = *quō tempore* = *nam eō tempore*. The ind. mood is regular with *cum* in primary tenses, and occurs for special reasons in the historic tenses also; but the subjunct. is the rule with the imperf. and pluperfect. See the note on *cum*, Chap. III, l. 23. — **in**, prep.; gov. the abl. *numerō*. — **tantō**, abl. sing. m. of the dem. adj. *tantus*, -a, -um; agrees with *numerō*. — **numerō**, abl. sing. of *numerus*, i., m. 2d (root *nam* = *to allot*; cf. *vēmu* = *I distribute*, etc.); governed by the prep. *in*. — **tuōrum**, gen. of *tui*, plur. m. 2d (substantival m. of the poss. adj. *tuis*, -a, -um; so *mei*, *nostri* (as in Caesar), *sūi*, etc.); not so much a partitive gen. as a descriptive gen., limiting *numerō*. — **neque** (*ne + que*), negative cop. conj.; used correlative with *nec* below, = *neither . . . nor*.

LINE 16. **audiēs**, 2d pers. sing. fut. ind. act. of *audiō*, -ire, -āvī, -ātum, 4 (root *av* = *to hear*; cf. *ātva*, for *āflw*, = *I hear*); agrees with the subj. *tū* implied by the personal

true to his country. | vidēbis. Ad hūius vītae studium meditāti 17  
 It is for the living of you will see. For this of life the pursuit studied  
 a life like this that illi sunt qui feruntur labōrēs tui, 18  
 your so-called train- those have been (lit. are) which are called labors your;

ending. — *virum*, acc. sing. of *vir*, -i, m. 2d; direct object of *audiēs*, and supplied in the coördinate clause following as the direct obj. of *vidēbis*. *Vir* or *homō* may be used when a complimentary attribute is added (as *bonum* here); but if the attribute be uncomplimentary (e.g. *improbus*, *malus*, etc.), *homō* and not *vir* is the noun to employ. For further distinctions consult the note on *virī*, Chap. I, l. 23. — *bonum*, acc. sing. m. of the adj. *bonus*, -a, -um; agrees with *virum*; *bonum* = *loyal*, *patriotic*, in a political sense. — *quemquam*, acc. sing. m. of the indef. pron. or adj. *quisquam*, *quaequam*, *quidquam* or *quicquam* (*quis* + *quam*); agrees with *virum*. *Quisquam* and *ulus* are rarely used except in negative sentences, or sentences whose import is a negation, e.g. a rhetorical question. — *nec* (abbreviated form of *neque*), cop. conj.; connects *audiēs* and *vidēbis*. Some editors prefer to read *neque* here. Of the various negative correlative combinations the most common are *neque . . . neque*, and *nec . . . nec*; but *neque . . . nec* is not unusual, though the inverse order *nec . . . neque* is rare. Now and then *et . . . neque*, and *neque . . . et* may be met with, but opportunities for the correlation of an affirmative and negative conjunction are not common. A. & G. 155, a; B. 341, 3; G. 480, NOTE 3; H. 554, 1, 5.

LINE 17. *vidēbis*, 2d pers. sing. fut. ind. act. of *video*, -ere, *vīdī*, *vīsum*, 2; agrees with the subj. *tū* implied by the personal ending. — *Ad*, prep.; gov. the acc. *studium*, expressing *purpose* or *end in view* and modifying *meditāti*. — *hūius*, gen. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *vītae*, and = (*a life*) of this kind, i.e. comfortless camp-life, with the dregs of Italy for camp-mates. — *vītae*, gen. sing. of *vīta*, f. 1st; objective gen., with *studium*; *vītae* here = *modi vivendi*. — *studium*, acc. sing. of *studium*, -i, n. 2d (from *studeō*; *studium* = (1) *inclination*, *zeal*, *enthusiasm*; (2) *pursuit*, *study*, as here; (3) *devotion*, *attachment*); governed by the prep. *ad*. — *meditāti*, nom. plur. m. of *meditātus*, -a, -um, perf. part. of the deponent verb *meditor*, -āri, -ātus sum, 1; agrees with the subj. *illi* (*labōrēs*). Observe: (1) that *meditāti*, + *sunt* following, = 3d pers. plur. perf. ind. of *meditor*, agreeing with *illi* (*labōrēs*) as subj.; (2) that, like the perf. participles of some other deponents, *meditāti* has passive force, hence *meditāti sunt* = *have been studied*; for the passive signification, cf. *comitātus*, *testātus*, etc., and *meditātum* et *cōgitātum* *scelus* (Cic. *Philippics*). A. & G. 135, b and f; B. 112 b; G. 167, NOTE 2; H. 231, 2.

LINE 18. *illi*, nom. plur. m. of the dem. pron. *ille*, *illa*, *illud*; subj. of *meditāti sunt*; the full subj. is *illi labōrēs*, but *labōrēs* is emphasized by being included as complement of *feruntur* in the relative clause; see the note on *feruntur*. — *sunt*, 3d pers. plur. pres. ind. of *sum*, *esse*, *fūi*; agrees with the subj. *illi*; *sunt* combines with *meditāti*, forming the perf. tense of *meditor* (see note above). — *qui*, nom. plur. m. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the subj. *illi*. — *feruntur*, 3d pers. plur. pres. ind. pass. of *ferō*, *ferre*, *tuli*, *lātum*, irreg.; agrees with the subj. *qui*. The sentence *illi qui feruntur labōrēs tui (meditāti sunt)* admits of two constructions: (1) *those practices which are called your training-exercises*; here *feruntur* is copulative, and *labōrēs tui* is predicative; we find the mas. *illi* instead of a neut. *illa* (e.g. *illa quae feruntur labōrēs tui*) by reason of the attraction exerted by the emphatic word *labōrēs*; (2) *those training-exercises of yours which are so much talked about (which are matter of common talk)*; here *illi labōrēs* = the antecedent of *qui*, and *feruntur* is not copulative, but a full predicate (= *praedicāntur*); the sentence is colloquial, and = *οἱ λέγουσιν πόνοι* (so Upcott). The editor of this book has adopted the first construction, but the second is equally good,

19 iacēre humi nōn sōlum ad obsidendum  
(viz.) to lie on the ground not only for to be looked out for

20 stuprum, vērum etiam ad facinus obeundum,  
debauchery, but also for crime to be undertaken;

ing has been practised — your lying on the ground, not only to watch for chances of debauchery, but also to perpetrate

and finds favor with many; in any case, observe the meaning of *feruntur*, and cf. the common expression *ferunt = men say (report, narrate)*. — *labōrēs*, nom. plur. of *labor*, -ōris, m. 3d (root *labh* = ἀλφ = *lab*, to lay hold of, to work; cf. ἀλφη, ἀλφημα = *produce, gain*); predicative with *feruntur*, and therefore in the same case as the subj. *qui*. Consultation of a dictionary indicates that there are two forms *labor* and *labos*, and the same is the case with several other nouns, e.g. *honor* (*honos*), *lepor* (*lepos*), *arbor* (*arbos*), *pavor* (*pavos*), *clāmor* (*clāmōs*), etc. It appears that the original ending was in *s*, though Madvig asserts that nouns derived from verbs can only end in -or, e.g. *amor* (not *amos*); but Quintilian permits *clāmos* (*clāmor*, from verb *clāmō* = *I shout*). The change from *s* to *r* began with the oblique cases, and then gradually *s* yielded to *r* in the nominative case also. The change belongs to a period somewhat about 350–300 B.C., as we may gather from Cicero's statement (in one of his letters) that *L. Papirius Crassus*, who was consul in 336 B.C., was the first of his gēns to cease being called *Papīsius* (*qui primum Papīsius est vocī dēsitus*). The Medicean Virgil always reads *arbos*, *honos*, and *labor* (not *arbor*, *honor*, and *labos*). However, it is certain that Cicero preferred *labor*, and *honos* and *lepor* are also regularly found in his works. Most monosyllabic words retain *s* in the nominative, with the change to *r* in the oblique cases, e.g. *mās*, gen. *māris*; *aes*, gen. *aeris*; *flōs*, gen. *flōris*. [The substance of the above discussion is taken from Prof. Mayor's note on *honos*, in Chap. VI of Cicero's 2d Philippic Oration.] — *tui*, nom. plur. m. of the poss. adj. *tuus*, -a, -um; agrees with *labōrēs*.

LINE 19. *iacēre*, pres. inf. act. of *iaceō*, -ēre, -ui, no supine, 2 (intrans. form of *iaciō*; root *i* = to go, cf. *ēō*, ēui; just as *iaciō* = lit. *I make to go*, hence *I throw*, so *iaceō* = *I am thrown*, hence *I lie*); substantival, and in the nom. case, being an appositive of *labōrēs*; compare *vigilāre* following, which is also an appositive, and note the absence of a connecting conjunction (*asyndeton*). An inf. is a noun, inasmuch as it may be the subj. or obj. of a sentence, e.g. *menūri est turpe* (subj.); it is a verbal, inasmuch as it admits of tenses, is modified by adverbs, and governs an object. Consult A. & G. 270; B. 326–328; G. 280; H. 532, 538. — *humī*, locative case of *humus*, -i, f. 2d (cf. *homō* (old form *hemō*), *χαπαλ* = on the ground, *hūmānus*, *hūmiliis*); modifies *iacēre*. *Humus* is one of the few nouns which, apart from the names of towns and small islands (e.g. *Rōmae* = at *Rome*), retain the old locative case; cf. *domi* = at home, *rūri* = in the country, *militiae* = on military service, *vesperī* = in the evening. — *nōn*, neg. adv.; *nōn sōlum* modifies *ad obsidendum stuprum*. — *sōlum*, adv. (in origin acc. sing. n. of the adj. *sōlus*, -a, -um; cf. *multum*, *facile*, etc.); in the common combination, *nōn sōlum*, preceding *vērum etiam*, which introduces something still more emphatic. — *ad*, prep.; gov. the acc. *obsidendum stuprum*, expressing purpose. Other ways of expressing purpose are: (1) *causā* or *grātid* + the gen. of the gerund or gerundive; (2) *ut* (*nē*), or *quō* (if the purpose clause contain a comparative adverb or adjective) + the subjunct. mood; (3) *qui* + the subjunct.; (4) the supine in -um, after verbs expressing or implying motion; (5) sometimes by the fut. part. in -rus. — *obsidendum*, acc. sing. n. of *obsidēdūs*, -a, -um, gerundive of *obsideō*, -ēre, *obseđi*, *obseđum*, 2 (*ob* + *seđeō*); agrees with *stuprum* in the construction of gerundival attraction. See the note on *habendi*, Chap. I, l. 8. In addition to its military sense of *to besiege, to invest, obsidere often = to lie in wait for, to be secretly on the watch for*.

LINE 20. *stuprum*, acc. sing. of *stuprum*, -i, n. 2d; governed by *ad*, and in the gerundival construction with *obsidendum*. There is a low play on the words in the above phrase;

crimes; your spying by night and secret designs not only upon the husbands' slumbers, but also upon the property of peaceable citizens. You

vigilāre	nōn	sōlūm	īnsidiantem 21
<i>to watch</i>	<i>not</i>	<i>only</i>	(subj. = <i>you</i> ) <i>plotting</i>
somnō	maritōrum,	vērum	etiam 22
<i>against the sleep</i>	<i>of husbands,</i>	<i>but</i>	<i>also</i>
bonīs	ōtiōsōrum. .	Habēs,	ubi 22
	<i>against the goods of peaceful men.</i>	<i>You have (a place) where</i>	

the meaning is that Catiline cultivated his remarkable physical powers to serve him not only as a soldier in the camp, but also as a libertine in the vicious enterprises of his private life. — *vērum*, adversative conj. (and adv.; in origin acc. neut. sing. of the adj. *vērus*; cf. the abl. sing. n. *vērō*, used similarly); connects *ad obsidendum stuprum* and *ad facinus obeundum*. — *etiam* (*et + iam*), adv.; intensifies *ad facinus obeundum*. — *ad*, prep.; gov. the acc. *facinus obeundum*, expressing *purpose*. — *facinus*, acc. sing. of *facinus, facinoris*, n. 3d (*faciō*, hence lit. = *deed*, but, as a rule, in a bad sense, *misdeed, crime*); governed by *ad*, and in the gerundival construction with *obeundum*. See the synonyms in the note on *sceleris*, Chap. IV, l. 9. — *obeundum*, acc. sing. n. of *obeundus, -a, -um*, gerundive of *obēō, obire, obīi, obitum*, irreg. trans. and intrans. (*ob + eō* = lit. *I go to meet*, hence often = *to meet regularly*); agrees with *facinus* in the construction of gerundival attraction. Though *eō* is intrans., *obeō, praelereō*, etc., are trans., as intrans. verbs frequently acquire an active force when compounded with *ad, ante, praeter, ob, trans*, etc. A. & G. 228, a; B. 175, 2, a; C. 331; H. 372.

LINE 21. *vigilāre*, pres. inf. act. of *vigilō, -āre, -āvi, -ātum*, i (from the adj. *vigil* = *wakeful, watchful*; root *vag* or *aug* = *to be awake, to be active*; cf. *vrygħs* = *healthy, vigeō, augeō*, etc.); agrees with the subj.-acc. *tē* understood; *vigilāre* is coördinate with *iacēre*, and like it is an appositive of *labōrēs*. Remember that the inf. may be subj. or obj., no matter if it agrees with an expressed or implied subj.-acc. or not. It is evident that *tē* must be supplied with *vigilāre* as subj.-acc., for the participle *īnsidiantem* refers to and enlarges the subj. of *vigilāre*. — *nōn*, negative adv.; *nōn sōlūm* modifies *īnsidiantem somnō maritōrum*. — *sōlūm*, adv.; in combination with *nōn*. — *īnsidiantem*, acc. sing. m. of *īnsidiāns, -antis*, pres. part. of *īnsidior, -āri, ātus sum, i* deponent (from *īnsidiae* = *an ambush, in + sedeō*; hence *īnsidiārī* = *to lay an ambush for, to plot against*); agrees with *tē*, the implied subj.-acc. of *vigilāre*.

LINE 22. *somnō*, dat. sing. of *somnus, -ī, m. 2d* (for *sop-nus*, from root *snap* = *sop, to sleep*; cf. *snvpos*, for *snvros*, = *sleep; sopor, for snopor; somnium* = *a dream*); dat. of the indirect obj., governed by *īnsidiantem* (as a compound of *in*). — *maritōrum*, nom. plur. of *maritus, -ī, m. 2d* = *a husband* (in origin the substantival mas. of the adj. *maritus, -a, -um*, from *mās, māris* = *male*; cf. *marita* = *one provided with a mās, hence a wife*); poss. gen., limiting *somnō*. — *vērum*, adversative conj. (see l. 20); connects *īnsidiantem somnō maritōrum* and (*īnsidiantem*) *bonīs ōtiōsōrum*. — *etiam*, adv.; intensifies *īnsidiantem bonīs ōtiōsōrum*.

LINE 23. *bonīs*, dat. of *bona, -ōrum, n. 2d* = *property, possessions* (substantival neut. plur. of the adj. *bonus, -a, -um*; cf. *bonum, -ī, n. 2d* = *advantage; bonus* = *a good man; bonī, -ōrum, = the good*, esp. as a political term); dat. of the indirect obj., governed by *īnsidiantem*; joined by *vērum* to *somnō*. — *ōtiōsōrum*, gen. plur. m. (substantival = *of peaceable men*) of the adj. *ōtiōsus, -a, -um* (from the noun *ōtium*); poss. gen., limiting *bonīs*. *Ōtiōsī* = *citizens of steady and quiet habits, who would be as unlikely to suspect robbery as to have the means at hand to resist it*. — *Habēs*, 2d pers. sing. pres. ind. act. of *habeō, -āre, -āui, -ātum, 2*; agrees with the subj. *tū*, which is implied by the personal ending. Observe that the object of *habēs* is the clause *ubi ostēnēs patientiam, etc.* — *ubi*, adv. (for *quo-bi*); introduces the consecutive clause

24 ostentēs tuam illam praeclāram patientiam	now have an opportunity of displaying your remarkable power of enduring hunger, cold, and complete destitution, and you will find before long your
25 famis, frigoris, inopiae rērum omnium,	of hunger, of cold, of lack of things all,
26 quibus tē brevī tempore cōnfectum esse	by which yourself short in time overcome to be

*ubi ostentēs patientiam; habēs ubi = habēs locum in quo*, the relative word expressing characteristic and consequently followed by the subjunctive mood. The uses of *ubi* are: (1) adv. of place, interrog. or relative, = where; (2) adv. of time, interrog. or relative, = when; (3) adv. in place of the rel. pron., = whereby, with whom, etc.

LINE 24. *ostentēs*, 2d pers. sing. pres. subjunct. act. of *ostenēō*, -āre, -āvī, -ātūm, I (frequentative of *ostenōō*, *obs* + *tendō*); agrees with the subj. *tū* implied by the personal ending; the subjunct. is consecutive following *ubi*, which expresses characteristic (*you have an opportunity for*, etc.). Synonyms: (1) *monstrō* (akin to *moneō*) = I point out, e.g. *viam dīgitō*; (2) *dēmonstrō* = I indicate, I call attention to; (3) *significō* = I make known by signs (*signis*), e.g. *fraudem*; (4) *indicō* = I disclose; (5) *exhibeo* = I hold out to view; (6) *ostenō* = I stretch out to the light, display, e.g. *potestātem*; (7) *ostenō* = I show, esp. show off, parade, display. — *tuam*, acc. sing. of the poss. adj. *tuus*, -a, -um; agrees with *patientiam*. — *illam*, acc. sing. f. of the dem. pron. *ille*, *illa*, *illud*; agrees with and emphasizes *patientiam*. — *praeclāram*, acc. sing. f. of the adj. *praeclārus*, -a, -um (*prae* = very + *clārus* = famous; the other meaning of *prae* in composition is before, cf. *praedictō* = I foretell); agrees with *patientiam*. — *patientiam*, acc. sing. of *patientia*, -ae, f. 1st (from *patiens*, pres. part. of the deponent *patior*); direct obj. of *ostenēō*.

LINE 25. *famis*, gen. sing. of *famēs*, f. 3d; objective gen., dependent on *patientiam*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. — *frigoris*, gen. sing. of *frigūs*, n. 3d (cf. *p̄yros* = frost, cold); objective gen. dependent on *patientiam* and coördinate with *famis*; note the absence of conjunctions. — *inopiae*, gen. sing. of *inopia*, f. 1st (from adj. *inops*; *in* + *ops*); objective gen., dependent on *patientiam* and coördinate with *famis* and *frigoris*. — *rērum*, gen. plur. of *rēs*, *rei*, f. 5th; subjective gen., defining *inopiae*. *Omnium rērum* = complete, taking the place of an adjectival attribute; it is found with several nouns, e.g. *cōpia*, *abundantia*, etc.; cf. II, Chap. XI, *cum omnium rērum dēspératiōne*. — *omnium*, gen. plur. f. of the adj. *omnis*, -e, 3d; agrees with *rērum*.

LINE 26. *quibus*, abl. plur. n. of the rel. pron. *qui*, *quaes*, *quod*; refers (not to *omnium rērum* as antecedent, but) to the antecedents *famis*, *frigoris*, *inopiae*; abl. of the means or instrument, modifying *cōnfectum esse*. Observe that the antecedents of *quibus* are abstract expressions and not all of the same gender, hence the relative *quibus* is neuter = by which things (agencies, means, etc.). — *tē*, acc. sing. of *tū*; subj.-acc. of the inf. *cōnfectum esse* in the object-clause of *sentiēs* (a verb of perception). — *brevī*, abl. sing. n. of the adj. *brevis*, -e, 3d; agrees with *tempore*. — *tempore*, abl. sing. of *tempus*, *temporis*, n. 3d; abl. of time within which. Distinguish the following: (1) duration of time, expressed by the acc., e.g. *duas hōrās* = for two hours; (2) point of time, expressed by the abl., e.g. *quartā hōrā* = at the fourth hour; (3) time within which, expressed by the abl. and sometimes by the abl. with *in*, e.g. (*in*) *hīs decem annīs* = within these ten years. In all of the above the noun usually has a modifier, but remark exceptions like *aestāte* = in summer. — *cōnfectum*, acc. sing. m. of *cōnfectus*, -a, -um, perf. part. pass. of *cōnficiō*, -ere, *cōnfici*, *cōnfectum*, 3 (con + *faciō*; most compounds of *faciō* make the passive in -ficior, but a few like *faciō*, e.g. *patefaciō*, *patesciō*);

strength consumed by these trials. When I kept you out of the consulship, I accomplished this much at any rate, that though you might assail the state in the character of an exile you could

| sentiēs. Tantum prōfēcī tum, cum tē <sup>27</sup>  
you will feel. So much I effected then, when you  
ā cōnsulātū reppuli, ut exsul potius <sup>28</sup>  
*from the consulship I thrust back, that as an exile rather*  
temptāre quam cōsul vexāre rem pūblicam <sup>29</sup>  
*to attack than as consul to harass the commonwealth*

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agrees with the subj.-acc. *tē*; *cōfectum + esse* = the perf. inf. pass. of *cōficiō*. *Cōfectum esse* = *to have been finished* (*done up, or exhausted*), colloquially. — *esse*, pres. inf. of *sum*; combines with *cōfectum*, as described above, and agrees with the subj.-acc. *tē* in the object-clause of *sentiēs*.

LINE 27. *sentiēs*, 2d pers. sing. fut. ind. act. of *sentiō*, -*ire*, *sensi*, *sensum*, 4; agrees with the implied subject *tū* in the relative clause. — *Tantum*, acc. sing. n. of the adj. *tantus*, -*a*, -*um*; direct obj. of *prōfēci*. *Tantum prōfēcī* = *I accomplished only so much*, i.e. *I accomplished so much at any rate*; *tantum* is defined by the *ut* clauses following. *Tantum* may be considered an adverbial modifier. — *prōfēcī*, 1st pers. sing. perf. ind. act. of *prōficiō*, -*ere*, *prōfēcī*, *prōfectum*, 3 (*prō + faciō* = (1) *I succeed*, intrans., (2) *I accomplish*, trans.); agrees with the implied subj. *ego*. — *tum*, adv. of time; modifies *prōfēci*; *tum cum reppuli* defines the time of the principal verb *prōfēci*. Observe that the *cum* clause is exactly like any other rel. clause, for *cum* refers to the antecedent *tum* (*tum cum = eō tempore quo*), and therefore the verb of the *cum* clause is indicative. — *cum*, temporal conj., correlative of *tum*; with the ind. *reppuli*. See the note on *cum*, Chap. III, l. 23. — *tē*, acc. sing. of the 2d pers. pron. *tū*; direct obj. of *reppuli*.

LINE 28. *ā*, prep., gov. the abl. *cōnsulātū*, expressing *separation* in combination with *reppuli*. — *cōnsulātū*, abl. sing. of *cōnsulātus*, -*us*, m. 4th (= *the office of consul, consulship*); governed by the prep. *ā*. The substance of the *ut* clauses shows that the allusion in this passage is not to Cicero's defeat of Catiline in the elections held in the year 64 B.C., but to the success of his efforts in securing Catiline's defeat when, at the elections held under Cicero's presidency in 63 B.C., he appeared as a candidate for consular office for 62 B.C. It will be remembered that Cicero prevented intimidation of the voters by appearing with a force of armed friends in the Campus Martius. — *reppuli*, 1st pers. sing. perf. ind. act. of *repellō*, -*ere*, *reppuli*, *repulsum*, 3 (*re* = *back* + *pellō* = *I drive*); agrees with the subj. *ego* implied by the personal ending. — *ut*, consecutive conj.; introduces the objective substantival clause of result *ut . . . posses*; *ut* clauses of this kind are found after any verb of effecting, e.g. *prōficiō*, *efficiō*, *perficiō*, etc. A. & G. 332; B. 297, 1; G. 553, 1; H. 501, II. — *exsul*, gen. *exsulis*, m. (and f.) 3d (probably from root *sad* = *sed* or *sol*, = *to go*, + *ex* = *out*; thus *exsul* and not *exul* is the correct form, and *exsiliūm* (*not exiliūm*)); nom. sing., in apposition with the implied subj. of *possēs*, viz. *tū*. — *potius*, comparative adv. = *rather* (adj. indecl. *potis* or *pote*; compar. *potior*; superl. *potissimus*); modifies *temptāre*. Synonyms: (1) *potius* = *more, rather, of the choice between two things*; (2) *magis* = *more, qualitative, in answer to the question 'how greatly?'*; (3) *amplius* = *more, more widely, of a growth or an addition*; (4) *plus* = *more, quantitative, in answer to the question 'how much?'*.

LINE 29. *temptāre*, pres. inf. act. of *temptō*, -*āre*, -*āvi*, -*ātum*, I (intensive of *tendō*); complementary or epexegetical inf., expressing the further action of the subj. of *possēs*. The celebrated scholar Bentley in a note on a passage in Terence remarks that in his study of the most ancient as well as of more recent classical MSS. he has always found either *temptāre* or more rarely *temtāre*, but never the popular form *tentāre*; ever since the time of Bentley the best scholars have read *temptare*, *quattuor*, *scaena*, etc.,

- 30 possēs, atque ut id, quod esset ā | not harass it as a  
*you might be able, and that that which was by* consul, and that the  
31 tē scelerātē susceptum, latrōcinium potius | criminal enterprise  
*you wickedly undertaken, brigandage rather* which you have taken  
32 quam bellum nōminārētur. | in hand should better  
*than war should be called.* merit the name of  
 brigandage than of  
 war.

even when in conflict with etymological probabilities (e.g. we should etymologically expect *tentō*), because the mass of the MSS. evidence is in favor of such orthography. — *quam*, adv.; introduces an inf. clause of comparison. — *cōsul*, gen. *cōsulīs*, m. 3d; nom. sing., in apposition with the implied subj. of *possēs*, viz. *tū*. Observe the play on the two contrasted words *exsul* and *cōsul* (both probably from the same root). — *vexāre*, pres. inf. act. of *vēxō*, -āre, -āvi, -ātum, i (frequentative of *vēhō*); complementary inf. with *possēs*. — *rem*, acc. sing. of *rēs*, *rei*, f. 5th; direct obj. of *vexāre*. — *pūblicam*, acc. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rem*.

LINE 30. *possēs*, 2d pers. sing. imperf. subjunct. of *possum*, *pose*, *potuī*, no supine, irreg. (*potis* = *able* + *sum* = *I am*); agrees with the subj. *tū* implied by the personal ending; the subjunct. is consecutive following *ut*. — *atque*, cop. conj.; joins the coördinate substantival clauses *ut . . . possēs* and *ut id . . . nōminārētur*. — *ut*, consecutive conj.; introduces the substantival clause of result *ut id . . . nōminārētur* as obj. of *prōfēci*. — *id*, nom. sing. n. of the dem. pron. *is*, *ea*, *id*; subj. of *nōminārētur*. — *quod*, nom. sing. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *id* in gender and number, and is subj. of *susceptum esset*. — *esset*, 3d pers. sing. imperf. subj. of *sum*, *esse*, *fui*; agrees with the subj. *quod*; *esset* + *susceptum* = the pluperf. subjunct. pass. of *suscipō*. It is the regular rule for a verb dependent on a subjunctive (as *possēs*) to be itself subjunctive. Some editors retain the older reading *est ā tē scelerātē susceptum* (*est . . . susceptum* = perf. ind. pass.), and explain the ind. mood on the ground that the *quod* clause is not an integral part of the consecutive sentence, but an addition of the speaker explaining *id*; cf. Chap. VII, ll. 2 and 3, *nōn ut odio permōtus esse videar, quō DEBEŌ*. — *ā*, prep.; gov. the abl. *tē*, expressing the agent after the passive verb *susceptum esset*.

LINE 31. *tē*, abl. sing. of *tū*; governed by the prep. *ā*. — *scelerātē*, adv. (formed from *scelerātus*, perf. part. pass. of the verb *scelerō*, 1); modifies *susceptum esset*. — *susceptum*, nom. sing. n. of *susceptus*, -a, -um, perf. part. pass. of *suscipō*, -ere, *suscipē*, *suscepō*, 3 (sub, old form of sub, + *cāpō*); agrees with the subj. *quod*; *susceptum* + *esset* (above, where see note) = the 3d pers. sing. pluperf. subjunct. pass. of *suscipō*. Synonyms: (1) *suscipere*, opposed to *recusāre*, = to undertake a thing or business, in general; (2) *recipere* = to undertake a matter assigned to one, and to engage to be responsible in oneself for the results and the risks involved. — *latrōcinium*, gen. *latrōcīnī*, n. 2d (from verb *latrōcinor*, 1; from *latrō*); nom. sing., predicative with the copulative verb *nōminārētur*. See the note on *latrōcīnī*, Chap. IX, l. 35. — *potius*, comparative adv.; modifies the pred. *latrōcinium* (*nōminārētur*).

LINE 32. *quam*, adv.; introduces a clause of comparison after *potius*. — *bellum*, gen. *belli*, n. 2d (for *du-ellum*, from *duo*); nom. sing., predicative with *nōminārētur*. Observe the contrast between *latrōcinium* and *bellum*; if Catiline had been elected consul in 63 B.C., he might have been said in virtue of his office (with military imperium) to be waging war. — *nōminārētur*, 3d pers. sing. imperf. subjunct. pass. of *nōminō*, -āre, -āvi, -ātum, i (from *nōmen*; root *gnā* = to know, cf. *nōscō*, etc.); agrees with the subj. *id*; the subjunct. is consecutive, in the substantival clause of result introduced by *ut* (l. 30) in dependence on the principal verb *prōfēci*.

XI. Now, Conscrip<sup>t</sup> Fathers, to enable me to escape by solemn prayer and entreaty what seems to be an almost justifiable complaint on the part of my country, lend careful at-

XI. Nunc ut ā mē, patrēs cōscriptī, 1  
*Now that from me, fathers enrolled,*  
 quādam prope iūstam patriae querimōniam 2  
*certain nearly just of my country a complaint*  
 dētester ac dēprecēr, percipite, quaesō, 3  
*I may ward off and plead against, attend to, I beg,*

LINE 1. **Nunc**, adv.; with a force not so much temporal as resumptive; = Greek *vōv dē*. — *ut*, final conj.; followed by the subjunctives *dētester* and *dēprecēr*, in a pure clause of purpose. — *ā* (*ā* or *ab* before consonants, *ab* before words beginning with a vowel or *h*), prep.; gov. the abl. *mē*, expressing *separation* in combination with the verbs *dētester* and *dēprecēr*. — *mē*, abl. sing. of *ego*; governed by the prep. *ā*. — *patrēs*, voc. plur. of *pater*, *patris*, m. 3d; the case of address. Not all *patrēs familiis* became *patrēs* in the sense of *senators*, but only such as were chosen by the consul or censor (out of the *patriciū*, descendants of the most ancient *gentes*), or such as succeeded to a seat in the senate by virtue of having held curule office. — *cōscriptī*, voc. plur. m. of *cōscriptus*, -*a*, -*um*, perf. part. pass. of *cōscribō*, -*ere*, *cōscripti*, *cōscriptum*, 3 (*con + scribō*); agrees with *patrēs*. *Patrēs cōscriptī* = *enrolled fathers*, the epithet *cōscriptī* serving to distinguish those *patrēs* (patrician heads of families) who were senators from those who were not. The old explanation, that the phrase = *patrēs et cōscriptī* = (patrician) *senators and enrolled* (plebeians), is no longer accepted.

LINE 2. **quādam**, acc. sing. f. of the indef. pron. and adj. *quīdam*, *quaedam*, *quidam* (adjectival neut. *quoddam*; *qui + -dam*); agrees with *querimōniam*; as often, this proun qualifies or apologizes for something, as in this passage for *prope iūstam* = *an almost justifiable complaint, so to speak*. Observe that *m* changes to *n* before *d*; thus *quemdam* to *quendam*, and *quādam* to *quādam*. — *prope*, adv. (compar. *propius*; superl. *proximē*); limits *iūstam*. Many adverbs in early times acquired prepositional force; cf. *prope + the acc.*, *ante + acc.*, *palam + abl.*, etc. — *iūstam*, acc. sing. f. of the adj. *iūstus*, -*a*, -*um* (from noun *iūs* = *right, law, lit. that which is binding*; root *yū* = *to bind*); agrees with *querimōniam*. — *patriae*, gen. sing. of *patria*, f. 1st (in origin f. of adj. *patrius*, -*a*, -*um*, with *terra* understood); poss. gen., limiting *querimōniam*. — *querimōniam*, acc. sing. of *querimōnia*, -*ae*, f. 1st (from verb *queror* = *I complain*; root *quer* or *ques*, akin to Sanskrit *cuwas* = *to heave a sigh*); direct obj. of *dētester*, and understood as direct obj. of the coördinate verb *dēprecēr*. Synonyms: (1) *questus* = *complaint in general*; (2) *querimōnia* = *complaint about what has in actual fact been suffered*; (3) *querēla* = *complaint about something suffered in fact or in imagination*.

LINE 3. *dētester*, 1st pers. sing. pres. subjunct. of the deponent verb *dētestor*, -*āri*, -*ātus sum* 1 (*dē*, marking separation + *testor*, from *testis* = *a witness*; hence lit. *I bear witness from, I avert by solemn adjuration*); the implied subj. is *ego*; the subjunct. is final with *ut*. — *ac* (abbreviated form of *atque*), cop. conj.; connects *dētester* and *dēprecēr*. *Aque* (*ac*) is often used instead of *et* to join two important words or ideas. — *dēprecēr*, 1st pers. sing. pres. subjunct. of the deponent verb *dēprecōr*, -*āri*, -*ātus sum*, I (*dē*, with force as in *dētester* + *precōr* = *I pray*; hence *I avert by pleading*; cf. English *I deprecate*); the implied subj. is *ego*. — *percipite*, 2d pers. plur. pres. imperative act. of *percipiō*, -*ere*, *percēpi*, *perceptum*, 3 (*per + capiō*); the subj. *vōs* is understood. *Percipere* = lit. *to seize completely*, i.e. with the understanding, hence *to hear, to comprehend*. — *quaesō*, 1st pers. sing. pres. ind. act. of *quaesō*, -*ere*, -*ivī* or -*ii*, no supine, 3 (old form of *quaerō*; the 1st pers. plur. is *quaesumus*; etymology doubtful); the subj. is *ego* understood. *Quaeso* is parenthetical = *I pray you*; *quaesumus* is often similarly used.

- 4 diligenter quae dicam, et ea  
carefully (those things) which I shall say, and them  
5 penitus animis vestris mentibusque  
deeply to minds your and to (your) intellects  
6 mandate. Etenim si mēcum patria, quae  
commit. For if with me my country, which
- tention, I beg of you, to the words which I am about to speak, and lay them safely up within your inmost hearts and minds. For imagine my country, which

LINE 4. **diligenter**, adv. (from adj. *diligens*; *diligēns* is pres. part. of *diligō*, *dis* + *legō* = *I select apart*; hence *diligenter* = *carefully, with discrimination*); modifies *percipite*. — **quae**, acc. plur. n. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with *ea*, understood as direct obj. of *percipite*, i.e. *quae dicam* is not the interrog. pron. + pres. subjunct. in indirect interrogation, but the rel. + the fut. ind. (= *ea quae dicam*). When the rel. + its verb = a single phrase or idea, the antecedent is frequently omitted, especially when a part of *is*, *ea*, *id*; cf. *qui adsumt audiant* = *let those present listen*. — *dicam*, 1st pers. sing. fut. ind. act. of *dicō*, *-ere*, *dixi*, *dictum*, 3; the subj. *ego* is implied by the personal ending; *quae dicam* practically = *mea verba*. All commentators agree that the following elaborate defence of Cicero's policy in dealing with the conspirators could not have been a part of the speech as spoken by Cicero in the senate; it was probably worked up at a later period for publication. Yet Cicero may very well have given an extempore account of his action to his audience, which account served as the basis for his exoneration as we now find it. — **et**, cop. conj.; connects the imperatives *percipite* and *mandate*. — **ea**, acc. plur. n. of the dem. pron. *is*, *ea*, *id*; direct obj. of *mandate*; *ea* refers to *quae dicam* (*my words*).

LINE 5. **penitus** (root *pen* = *to enter*; cf. *penetrō*), adv.; modifies *mandate*, or the adverbial phrase *animis . . . mentibusque*. — *animis*, dat. plur. of *animus*, *-i*, m. 2d; indirect obj. of *mandate*. *Animis mentibusque* = *to your hearts and minds*; *animus* and *mēns* are here practically synonymous; when they are distinguished *animus* = *the heart, the mind, as the seat of the emotions* (cf. *animus* = *courage, anger, etc.*), while *mēns* = *the mind, the intellect, the seat of the reason*. — *vestris*, dat. plur. m. of the poss. adj. *vester, vestra, vestrum* (poss. of the personal pron. plur. *vōs*); agrees with *animis*, and is understood in the fem. with *mentibus*. — *mentibusque* (*mentibus* + *que*), *mentibus* is the dat. plur. of *mēns*, *mentis*, f. 3d; indirect obj. of *mandate*; joined to *animis* by *que*. *Que* is the elclitic cop. conj.; connects *animis* and *mentibus*; *que*, as distinguished from the copulative conjunctions, connects two words or ideas which have in themselves a close internal connection.

LINE 6. **mandate**, 2d pers. plur. pres. imperative act. of *mandō*, *-are*, *-avī*, *-atum*, *i* (*manus + dō* = *I put in hand, commit*); the implied subj. is *vōs*, referring to the *patrēs cōscripti* (l. 1); coördinate with *percipite* above. — **Etenim** (*et + enim*, = *for truly, and indeed*), causal conj.; connects what follows with what has preceded. The causal particles are: (1) *nam*, praepositive, except when yielding to metrical needs in poetry; (2) *enim*, postpositive in classical, but praepositive in ante-classical Latin; often strengthened by other conjunctions, e.g. *atenim* (*at + enim*), *enimvērō*, etc.; (3) *namque*, standing first, not very common except in Livy; (4) *etenim*, standing first, very common in classical and esp. Ciceronian Latin, but rare in ante-classical and post-classical authors. *Etenim* = the Greek *kal ydp*, with the ellipse of an idea between the two; so here *and* (*it is your duty to listen to me carefully*) *for if*, etc. A. & G. 156, *d*; B. 345; G. 498; H. 310, 5, and 554, V. — **si**, conditional particle; expresses an ideal conception for the immediate present or the future with the pres. subjunct. *loquātur*. Refer to the note and grammatical references under *loquātur*, Chap. VIII, l. 2. — **mēcum** (*mē + cum*), *mē* is the abl. of *ego*; governed by *cum*. *Cum* is the

is far more precious to me than my own life, imagine all Italy and the whole state thus addressing me: | *mihi vītā mēā multō est cārior, sī cūncta 7  
to me than life my by much is dearer, if entire Italia, sī omnis rēs pūblica sīc loquātur: s  
Italy, if all the commonwealth thus were to speak:*

prep. + the abl., governing *mē* and appended to it (as regularly with the personal and reflexive pronouns, and usually with the relative; cf. *sēcum, quibuscum*). — *patria*, gen. *patriae*, f. 1st; nom. sing., subj. of *loquātur*. *Patria* is personified, and imagined as interrogating Cicero; cf. the personification in Chap. VII, l. 44, and Chap. VIII, l. 2. — *quae*, nom. sing. f. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *patria*, and is subj. of *est* in its own clause.

LINE 7. *mihi*, dat. sing. of *ego*; dat. of the indirect obj., in dependence on *cārior est*. — *vītā*, abl. sing. of *vīta*, -ae, f. 1st.; abl. of comparison (= *quam vita*), after the comparative *cārior*. When two words are compared, the second may be put in the same case as the first, and be preceded by *quam*, or *quam* may be omitted and the second noun put in the abl. case. But when the first noun is in any case other than the nom. or acc., *quam* is used, and the noun following takes the same case as the first noun. A. & G. 247, and footnote; B. 217; G. 296; H. 417. — *mēā*, abl. sing. f. of the poss. adj. *meus*, -a, -um; agrees with *vītā*. — *multō*, adv. (in origin the abl. neut. of *multus* expressing measure of difference with the comparative *cārior = dearer by much*); modifies *cārior*. — *est*, 3d pers. sing. pres. ind. act. of *sum, esse, fuī*; agrees with the subj. *quae*. Observe that the verb of the subordinate *quae* clause is indicative, in spite of the general rule, viz. that a clause subordinate to a subjunctive clause or an equivalent inf. clause will have its own verb subjunctive; but this rule only holds good when the subordinate clause is an integral part of the subjunctive clause, for when the subordinate clause states *a fact* which is true in itself apart from any statement made in the subjunctive or inf. clause the ind. mood is employed. So here *quae . . . est cārior* is really an addition made by the speaker, and not indissolubly linked with the subjunct. clause *sī patria . . . loquātur*. A. & G. 342; B. 324, I; G. 629; H. 529, II, NOTE I. — *cārior*, nom. sing. f. of *cārior, cārius*, compar. degree of the adj. *cārus*, -a, -um; agrees with the subj. *quae*; *cārior* is predicative with *est*. — *sī*, conditional particle; repeated by anaphora from *sī* above. The repetition of *sī* is more effective than the use of a cop. conj., e.g. *sī patria . . . et cūncta Italia . . . et omnis rēs pūblica*. Although the verb of the protasis (*loquātur*) is only expressed in the last *sī* clause, it must be understood in each of the preceding clauses introduced by *sī*. — *cūncta*, nom. sing. f. of the adj. *cūnctus*, -a, -um (for *co = con + iūnctus*, perf. part. of *iungo*); agrees with *Italia*. For the distinction between *tūtus*, *cūnctus*, and *omnis*, refer to the note on *omnium*, Chap. I, l. II.

LINE 8. *Italia*, gen. *Italiae*, f. 1st (for derivation, see Chap. IV, l. 26); nom. sing., subj. of *loquātur* understood from below. — *sī*, conditional particle; repeated by anaphora. — *omnis*, nom. sing. f. of the adj. *omnis*, -e, 3d; agrees with *rēs pūblica*. — *rēs*, gen. *reī*, f. 5th; nom. sing., subj. of *loquātur*. — *pūblica*, nom. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rēs*. — *sīc* (*sī* + the dem. suffix -ce abbreviated; cf. *hic*), adv. of manner; modifies *loquātur*; *sīc* refers to what follows in ll. 9-43. — *loquātur*, 3d pers. sing. pres. subjunct. of the deponent verb *loquor, loquī, locutus sum*, 3; agrees with the nearest subject *rēs pūblica*, and is understood with each of the preceding subjects *patria Italia*. The real subject of *loquātur* is *our country*, whether regarded as the *fatherland* (*patria*), a territorial division (*Italia*), or a community of citizens recognizing the same form of government, and united by identity of political interests (*rēs pūblica*). The pres. subjunct. *loquātur* represents an imaginary case purely as a hypothesis, the possibility of which is disregarded for the sake of argument. Observe

9 "M. Tulli, quid agis? Tūne eum,  
 "Marcus Tullius, what are you doing? (Will) you him,  
 10 quem esse hostem comperisti, quem ducem  
 whom to be an enemy you have found, whom the leader  
 11 bellī futūrum vides, quem exspectāri  
 of a war about to be you see, whom to be awaited

"Marcus Tullius, what are you doing? Will you allow a man who is, as you have discovered, a public enemy, who will be, as you perceive, the leader of a war, who

that the condition whose *protasis* is *sī* . . . *loquātur* lacks a formally expressed *apodosis*; the substance of what the *apodosis* would be is given in the early part of Chap. XII; the absence of the *apodosis* is due to the inordinate length of the *protasis* (l. 6—the end of the chapter). The non-completion or the change of a construction is called *anacoluthon*. A. & G. 385; B. 374, 6; G. 697; H. 636, IV, 6.

LINE 9. *Marce* (abbreviated = *M.*), voc. sing. of *Marcus*, *-ī*, m. 2d; the case of address. *Marcus* is the *praenomen* of Cicero. — *Tulli*, voc. sing. of *Tullius*, *-i*, m. 2d; the case of address. *Tullius* is the *nōmen*, or gentile name of Cicero. The *nōmen* invariably ended in *-i*, and daughters were regularly called by the gentile name with the fem. inflexion in *-a*, e.g. *Tullia*, *Cornēlia*. — *quid*, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; direct obj. of *agis*. — *agis*, 2d pers. sing. pres. ind. act. of *agō*, *-ere*, *egī*, *actum*, 3; the subj. *tū* is implied by the personal ending. — *Tūne* (*tū* + *ne*), *tū* is the 2d personal pron. sing.; subj. of *patiēre*, l. 15. *Ne* is the enclitic interrogative particle, appended to the emphatic word *tū*; *ne* simply asks for information, whereas *nonne* expects an affirmative and *num* a negative reply. Observe how the juxtaposition of *tū* and *eum* heightens the antithesis; it has in several previous cases been remarked that pronouns, especially when contrasted, appear to stand together, as if they exerted and experienced mutual attraction. Though comparatively simple and free from complex subordination, the sentence *tūne* . . . *videātur* (ll. 9-17) approaches nearer to being a period than any which has so far occurred in this speech. A. & G. 346, a, b; B. 351, 5; G. 684-687; H. 573. — *eum*, acc. sing. m. of the dem. pron. *is*, *ea*, *id*; direct obj. of *patiēre*, l. 15, and subj.-acc. of *exire*, l. 15. Note how far the subj. and obj. of *patiēre* are separated from it; this is regular in the structure of the period, which is a complex sentence whose main sentence is not completed till the close. *Eum* here = *Catilinam*, who is described by the qualities stated in the rel. clauses following.

LINE 10. *quem*, acc. sing. m. of the rel. pron. *qui*, *quae*, *quod*; subj.-acc. of *esse* in the acc. and inf. object clause of *comperisti*. — *esse*, pres. inf. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *quem*. — *hostem*, acc. sing. of *hostis*, *-is*, m. 3d; is predicative with *esse*, and refers to the subj.-acc. *quem*, therefore taking the same case. The meaning is that Catiline behaved like a *hostis* or public enemy, and deserved that name; he was not in fact officially declared *hostis* till a short time after the delivery of the 2d speech. — *comperisti*, 2d pers. sing. perf. ind. act. of *comperiō*, *-ire*, *comperi*, *compertum*, 3; agrees with *tū* understood as its subj. in the rel. clause. For synonyms and note on Cicero's fondness for this verb, refer to *comperi*, Chap. IV, l. 38. — *quem*, acc. sing. of the rel. pron. *qui*, *quae*, *quod*; subj.-acc. of *futūrum* (*esse*) in the object clause of *vides*; *quem* agrees in gender and number with the antecedent *eum*. — *ducem*, acc. sing. of *dux*, *ducis*, m. 3d (cf. *dūcō* = *I lead*); predicative with *futūrum* (*esse*), and therefore in the same case as *quem*.

LINE 11. *bellī*, gen. sing. of *bellum*, n. 2d; objective gen., dependent on *ducem*. — *futūrum*, acc. sing. m. of *futūrus*, *-a*, *-um*, fut. part. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *quem*; with *futūrum* supply *esse* = the fut. inf. of *sum*, object of the verb of perception *vides*. — *vidēs*, 2d pers. sing. pres. ind. act. of *videō*, *-ere*, *vīdi*, *visum*, 2; the implied subj. is *tū*. — *quem*, acc. sing. m. of the rel. pron. *qui*, *quae*, *quod*; subj.-

is, to your knowledge, awaited as commander in the enemy's camp, a prime source of crime, a ringleader of conspiracy, a recruiter of slaves and imperatorem in castris hostium sentis, 12  
*as general in the camp of the enemy you are aware,*  
 auctorem sceleris, principem coniuratiōnis, 18  
*the author of crime, the chief of a conspiracy,*  
 ēvocatorem servōrum et civium 14  
*the summoner (to revolt) of slaves and of citizens*

acc. of *expectārī* in the acc. and inf. object clause of the verb of perception, *sentīs*. — *expectārī*, pres. inf. pass. of *expectō -āre, -āvī, -ātum*, I (*ex + spectō*); agrees with the subj.-acc. *quem*. Notice the pres. inf.; this tense shows that the action of the inf. and of the leading verb is contemporaneous. A. & G. 336, A.; B. 270, 1; G. 530, 531; H. 537.

LINE 12. *imperatorem*, acc. sing. of *imperātor, -ōris*, m. 3d (from verb *imperō*); predicate appositive of *quem*, complementing *expectārī*. *Imperātor = the general in chief command; dux = a general, in high but not chief command.* — *in*, prep.; gov. the abl. *castris*, denoting place where. — *castris*, abl. of the plur. noun *castra, -ōrum*, n. 2d (the sing. *castrum, -ī*, n. 2d = a fortress; two camps = not *duo castra* (two fortresses), but *bina castra*); governed by the prep. *in*. — *hostium*, gen. plur. of *hostis, -is*, m. 3d; poss. gen., limiting *castris*. Observe that Cicero no longer hesitates to speak of the conspirators as *hostes*. — *sentis*, 2d pers. sing. pres. ind. act. of *sentīō, -āre, sensī, sensum*, 4; the subj. *tū* is implied by the personal ending.

LINE 13. *auctorem*, acc. sing. of *auctor, auctōris*, m. 3d (through the perf. part. pass. *auctus*, from *augō*; hence the form *autor* sometimes found is incorrect); in apposition with the direct obj. *eum*, l. 9. — *sceleris*, gen. sing. of *scelus*, n. 3d; objective gen., limiting *auctorem*, i.e. if agency rather than state is expressed by *auctorem*; but we may consider *sceleris* a poss. gen. = the crime's originator. — *principem*, acc. sing. of *princeps, principis*, m. and f. 3d (*primus + capio*); acc. in apposition with *eum*; observe that the appositives *auctorem, principem*, and *ēvocatorem* stand unconnected by a conj. — *coniuratiōnis*, gen. sing. of *coniuratiō*, f. 3d (*con + iūrō*, hence *cōniūrātō* = a compact sealed by oath for evil purposes, a conspiracy); poss. gen., limiting *principem*. It is possible but unnecessary to regard *coniuratiōnis* as concrete, = *coniūrātōrum*, i.e. the ringleader of conspirators.

LINE 14. *ēvocatorem*, acc. sing. of *ēvocātor, -ōris*, m. 3d (from *ēvocō = I summon out, ex + vocō*); acc. in apposition with *eum*. From Sallust, Chap. 44, we learn that Catiline refused to call upon the slave population of Italy to join his forces, and Lentulus sent a letter to him at Faesulae expostulating with him for weakening his fighting strength by entertaining scruples that were ridiculous, especially as the Senate had declared him an outlaw. Catiline's real reason for declining slave assistance was that he feared that many citizens who would otherwise join him would be disgusted and incensed if he used the slaves. Those who whitewash Catiline's character contend that he was unwilling, as the leader of the democratic party, forced into war as Marius had been forced, to sully his arms as a Roman citizen fighting for political principles. However, other conspirators were not so scrupulous, and hoped to stir up a rebellion of slaves on a scale equal to that which Spartacus had led, and there were uprisings of slaves and gladiators at Capua and in Apūlia. — *servōrum*, gen. plur. of *servus, -ī*, m. 2d; objective gen., limiting *ēvocatorem*. The number of slaves in Italy was enormous, as we may judge from the fact that in the slave-war in Sicily (B.C. 103-99) a million slaves perished, while 60,000 fell in the last battle fought by Spartacus (71 B.C.). — *et*, cop. conj.; connects *servōrum* and *civium*. — *civium*, gen. plur. of *civis* (m. and f.), 3d; objective gen., coördinate with *servōrum*.

15	perditōrum,	exire	patiēre,	ut	abs	ruined citizens — will
	abandoned,	to go forth	will (you) allow,	that	by	you allow such a
16	tē nōn ēmissus ex urbe,	sed	inmissus			man so to depart
	you not sent forth from the city,	but	hurled			that men will think
17	in urbem esse videātur?	Nōnne	hunc			not that you have
	against the city to be he may seem?	Not	this (fellow)			ejected him from the
						city but rather that
						you have hurled him

LINE 15. *perditōrum*, gen. plur. m. of the adj. *perditus*, -a, -um (strictly perf. part. pass. of *perdō* = I lose, destroy); agrees with *civium*. *Perditi* in Cicero = men devoid of all honorable instincts, lacking civic virtue and patriotism, and generally bankrupt. — *exire*, pres. inf. act. of *exeō*, *exire*, *exitū*, *exitum*, irreg. (*ex + eō*); agrees with the subj.-acc. *eum*, l. 9, i.e. *eum exire* is the obj. of the main verb *patiēre*; with *exire* supply *ex urbe*. — *patiēre*, 2d pers. sing. fut. ind. of the deponent verb *patior*, *patti*, *passus sum*, 3; agrees with the subj. *tū*, l. 9. Note the termination in -re, which Cicero in every instance (at least in this speech) uses instead of that in -ris for the future; but he always uses -ris in this speech for the pres. ind.; for the pres. subjunct. we find -ris and -re, apparently without particular preference for either. *Patiēre* = will you allow, i.e. passively, without any effort of resistance; *sinō* and *permittō* would not be so expressive of the thought intended; see note on *patimur*, Chap. II, l. 15. — *ut*, conj.; followed by the subjunct. of result, *videātur*. — *abs* (old form of *ab*), prep.; gov. the abl. *tē*, expressing the agent after the passive inf. *ēmissus* (esse). *Abs* is little used except with the particular pron. *tē*.

LINE 16. *tē*, abl. sing. of *tū*; governed by the prep. *abs*. — *nōn*, negative adv.; limits not the verb *videātur*, but the particular word *ēmissus*, as is evident from the opposition of *sed inmissus*. — *ēmissus*, nom. sing. m. of *ēmissus*, -a, -um, perf. part. pass. of *ēmittō*, -ere, *ēmissi*, *ēmissum*, 3 (*ex + mittō*); agrees with *is* or *ille* understood as subj. of *videātur* (referring to *eum*, i.e. *Catilinam*, l. 9); with *ēmissus* supply *esse* (from *inmissus esse* below), = the perf. inf. pass. of *ēmittō*, which is complementary or epexegetical with *videātur*. Observe the *paronomasia* or play on the words *ēmissus* and *inmissus*, and cf. Chap. X, l. 28, *exsul . . . cōsul*; Cicero is fond of this rhetorical device. — *ex* (ē or ex before consonants, ex before vowels or h), prep.; gov. the abl. *urbe*, denoting separation in combination with *ēmissus*. Whenever possible, the prep. with which a verb implying separation is compounded is repeated with the ablative. — *urbe*, abl. sing. of *urbs*, *urbis*, f. 3d; governed by the prep. *ex*. — *sed*, adversative conj.; joins and at the same time opposes *inmissus* to *ēmissus*. — *inmissus*, nom. sing. m. of *inmissus*, -a, -um, perf. part. pass. of *inmittō*, -ere, *inmissi*, *inmissum*, 3 (*in* = into, against, + *mittō*, I send); agrees with the implied subj. of *videātur*; with *inmissus* take *esse* following, = the perf. inf. pass., coöordinate with *ēmissus* (esse) and complementary with *videātur*. The idea suggested by *ēmissus* is that of the discharge of a suspected person against whom there is not sufficient evidence; *inmissus* suggests the throwing of a dangerous weapon.

LINE 17. *in*, prep.; gov. the acc. *urbem*; *in* here = against. — *urbem*, acc. sing. of *urbs*, *urbis*, f. 3d; governed by the prep. *in*. — *esse*, pres. inf. of *sum*; *esse* must be combined with each of the participles *ēmissus* and *inmissus*. — *videātur*, 3d pers. sing. pres. subjunct. pass. of *video*, -ere, *vidi*, *visum*, 2 (*videor = I seem*); the subj. implied by the personal ending is a pron. referring to *eum*, i.e. *Catilinam*, l. 9. The subjunctive is dependent on *ut*, and the main idea is that of result (consecutive subjunct.), though there is also a slight notion of purpose (final subjunct.) as though Cicero's motive in letting Catiline leave Rome was that he might harm the city. The presence of *nōn* is no guide as to the kind of subjunct., for it merely limits the particular word *ēmissus*.

upon it? Will you | in vincla dūcī, nōn ad mortem rapī, 18  
not order him to be | into bonds to be led, not to death to be hurried,  
led to prison, to be | hurried to his death,  
hurried to his death, | to be executed with  
to be executed with | the severest form of  
the severest form of | nōn summō suppliciō mactārī 19  
not greatest with the punishment to be destroyed

An exactly similar blending is seen in Chap. IX, ll. 35-37, *ut ā mē nōn cīectus . . . sed invitātus . . . īsse videāris*. The present tense *videātur* is in primary sequence with the principal verb *patiēre*. — **Nōnne** (*nōn + ne*), interrog. particle; introduces a question; *nōnne* is used when an affirmative reply is expected, and it usually begins the question. — **hunc**, acc. sing. m. of the dem. pron. *hic, haec, hōc*; direct obj. of *imperābis*, in the object clauses *hunc dūcī, (hunc) rapī, (hunc) mactārī*. Observe that an acc. and inf. clause follows *imperābis*. When the verb of the object clause of *imperō* is passive, Caesar and Cicero regularly employ an acc. and inf.; but when the verb is active, the object goes in the dat. and a subjunct. clause with *ut* follows.

**LINE 18.** **in**, prep.; gov. the acc. *vincla*. — **vincla**, acc. plur. of *vinculum, -ī, n.* 2d (*vinculum* is an apocopated form of *vinculum*, from *vinciō* = *I bind*; cf. *pōculum* and *pōculūm*); governed by the prep. *in*. *To put into prison* = *in Latin in vincula dūcere* (*not in carcerem dūcere*, for *carcer* = the *Tulliānum*, i.e. the condemned cell). — **dūcī**, pres. inf. pass. of *dūcō, -ere, dūxī, dūctum, 3*; agrees with its subj.-acc. *hunc, hunc dūcī* being the object of *imperābis*. — **nōn**, negative adv.; repeated from *nōn* in *nōnne (nōn + ne)* above. The repetition of *nōn* at the beginning of each object clause is an instance of *anaphora*. A. & G. 344, f; B. 350, II, b; G. 636, NOTE 4; H. 636, III, 3. The repeated words *nōn . . . nōn* take the place of cop. conjunctions, e.g. *et . . . et*, connecting the obj.-infinitives *dūcī . . . rapī . . . mactārī*. — **ad**, prep.; gov. the acc. *mortem*. — **mortem**, acc. sing. of *mors, mortis, f. 3d*; governed by the prep. *ad*. — **rapī**, pres. inf. pass. of *rapiō, -ere, -ūi, raptum, 3* (root *rap* = *āpr* = *to seize*; cf. *āprāgō* = *I seize*); coördinate with *dūcī*; supply *hunc* from the clause preceding.

**LINE 19.** **nōn**, negative adv.; repeated from *nōn* in *nōnne*; serves to connect the clause with the previous one. — **summō**, abl. sing. n. of the adj. *summus, -ī, -um*, superl. of the rare pos. *superus, -ā, -um* (compar. *superior*; another superl. form is *suprēmus*; *superus* is formed from the adv. *super*); agrees with *suppliciō*; *summō suppliciō* = *morte*. — **suppliciō**, abl. sing. of *supplicium, -ī, n. 2d* (from the adj. *supplex, supplicis*; *sub + plīcō*, implying *bending* of the knee, whether in entreaty or to receive punishment); abl. of the means or instrument, with *mactārī*. — **mactārī**, pres. inf. pass. of *mactō, -āre, -āvī, -ātum, I*; coördinate with *rapī* and *dūcī*; supply *hunc* from above. *Mactārī* has the following different meanings: (1) *to kill, slaughter*; (2) *to afflict, punish*, with the abl. of the punishment, as in this passage; (3) *to glorify, to extol*; (4) *to venerate, worship*; (5) *to sacrifice, to immolate* a victim to the gods. There can be little doubt that the primitive meaning was *to kill*, from root *makh* = *μάχ* = *mac*, *to slaughter*; cf. *macellum* = *a meat-market*, *μάχωai* = *I fight*, *μάχαιρα* = *a knife*; but some derive from an obsolete verb *magō*, akin to the Sanskrit root *mah* = *to venerate*, in which case *mactō* would be a frequentative form. Certainly the adj. *mactus, -ā, -um* = *worshipped, extolled*; cf. Horace, *macte esto virtūte*. It is easy to see that the sense *to worship* might have come from *to kill*, i.e. in sacrifice, and vice versa; possibly the ancients were themselves uncertain of the derivation. One commentator says that *mactārī* in its primitive sense = *magis augēre*, i.e. in relation to sacrificial worship, *to consummate* the sacrifice by the slaughter of the victim; hence *mactant honōribus* = *they advance with honors*, i.e. add new honors to; but of course *magis augēre* is impossible as a derivation.

20 imperābis?	Quid	tandem	tē	impedit?	punishment?
will you order?	What	at length	you	hinders?	Pray tell me, what stands in your way?
21 Mōsne	māiōrum?	At	persaepe		The usage of our ancestors?
(Does) the custom of (our) ancestors?		But	very often		No, for times without number in this state of ours even private individ-

LINE 20. *imperābis*, 2d pers. sing. fut. ind. act. of *imperō*, -āre, -āvī, -ātum, I; the implied subj. is *tū* (i.e. Cicero, whom his country is supposed to be criticising). Synonyms: (1) *iubere* = to command, in general; construed with the acc. and inf.; (2) *imperāre* = to command, with the authority of higher position, e.g. *imperium*; construed with the dat. and *ut* + the subjunct. act., or with the acc. and the inf. of a verb used passively; (3) *ēacere* = to command, e.g. by an official ordinance, esp. the praetor's edict; followed by *ut* or *nē* + the subjunct.; (4) *mandāre* = to command, as a trust. — *Quid*, nom. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; subj. of *impedit*. — *tandem*, adv.; emphasizes the question; *quid tandem* = what, pray, etc.? *Tandem* is often added after interrogative pronouns and adverbs, and sometimes to verbs, esp. imperatives, cf. *recōgnōscē tandem mēcum*. A. & G. 210, f; B. no reference; G. no reference; H. 351, 4. *Nam*, enclitic, is similarly used, cf. *ubinam gentium sumus?* — *tē*, acc. sing. of *tū*; direct obj. of *impedit*. — *impedit*, 3d pers. sing. pres. ind. act. of *impediō*, -ire, -āvī, -ātum, 4 (for *im-ped-iō*, from *in* + *pēs*, *pedis*, m. 3d, hence = lit. *I put* some one's *feet* in some obstruction, hence *I entangle*, *embarrass*, *obstruct*, *hinder*; cf. *compediō* = *I fetter*, *expediō* = *I extricate*); agrees with the subj. *quid*. Synonyms: (1) *impedire* = to hinder, e.g. *profectōnēm*; cf. *mīlēs impeditius*; (2) *implicāre* (*in* + *plicāre*) = lit. to fold in something, to envelop, to entangle; (3) *prohibēre* (*prō* + *habēre*) = lit. to hold before, i.e. away from something, to prevent one from doing something, e.g. *prohibēre mīlētēs commētū*; (4) *irrētīre* (*in* + *rētē* = a net) = to snare; (5) *illaqueāre* (*in* + *laqueus* = a noose) = lit. to catch in a noose, to entangle.

LINE 21. *Mōsne* (*mōs* + *ne*), *mōs* is the nom. sing. of *mōs*, *mōris*, m. 3d (perhaps from root *ma* = to measure, hence the measuring or guiding rule of life); understand from the previous sentence the pred. *impedit*, of which *mōs* is the subject. The sing. *mōs* = custom, manner, precedent; the plur. *mōrēs* = habits, character. *Ne* is the enclitic interrog. particle, introducing a question. — *māiōrum*, gen. of the plur. noun *māiōrēs*, m. 3d = ancestors; poss. gen., limiting *mōs*. *Māiōrēs* is the substantival mas. plur. of *māior*, compar. of *māgnus*; cf. *māior nātū* = older. — *At*, adversative conj.; connects the sentence with the one preceding. *At* is mostly used in argumentative passages, (1) introducing a supposed case which requires rebuttal, = *but, you may say*; (2) or, as here, introducing the refutation of a previously stated objection. — *persaepe* (*per*, intensive, = very + *saepe* = often) adv.; modifies *multārunt*. *Persaepe* is an oratorical exaggeration, for Cicero has cited but one case of the kind described, viz. the murder of Tiberius Gracchus by Publius Scipiō; cf. Chap. I, ll. 28-32.

LINE 22. *etiam*, adv.; intensifies the particular word *privātī*, rather than the pred. *multārunt*. — *privātī*, nom. plur. of *privātus*, -ī, m. 2d (the part. *privātus*, -a, -um, used substantively; cf. *amicus*, *aequālis*, etc.); subj. of *multārunt*. *Privātus* = a man who holds no political office; so the adj. *privātus*, -a, -um = private, personal, i.e. affecting a man purely in his own person, in opposition to *pūblicus* = public, involving the state. It will be remembered that Scipiō was *pontifex māximus* when he led the riot in which Tiberius Gracchus was killed, but this office was not political, e.g. a man might be *chief priest* and at the same time stand for political office. — *in*, prep.; gov.

uals have punished dangerous citizens with death. Or the laws which have been passed concerning the punishment of Roman citizens? No, for perniciōsōs cīvēs morte multārunt. An 23  
dangerous citizens with death have punished. Or  
lēgēs, quae dē cīvium 24  
(do) the laws (hinder you) which about of citizens  
Rōmānōrum suppliciō rogātae sunt? At 25  
Roman the punishment have been proposed? But

the abl. *rēpūblicā*. — *hāc*, abl. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *rēpūblicā*. — *rē*, abl. sing. of *rēs*, *rei*, f. 5th; governed by the prep. *in*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, *-a*, *-um*; agrees with *rē*.

LINE 23. *perniciōsōs*, acc. plur. m. of the adj. *perniciōsus*, *-a*, *-um* (from *perniciēs*; *per* + *nex*); agrees with *cīvēs*. — *cīvēs*, acc. plur. of *cīvis*, *-is*, m. and f. 3d; direct obj. of *multārunt*. — *morte*, abl. sing. of *mors*, *mortis*, f. 3d; may be described as abl. of the means, or as abl. of the penalty, limiting *multārunt*. Judicial verbs take the acc. of the person, and the gen. of the *charge*, and the gen. of the *penalty*, if it be indefinite, but the abl. of the *penalty*, when it is specific. — *multārunt* (for *multārērunt*), 3d pers. plur. perf. ind. act. of *multō*, *-āre*, *-āvī*, *-ātūm*, I (from the noun *multa* = a fine); agrees with the subj. *privātī*. The etymology of *multō* and *multa* is uncertain; *multa* is said by Festus to be Oscan in origin; some without much authority refer to root *mark* = *μαρπ* = to seize, and cf. *μαρπτω* = I seize. Observe the omission of the *v* of the perf., and the contraction of the vowels *ā* and *ē* into the single long vowel *ā*; this process is common with perfects in *-āvī*, *-ēvī*, and *-ōvī*, both before *s* and before *r*; cf. *fīrmāstī* for *fīrmāvīstī*, and *fīrmātām* for *fīrmāveram*; perfects in *-āvī* may drop the *v* before *s* and *r*, but the vowels do not contract except before *s* or *st*; e.g. *audiāveram* or *audieram* (but not *audiram*), and *audiāsem* (*audisem* rare), and *audiāsti* for *audiāvīstī*. — *An*, conj.; introduces the second part (*an lēgēs impeditū*) of the direct disjunctive question, of which the first was introduced by *-ne* (*mōsne . . . impedit?*). In direct disjunctive questions, the first part is introduced by *utrum* or *-ne*, or else by no particle at all. For examples, and full note on the use of *an*, refer to *an*, Chap. I., l. 28.

LINE 24. *lēgēs*, nom. plur. of *lēx*, *legis*, f. 3d; subj. of *impeditū*, which must be supplied from *impedit*, l. 20. The laws bearing on the question are the following: (a) the *lēges Valeriae*, three in number, and passed in B.C. 509, 449, and 300; these established the right of appeal to the people from a magistrate's sentence to scourging and death, viz. *nō quis magistrātūs cīvēm Rōmānum adversus provocātiōnēm necāret nēve verberāret*; (b) three *lēges Porciae*, one of which probably belongs to the year 197 B.C., the other two of unknown date; these re-enacted the provisions of the *lēges Valeriae*, and added stringent punishment for their violation; (c) the *lēx Semprōnia* of C. Gracchus (122 B.C.) *dē libertātē cīvium Rōmānōrum*; this again enforced the principle of the Porcian laws. Note that the above laws permitted the people to exercise the right of putting an accused criminal to death. Yet this right was very seldom exercised, for the accused was always allowed to retire into voluntary exile (the exile was not ordained as a *punishment*), and according to Sallust, Chap. LI (*aliae lēgēs . . . exsilium permitti iubent*), the right of the accused to escape execution by exile was established by law. — *quae*, nom. plur. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *lēgēs*, and is subj. of *rogātae sunt*. — *dē*, prep. = *about concerning*; gov. the abl. *suppliciō*. — *cīvium*, gen. plur. of *cīvis*, *-is*, m. and f. 3d; objective gen., limiting *suppliciō*.

LINE 25. *Rōmānōrum*, gen. plur. m. of the adj. *Rōmānus*, *-a*, *-um*; agrees with *cīvium*. — *suppliciō*, abl. sing. of *suppliciūm*, *-ī*, n. 2d (see *suppliciō*, l. 19); gov-

- 26 numquam in hāc urbe, qui ā | never in this city have  
never in this city (those) who from those who have  
proved faithless to  
27 rē pūblicā dēfēcērunt, cīvium iūra | the commonwealth have revolted of citizens the rights  
the constitution re-  
tained the rights of  
28 tenuērunt. An invidiam posteritatis timēs? | citizens. Or do you  
have held. Or the obloquy of posterity do you fear? | fear the obloquy of

erned by the prep. *dē*. — *rogātae sunt*, 3d pers. plur. perf. ind. pass. of *rogō*, *-āre*, *-āvi*, *-ātum*; agrees (the part, *rogātae*, adjectively in gender, number, and case) with the subj. *quaē*. *Rogātae sunt* = properly were proposed, i.e. to the *comitia*, and is here loosely used for *lātiae sunt* or *plēbālia sunt* = were passed. The process of law-making was as follows: the people in *comitia* were asked what their will was respecting the measures proposed, with the formula *velitis iusbetāis, Quirītes*. They then voted by ballot; the ballot tablets bore, one the letters U. R. (= *utī rogās*, approving the proposal), and the other the letter A. (= *antiqō*, voting against the proposal). The proposal was called *rogatiō*, but if carried, became *lex*; cf. the distinction between the modern *bill* and *law*. — At, adversative conj.; introducing an argument combating the suggestion of illegality made in the preceding question.

LINE 26. *numquam* (*ne + unquam*), adv.; modifies *tenuērunt*. The usual position of an adverb is next to the verb, the verb standing last in the sentence; *numquam* is therefore strongly emphasized by standing at the beginning of the sentence and far from the verb *tenuērunt*. — *in*, prep.; gov. the abl. *urbe*, expressing place where. — *hāc*, abl. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *urbe*. — *urbe*, abl. sing. of *urbis*, *urbis*, f. 3d; governed by the prep. *in*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quaē*, *quod*; subj. of *dēfēcērunt*. Observe that the antecedent of *qui* is not expressed; this is not uncommon when the antecedent would be a pronoun not otherwise defined than by the relative, cf. l. 4 above, *percipite . . . quaē dicam*; so here we may supply, as the antecedent of *qui*, *ei* or *illū* (the implied subj. of the principal verb *tenuērunt*). — *ā*, prep.; gov. the abl. *rē pūblicā*, expressing separation.

LINE 27. *rē*, abl. sing. of *rēs*, *rei*, f. 5th; governed by the prep. *ā*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, *-a*, *-um*; agrees with *rē*. — *dēfēcērunt*, 3d pers. plur. perf. ind. act. of *dēficiō*, *-ere*, *dēfēcēt*, *dēfēctum*, 3 (*dē + faciō*); agrees with the subj. *qui*; *dēfēcērunt* is here intrans. = have deserted, have revolted, but sometimes *dēfēcere* is active, = to fail a person. — *cīvium*, gen. plur. of *cīvis*, *-is*, m. and f. 3d; poss. gen., limiting *iūra*. — *iūra*, acc. plur. of *iūs*, *iūris*, m. 3d; direct obj. of *tenuērunt*.

LINE 28. *tenuērunt*, 3d pers. plur. perf. ind. act. of *teneō*, *-ere*, *-ui*, *tentum*, 2; the subj. implied by the personal ending is *ei*, understood as the antecedent of *qui*; *tenuērunt* here = *retinuērunt*. Cicero's contention is that rebel citizens, in virtue of their treason, cease to be *cīvis* and become *hostēs*; so Catiline and his associates were afterward declared by the state. But the argument is not legally sound, for the accused could claim trial and could not be executed except by the expressed will of the people, and even so there was the loophole of voluntary exile. However, Cicero rested his defence for his execution of Lentulus and Cethēgus on the *senātūs cōsultūm ultimum*, and found that the people refused to recognize any senatorial authorization which pretended to suspend even for a time those laws which were the charter of Roman liberty. — *An*, conj.; introduces a new alternative in the compound question. It is regular for the second member and any other alternatives in disjunctive questions to be introduced by *an*. — *invidiam*, acc. sing. of *invidia*, *-ae*, f. 1st; direct obj. of *timēs*. — *posteritatis*, gen. sing. of *posteritās*, f. 3d = (1) future time, (2) future generations, posterity (from adj. *posterus*, from adv. *post*); subj. gen., limiting *invidiam*,

future times? Truly noble is the gratitude with which you repay the Roman people, who have uplifted you, a man brought by self into notice, | **Praeclāram** vērō populō Rōmānō refers 29  
*Remarkable truly to the people Roman you return*  
**grātiām,** quī tē, hominem per so  
*gratitude, which you, a man through*  
**tē cōgnitum,** nūllā commendātiōne si  
*yourself (only) known, no with recommendation*

i.e. *hatred felt by posterity*. With this concrete sense of *posteritās* Mr. Taylor compares the occasional use of *nōbilitās* = the nobility; cf. *servitium* which sometimes = those who are in a state of slavery, slaves. — *timēs*, 2d pers. sing. pres. ind. act. of *timeō*, -ēre, -ūi, no supine, 2; the implied subject is *tū*.

LINE 29. **Praeclāram**, acc. sing. f. of the adj. *praeclārus*, -a, -um (*prae* = very in composition, + *clārus* = famous); agrees with *grātiām*; *praeclāram* refers *grātiām* is ironical, for Cicero means exactly the opposite of what he says. — **vērō** (abl. sing. n. of the adj. *vērus*, -a, -um; cf. *vērum*, adv. and conj.), adv.; modifies *praeclāram*. — **populō**, dat. sing. of *populus*, -i, m. 2d (root *pal* = *ple*, to fill; πλῆθος); dat. of the indirect obj., dependent on *refers*. — **Rōmānō**, dat. sing. m. of the adj. *Rōmānus*, -a, -um; agrees with *populō*. — **refers**, 2d pers. sing. pres. ind. act. of *referō*, *referre*, *rettuli*, *relatūm*, irreg. (*re* + *ferō*); the subj. *tū* is implied. *Grātiām referre* = to return gratitude by deed, to recompense some one for something. Note the following: (1) *sē referre* = to go back, to retire; (2) *referre ad senātūm* = to put the subject to the senate, i.e. for discussion.

LINE 30. **grātiām**, acc. sing. of *grātiā*, -ae, f. 1st (root *ghar*, *ghra* = χαρ = *gra*, to be glad; cf. *grātius*, *χαρπω*, *χαρπισ*); direct obj. of *refers*. Note the following: (1) *grātiām alicui habēre* = to feel gratitude towards some one; (2) *grātiās or grātiē agere* = to return thanks. — **quī**, nom. sing. m. of the rel. pron. *quī*, *quae*, *quod*; agrees with the antecedent *populō*, and is subj. in its own clause of *extulit*, l. 34. — **tē**, acc. sing. of *tū*; direct obj. of *extulit*. — **hominem**, acc. sing. of *homō*, *hominis*, m. 3d; acc. in apposition with *tē*. Observe that *per tē cōgnitum* is intended to appear disparaging, hence *hominem* and not *virum*. — **per**, prep.; gov. the acc. *tē*; *per tē cōgnitum* = become known through your own exertions, i.e. who, but for what you have achieved, would have been a nobody; cf. *per mē tibi obtīti*, Chap. V, l. 28. Cicero was a *novus homō*, i.e. a citizen whose ancestors had never held curule office, but who had won his own position among the nobility by securing election himself to a curule magistracy. Cicero was very proud of this achievement, so the substance of ll. 30–34 is only very transparently veiled self-praise.

LINE 31. **tē**, acc. sing. of *tū*; governed by the prep. *tē*. — **cōgnitum**, acc. sing. m. of *cōgnitus*, -a, -um, perf. part. pass. of *cōgnōscō*, -ere, *cōgnōsi*, *cōgnitum*, 3 (con + *nōscō*, for *gnōscō*, root *gna* = to know); predicative, agreeing with *hominem*; *cōgnitum* = known, i.e. as a public character. — **nūllā**, abl. sing. f. of the adj. *nūllus*, -a, -um (gen. *nūlliūs*, dat. *nūlli*, *na* + *ūllus*); agrees with *commendātiōne*. — *commendātiōne*, abl. sing. of *commendatiō*, -ōnis, f. 3d (from the verb *commendō*, I, com + *māndō*); abl. of quality, often called descriptive abl., modifying the direct obj. *tē*; *nūllā commendātiōne mādiōrum* = a *cum* clause (though you have no recommendation of ancestry). The noun in the abl. is always accompanied by an attribute, the noun and attribute describing some other noun or pronoun; the gen. of description is also used, e.g. *vir mali ingeni* = a man of bad disposition; cf. Virgil, *Aen.* I, l. 71, *Sunt mihi bis septem praestantī corpore nymphae* = I have twice seven nymphs of surpassing beauty. A. & G. 251; B. 224; G. 400; H. 419, II. Thus a man of great courage may be expressed, (1) *vir māgnæ virtūtis*, (2) *vir māgnā virtūte*.

82 māiōrum,	tam	mātūrē	ad	summum	altogether lacking
of ancestors,	so	early	to	highest	recommendations of
83 imperium	per	omnēs	honōrum	gradūs	ancestry, so early
the authority	through	all	of offices	the steps	through all the
84 extulit,	sī	propter	invidiae	aut	grades of office to
has raised,	if	on account of	of unpopularity	or	supreme power, if
					through fear of un-

LINE 32. *māiōrum*, gen. of the plur. noun *māiōrēs*, m. 3d = *ancestors* (substantival plur. of the compar. adj. *māior*); subjective gen., limiting *commendatiōne*; *māiōrum commendatiō* = *recommendation of ancestors* (i.e. coming to a man or given him by the possession of noble ancestors). — *tam*, adv.; modifies *mātūrē*. *Tam* never modifies verbs, but is the most common word of its kind with adjectives and adverbs. *Tam* and *quam* are often used correlativey. — *mātūrē* (from the adj. *mātūrūs* = *ripe, fully grown, seasonable, early*; perhaps akin to Sanskrit root *mah* = *to grow*), adv.; modifies *extulit*. The *lēx Villia Annalēs* (180 B.C.) determined, in reference to each of the higher magistracies, the age at which a man might be eligible for election (*quot annōs nāti quēque magistrātū p̄terent caperentque*). We are not told what the respective ages were, but the instance of Cicero is some guide, for he was elected to the consulship in his 43d year, and held this and the other offices of the *cursus honōrum* at the earliest possible age (*sūo annō* is the idiomatic expression). Cicero was 31 when he held the quaestorship, 37 when curule aedile, 40 when praetor. From other sources it is known that, whatever a man's age, he could not pass on from the aedileship to the praetorship, or from the praetorship to the consulship, until two clear years had intervened. — *ad*, prep.; gov. the acc. *imperium*. — *summum*, acc. sing. n. of the adj. *summus*, -a, -um (superl. of *superus*); agrees with *imperium*.

LINE 33. *imperium*, acc. sing. of *imperium*, -i, n. 2d (*imperō*); governed by the prep. *ad*; *summum imperium* = *consulātūm*, as the consulship was the highest office in the state, and carried with it the supreme command of the army outside Rome (cf. *imperātor*). — *per*, prep.; gov. the acc. *gradūs*. — *omnēs*, acc. plur. of the adj. *omnis*, -e, 3d; agrees with *gradūs*. — *honōrum*, gen. plur. of *honos*, *honōris*, m. 3d (the sing. = *esteem, repute, glory*; the plur. = *public dignity, public office*); poss. gen., limiting *gradūs*. — *gradūs*, acc. plur. of *gradus*, *gradus*, m. 4th; governed by the prep. *per*. The *lēx Villia Annalēs* probably defined the regular succession of offices; at any rate the *lēges annalēs* of Sulla did so; cf. the *lēx Cornēlia dē magistrātibus*, which forbade candidature for the praetorship and consulship to any one who had not previously held the office of quaestor or praetor respectively. The aedileship could apparently be omitted, but this was seldom done, as this office gave opportunity for holding public games, gladiatorial shows, and thus winning the applause and favor of the Roman voters. The need of a law regulating the *cursus honōrum* is very apparent from a glance at the careers of some citizens of earlier times; e.g. (1) Appius Claudius Caecus, censor in B.C. 312, consul in B.C. 307 and again 296, praetor in B.C. 295; (2) Tiberius Gracchus, curule aedile B.C. 216, and consul B.C. 215.

LINE 34. *extulit*, 3d pers. sing. perf. ind. act. of *efferō, efferre, extulī, extātum*, irreg. (*ex + ferō = I carry forth, elevate*); agrees with the subj. *qui*, l. 30. — *sī*, conditional particle; followed by the ind. *neglegis* of a logical condition in pres. time. — *propter*, prep.; gov. the acc. *metum*. *Propter* here has the usual meaning *on account of*; sometimes it = *near, like prope*, from which it is derived. — *invidiae*, gen. sing. of *invidia*, f. 1st (from verb *invideō*); objective gen., limiting *metum*. *Invidia* does not = *envy*, but *odium, hatred, unpopularity*. — *aut*, disjunctive conj.; connects *invidiae* and *peri-culi*. See the note on *aut*, Chap. IX, l. 19.

popularity or of some possible danger you disregard the safety of your fellow- countrymen. But if there is any fear of unpopularity, surely	alicūius any	periculi of danger	metum fear	salūtem as the safety
civium of fellow-citizens	tuōrum your	neglegis. Sed you neglect. But if	sī quis se is	
est there is of unpopularity	invidiae there is	metus, num fear, surely not	est et is	

LINE 35. *alicūius*, gen. sing. n. of the indef. adj. *aliquē, aliqua, aliquod* (cf. the pron. *aliquis, aliqua, aliquid*); agrees with *periculi*. Refer to the note on *quāsdam*, Chap. II, l. 4. — *periculi*, gen. sing. of *periculum*, n. 2d; objective gen., limiting *metum*; coöordinate with *invidiae*. — *metum*, acc. sing. of *metus, metūs*, m. 4th; governed by the prep. *propter*. Synonyms: (1) *metus* = fear, anxiety, due to prevision of imminent calamity; (2) *timor* = fear, due to timidity or cowardice; (3) *pavor* = mind-disturbing fear; (4) *formidō* = terror, dread (= *metus permanens*); (5) *trepidatiō* = consternation, agitated fear; (6) *horror* = shuddering fear; (7) *verecundia* = reverential or superstitious fear, awe. — *salūtem*, acc. sing. of *salūs, saliūs*, f. 3d (akin to *salvus*); direct obj. of *neglegis*. When used in epistolary addresses, *salūs* or *salūtem* is frequently abbreviated to *Sal.* or simply *S.*

LINE 36. *civium*, gen. plur. of *civis, -is*, m. (and f.), 3d; poss. gen., limiting *salūtem*. The gender of *civis* is mas., except when it refers definitely to a woman. — *tuōrum*, gen. plur. m. of the poss. adj. *tuus, -a, -um*; agrees with *civium*. — *neglegis*, 2d pers. sing. pres. ind. act. of *neglegō, -ere, neglēxi, neglectum*, 3 (nec + *legō*); the subj. *tū* is implied by the personal ending; *neglegis* is the verb of the *protasis* with *sī*, while *refers* is the verb of the *apodosis*. Remember that there is absolutely no authority for the forms *negligō* (*neglegentia*, etc.), *aequiparō*, or *intelligō* (*intelligentia*), and that the correct forms are *neglegō* (*neglegentia*), *aequiparō*, *intelligō* (*intelligentia*). Synonyms: (1) *neglegō* = I neglect, disregard, implying indifference; (2) *praetermitto* = I disregard, overlook, from lack of attention; (3) *omittō* = I omit, disregard, knowingly and intentionally. — *Sed*, adversative conj.; connects the thought of this sentence with that of the preceding one. — *sī*, conditional particle; followed by the ind. *est* of a logical condition in present time. — *quis*, nom. sing. m. of the indef. pron. and adj. *quis, qua, quid*; used adjectively, agreeing with *metus*. This pronoun (= any one, any) is rarely used except in clauses introduced by *sī, nisi, nē*, or *num*; but it occurs in compounds, e.g. *aliquis, quisquam*.

LINE 37. *est*, 3d pers. sing. pres. ind. act. of *sum, esse, fuī*; agrees with the subj. *metus*; the ind. is regular in the *protasis* of conditional sentences which are logical in form, i.e. which make a statement according to a formula, e.g. *if this is (was, will be) true, that is (was, will be) true*; the verb of the *apodosis* may be either ind. (like *pertimēscenda est* here), imperative, or the subjunct. in one of its independent uses as principal verb. A. & G. 306; B. 302; G. 595; H. 508, and 4. — *invidiae*, gen. sing. of *invidia*, f. 1st; objective gen., with *metus*. Distinguish subjective and objective genitives as follows: (a) subjective, *amor dei* = the love of God, i.e. which God feels for us; (b) objective, *amor dei* = the love of God, i.e. which we feel for God. — *metus*, gen. *metūs*, m. 4th; nom. sing., subj. of *est* in the *protasis*. — *num* interrog. particle; introduces the *apodosis* in the form of a question, and (as distinguished from *nōnne* or *-ne*) implies a negative reply. The question introduced by *num* is rhetorical, and is equivalent to an emphatic negative statement, e.g. unpopularity due to firm conduct is much less to be feared than unpopularity due to neglect of duty. — *est*, 3d pers. sing. pres. ind. of *sum, esse, fuī*; agrees with the subj. *invidia*; *est* must be taken with *pertimēscenda* = the 3d pers. sing. pres. ind. of the periphrastic pass. conjugation of *pertimēscō*.

- |    |                     |                        |                          |                |   |
|----|---------------------|------------------------|--------------------------|----------------|---|
| 88 | vehementius         | severitatis            | ac                       | fortitudinis   | the unpopularity<br>which is earned by<br>stern discipline and<br>resoluteness is not<br>so strongly to be<br>dreaded as that<br>earned by inaction<br>and inefficiency. Or<br>do you not reckon<br>that while Italy is |
|    | more strongly       | of (= due to) severity | and                      | due to courage |   |
| 89 | invidia             | quam                   | inertiae                 | ac             |   |
|    | the unpopularity    | than                   | (that) due to inactivity | and            |   |
| 40 | nēquitiae           | pertimēscenda.         | An                       | cum            | bellō   |
|    | due to inefficiency | to be dreaded.         | Or                       | when           | by war  |
| 41 | vāstabitur          | Italia,                | vexābuntur               | urbēs,         | tēcta   |
|    | shall be ravaged    | Italy,                 | shall be harassed        | cities,        | houses  |

**LINE 38.** *vehementius*, adv. in the compar. degree (pos. *vehementer*, superl. *vehementissimē*; formed from the adj. *vehemens*, *vē* + *mēns* = lit. *not having mind*, hence *unreasonable, violent, vehement*); modifies *est pertimēscenda*. — *sevēritātis*, gen. sing. of *sevēritās*, f. 3d (from the adj. *sevērus*, *-a*, *-um*); objective gen., with *invidia*; *invidia sevēritatis* = the *odium (hatred)* of severity, i.e. which is inspired by and felt for severity. — *ac* (shortened form of *alique*), cop. conj.; connects *sevēritatis* and *fortitūdinis*. *Atque (ac)* is often used, instead of the commoner *et*, to join important or sonorous words. — *fortitūdinis*, gen. sing. of *fortitūdō*, f. 3d (from the adj. *fortis*; for termination, cf. *turpitūdō* from adj. *turpis*); objective gen., coördinate with *sevēritatis*.

LINE 39. *invidia*, gen. *invidiae*, f. 1st; nom. sing. subj. of *est pertimēscenda*. — *quam*, adv.; introduces (*invidia*) *inertiae ac néquitiae pertimēscenda est* in comparison with *invidia sevéritatis ac fortitudinis* (*pertimēscenda est*) after the comparative adv. *vehementius*. — *inertiae*, gen. sing. of *inertia*, f. 1st (from the adj. *iners = in, not + ars, skilled in production*; root *ar = to join*, cf. *sollers, arma, dōperī*, etc.); objective gen. (like *sevéritatis* above), limiting *invidia*, which must be supplied in the clause following *quam* from *invidia* in the clause preceding *quam*. Synonyms: (1) *inertia* = *indolence*, originally due to lack of skill; (2) *ignātia* (from adj. *ignāvus, in = not + (g) nāvus = active*) = *idleness, cowardice*; (3) *segnitia* (adj. *segnis*) = *sluggishness*; (4) *désidio* = *sloth, from désidēō = I sit idle*; (5) *pigritia* (from *piger*, cf. *piget = it displeases*) = *apathy, listlessness*. — *ac*, cop. conj.; connects *inertiae* and *néquitiae*.

LINE 40. *nēquitiā*, gen. sing. of *nēquitiā*, f. 1st (from the indecl. adj. *nēquam* = worthless); objective gen., coördinate with *inertiæ*. — *permīscēnda*, nom. sing. f. of *permīscēndus*, -a, -um, gerundive of *permīscō*, -ere, *permītū*, no supine, 3 (*per*- intensive = very much, thoroughly + *timēscō*, *inceptive* of *timēsco*); agrees with the subject *invidia*. *Permīscēnda est* = ought to be dreaded or must be dreaded; see the note on *est*, above. — *An*, conj.; introduces another addition to the series of alternatives in the compound question begun in l. 20 (*quid . . . impedit?*), and continued l. 23 (*an leges impediunt?*), l. 28 (*an invidiam timēs?*). . . . *cum*, temporal conj.; with the future ind. *vāstābitur* (with *vexābuntur* and *drēbant* coördinate). Observe that the *cum* clause defines *tum*, and that *tum* limits (not *existimās*) *cōflagrātūrum* (*esse*), which is indirect in form; we should therefore expect a subjunctive instead of the fut. ind. with *cum*. But probably Cicero began the sentence in direct form, intending to say in the apodosis *tū nōn invidia incendio cōflagrābis?*, but making the small alteration which we find in the text through an afterthought. — *bellō*, abl. sing. of *bellum*, -i, n. 2d; abl. of the means, modifying *vāstābitur*.

**LINE 41.** *västabitur*, 3d pers. sing. fut. ind. pass. of *västö*, -*äre*, -*ävi*, -*ätum*, I (from the adj. *västus*; *västus* is perhaps akin to *vacuus*, and = *desolate*, sometimes *huge*; cf. *vast* and *waste*); agrees with the subj. *Italia*. We find the fut. simple *västabitur* instead of the more usual fut.-perf. *västata erit*, because the correlation of *tum* and *cum* marks the action of the subordinate verbs and of *cōnflagrātūrum* (= direct *cōnflagrābis*) as coincident. Note that the coördinate clauses, *urbēs vexātuntur* and *tecta ardēbunt*, follow

being ravaged, while cities are being wasted and houses are in flames, you yourself will then perish in the conflagration of a nation's hatred?"

XII. To these most sacred utterances of the com-

*ārdebunt, tum tē nōn existimās* **42**  
*shall be in flame, then yourself not do you think*  
*invidiae incendiō cōflagrātūrum ?* **43**  
*of unpopularity with the blaze likely to be consumed ?*

XII. His ego sāctissimis reī pūblicae **1**  
*These I most sacred of the commonwealth*

without the medium of connecting conjunctions (*asyndeton*). — **Italia**, gen. *Italiae*, f. 1st; nom. sing., subj. of *vāstābitur*. — **vexābuntur**, 3d pers. plur. fut. ind. pass. of *vexō*, -āre, -āvi, -ātum, I (frequentative of *vehō*; = lit. *I move violently*, hence *I trouble, harass*); agrees with the subj. *urbēs*; coördinate with *vāstābitur* in dependence on *cum*. — **urbēs**, nom. plur. of *urbis*, *urbis*, f. 3d; subj. of *vexābuntur*. — **tēcta**, nom. plur. of *tectum*, -ī, n. 2d (in origin, neut. sing. of *tectus*, -a, -um, perf. part. pass. of *tegō* = *I cover*, hence lit. *the covered thing, a house or building, roof*; root *steg* = Latin *steg* or *teg*, *to cover*; cf. *στέγω* = *I cover, stega* = *the deck of a ship, tegmen* = *a covering, toga* (lit. *the covering garment*)); subj. of *ārdebunt*.

LINE 42. **ārdebunt**, 3d pers. plur. fut. ind. act. of *ārdeō*, -ēre, *ārsi*, *ārsum*, 2 intrans.; agrees with the subj. *tēcta*; coöordinate with *vexābuntur* and *vāstābitur*. — **tum**, dem. adv. of time; modifies *cōflagrātūrum* (sc. *esse*). — **tē**, acc. sing. of *tū*; subj.-acc. (reflexive) of the inf. *cōflagrātūrum* (sc. *esse*), in the acc. and inf. construction dependent on *existimās* (a *verbū sententiū*). — **nōn**, neg. adv.; modifies *existimās*, as the position shows, and not *cōflagrātūrum* (*esse*). *Nōn* in questions serves the same purpose as *nōn* in *nōnne*, i.e. implies an affirmative answer. — **existimās**, 2d pers. sing. pres. ind. act. of *existimō*, -āre, -āvi, -ātum, I (*ex + aestimō* = (1) *I reckon, (2) consider, think, suppose*); the implied subj. is *tū*. Synonyms: (1) *existimāre* = *to think, reflect, after logical consideration*; (2) *putāre* = *to think, as the result of reflection*; (3) *opināri* = *to fancy, suppose, with or without reasonable grounds*; (4) *iūdicāre* = *to think, judge, after weighing the evidence*; (5) *censēre* = *to think esp. to declare one's official opinion*.

LINE 43. **invidiae**, gen. sing. of *invidia*, f. 1st; gen. of the substance or material, defining *incendiō*. A. & G. 214, e; B. 197; G. 361; H. 395. — **incendiō**, abl. sing. of *incendium*, -ī, n. 2d (from the verb *incendō* = *I set on fire*; root *can* = *to burn*, cf. *καίω*); abl. of the means or instrument, modifying *cōflagrātūrum* (= *will burn, intrans.*, i.e. in *passive, will be consumed*). The metaphor from fire is very frequent in Latin, especially with reference to the passions of love and hate. — **cōflagrātūrum**, acc. sing. m. of *cōflagrātūrus*, -a, -um, fut. part. act. of *cōflagrō*, -āre, -āvi, -ātum, I (*con + flagrō*; root *bhrag* or *bharg* = *φλέγει* = Latin *flag* and *fug*, *to burn*; cf. *φλέγει* and *flagrō* = *I blaze, flamma for flag-ma, fulgeō, flāgitūm*, etc.); agrees with the subj.-acc. *tē*; with *cōflagrātūrum* must be supplied *esse*, making the fut. inf. which is required for indirect speech. The pres. ind. and pres. inf. of *sum* are very often omitted when the necessary part is indicated by the context and can be supplied.

LINE 1. **His**, dat. plur. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *vōcibus*; *his* refers to the criticism put into the mouth of the personified State in ll. 9–43. — **ego**, gen. *mei* (borrowed from poss. adj. *meus*); nom. sing., subj. of *respondibō*. *Ego* is emphatic; note the attraction of pronouns into juxtaposition, which is so frequent in Cicero. — **sāctissimis**, dat. plur. f. of the adj. *sāctissimus*, -a, -um, superl. of

- 2 vōcibus et eōrum hominum, qui hōc | monwealth, and to  
to utterances and those of men who this the thoughts of those  
3 idem sentiunt, mentibus pauca | who entertain similar views, I for my  
same thing feel to the minds (=thoughts) a few (words) part will make this  
4 respondēbō. Ego, si hōc optimum factū | brief reply. Had I  
(I) will reply. I, if this thing best to be done thought, Conscript
- 

*sanctus, -a, -um*; agrees with *vōcibus*. Cicero considered it the sacred duty of all citizens to respect and safeguard the interests of the state. — *rei*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *vōcibus*. — *pūblicae*, gen. sing. of the adj. *pūblicus*, -a, -um; agrees with *rei*.

LINE 2. *vōcibus*, dat. plur. of *vōx*, *vōcis*, f. 3d; dat. of the indirect obj., dependent on *responaēbō*. *Vōcibus* = the utterances, contrasted with *mentibus* following, which = the (unexpressed) thoughts. — *et*, cop. conj.; connects *vōcibus* and *mentibus*. — *eōrum*, gen. plur. m. of the dem. pron. *is*, *ea*, *id*; agrees with *hominum*. — *hominum*, gen. plur. of *homō*, *hominis*, m. 3d; dat. of the indirect obj., dependent on *respondēbō*; joined by *et* to *vōcibus*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with the antecedent *hominum*, and is subj. of *sentiunt* in its own clause. — *hōc*, acc. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; *hōc* = *hanc sententiam*, i.e. is a kind of cognate acc. with *sentiunt*. A neuter pronoun or a colorless adjective is often so used. A. & G. 238, b; B. 176, 2, a; G. 333, 1; H. 378, 2.

LINE 3. *idem*, acc. sing. n. of the dem. pron. *idem*, *eadem*, *idem* (for *is-dem*, *ea-dem*, *id-dem*, i.e. *is* + suffix *-dem*); agrees with *hōc*, or we might say that *hōc* agrees with *idem*. *Idem* = *the same*, and is often used like *ipse*, esp. in reference to another action of the same subj., e.g. *idem fēci* — *I also did*. — *sentiunt*, 3d pers. plur. pres. ind. act. of *sentiō*, — *ire*, *sensi*, *sensum*, 4; agrees with the subj. *qui*. The verb *sentire* often has a political meaning = to think with some one, to hold the same views as some one; cf. Chap. XIII, l. 30, *quid dē rē pūblica sentia*, and cf. also the similar use of the Greek verb *φροντίζειν*. — *mentibus*, dat. plur. of *mēns*, *mentis*, f. 3d; indirect obj. of *respondēbō*; coöordinate with *vōcibus* above. *Mentibus* here = to the thoughts or feelings. — *pauca*, acc. plur. n. of the adj. *paucus*, -a, -um (root *pava* = little; cf. *paulus*, *pauper*, *raūpos*, etc.); direct obj. of *respondēbō*; *pauca* is used substantively, and = *pauca verba*.

LINE 4. *respondēbō*, 1st pers. sing. fut. ind. act. of *respondeō*, -ēre, *respondeō*, *responsum*, 2 (*re* + *spondeō*); agrees with the subj. *ego*. — *Ego*, nom. sing. of the 1st personal pron.; subj. of *dedisse*, and implied as subj. of *iūdicārem*. — *si*, conditional particle; followed by the subjunct. *iūdicārem* of an ideal condition respecting past time, and therefore necessarily unrealized. See the note on *metuerent*, Chap. VII, l. 21, and consult A. & G. 304–309; B. 301–304; G. 589, ff; H. 507–512. — *hōc*, acc. sing. of the dem. pron. *hic*, *haec*, *hōc*; subj.-acc. in the acc. and inf. construction of *esse*, which must be supplied in the predicate with *optimum factū*, in dependence on *iūdicārem* (a *verbum sentiendi*). *Hōc* is explained by the oppositional phrase *Catilīnam morte multārī*. — *optimum*, acc. sing. n. of *optimus*, -a, -um, superl. of the adj. *bonus*, -a, -um (compar. *melior*); predicative, agreeing with the subj.-acc. *hōc*; the full predicate is (*esse*) *optimum factū*, i.e. as often, the inf. of *sum* must be supplied. — *factū*, supine in *u* of the verb *faciō*, -ere, *fēci*, *factum*, 3 (pass. *fiō*, *fieri*, *factus sum*); defines in what respect the death of Catiline (*hōc*) is *optimum*. The supines are verbal abstracts of the 4th declension; that in -um is an acc., and is used after verbs of motion to express purpose, e.g. *legātōs misit pācem petītum* = he sent ambassadors to sue for peace; that in *u* is probably an abl. of specification, though some grammarians describe as a dat. of purpose (cf. the old 4th decl. dat. in -ū, for -ūi, found

Fathers, that the best thing to be done was for Catiline to be punished with death, I should not have given yon cutthroat the enjoyment of a | iūdicārem, patrēs cōscripti, Catilinam 5  
considered, fathers enrolled, (that) Catiline morte multārī, ūnius ūsūram hōrae 6  
with death (to) be punished, one the enjoyment of hour gladiātōrī istī ad vivendum nōn 7  
to gladiator that for living not

in Vergil and other poets, e.g. Aen. I, l. 476, *Fertur equis, currūque haeret resupinus ināni*). There are only a few supines in -ū in use, e.g. *dictū, visū, audūtū*, and they accompany an adjective (or the nouns *fās, nefās, opus*) to explain its reference; cf. Aen. I, III, *miserabile visū = piteous to see*. A. & G. 303; B. 340, 2; G. 436; H. 547.

LINE 5. *iūdicārem*, 1st pers. sing. imperf. subjunct. act. of *iūdicō*, -āre, -āvī, -ātum, I (*iūdex*); the subj. *ego* is implied by the personal ending. Observe the imperf. subjunct. in the protasis, and pluperf. in the apodosis; it is usual in ideal conditions respecting past time to have the pluperf. subjunct. in both clauses, e.g. *sī jūdicāvissem . . . nōn dedissem = if I had considered . . . I should not have given*; but instead of this we have the imperf. *iūdicārem*, which strictly relates only to present time. The reason for the mixed tenses here is this, that the imperf. *iūdicārem* includes the sense of both *iūdicāvissem* and *iūdicārem*, i.e. denotes that the subject's state of mind in the past is the same as it is now = *if I thought* (as I did then and do now). — *patrēs*, voc. plur. of *pater, patris*, m. 3d; the case of address. — *cōscripti*, voc. plur. m. of *cōscriptus, -a, -um*, perf. part. pass. of *cōscribō*, -ere, *cōscripti*, *cōscriptum*, 3 (*con + scribō*); agrees with *patrēs*. For this form of address, consult the notes on *patrēs* and *cōscripti*, Chap. II, ll. 23, 24. — *Catilinam*, acc. sing. of *Catilina*, -ae, m. 1st; subj. acc. of *multārī*; *Catilinam morte multārī* is an acc. substantival phrase in opposition with and explaining *hōc* (the subj.-acc. of *(esse) optimum factū*).

LINE 6. *morte*, abl. sing. of *mors, mortis*, f. 3d; abl. of the means, modifying *multārī*. — *multārī*, pres. inf. pass. of *multō, -āre, -āvī, -ātum*, I (from noun *multa* = a fine; this word is said to be of Oscan origin); agrees with the subj.-acc. *Catilinam*. — *ūnius*, gen. sing. f. of the numeral adj. *ūnus, -a, -um* (old forms are *oenus* and *oinos*; cf. *olvñ = the ace on dice*); agrees with *hōrae*. — *ūsūram*, acc. sing. of *ūsūra, -ae*, f. 1st (from *ūtor = I use*); direct obj. of *dedissem*. *Ūsūram* is here to be rendered literally, in accordance with its etymology, as *use, enjoyment*; two other derived meanings are very common, (1) *use*, i.e. in a mercantile sense, either of the interest on capital, or of money lent, (2) *interest*, on money lent, usually reckoned by the month, and subject to settlement or renewal on the Nones, Ides, or Kalends, particularly the last. — *hōrae*, gen. sing. of *hōra*, f. 1st (cf. Greek *ώπα = any limited period of time, whether of a year, month, or day, hence = season, hour, the fitting time, etc.*); objective gen., with *ūsūram*. In the Roman system of computation of time, *hōra = hour*, i.e. one of the twelve equal periods into which the natural day (from sunrise to sunset) was divided. Thus the Roman *hour* was always varying in length, being shortest at the winter solstice and longest at the summer solstice, and only corresponded with our own *hour* at two points in the year, viz. at the two equinoxes. It should be remembered that the night (from sunset to sunrise) was divided, not into twelve hours, but into four equal *vigiliae* (watches), called *prīma, secunda, tertia, and quarta vigilia*.

LINE 7. *gladiātōrī*, dat. sing. of *gladiātor*, -ōris, m. 3d (from *gladius = a sword*, hence, lit. *a fighter with a sword*); indirect obj. of *dedissem*; *gladiātōrī istī = Catilinac*. At about this period of the republic certain popular leaders, e.g. Clōdius, were beginning to attach to themselves bodyguards of worthless citizens, slaves, and gladiators, with

8 dedissem. Etenim si summi viri et single hour to live in.  
*I would have given. For if highest the men and* For if men in the  
 9 clārissimi cīvēs Sāturnīni et Gracchōrum highest position and  
*most famous the citizens of Saturninus and* citizens of the greatest  
*of the Gracchi* distinction have

whose assistance they engaged in street fights with other demagogues; hence the word *gladiātor* = *footpad*, or *assassin*; see the note on *sīca*, Chap. VI, l. 51. Gladiatorial shows originated in the idea that the *mānēs* or spirits of the dead were appeased by offerings of blood, and so we first hear of them at funeral games. But they soon became a regular public spectacle; the Emperor Trajan at one festival matched as many as ten thousand gladiators to fight. The gladiators were for the most part slaves, though sometimes Roman citizens (even emperors) took part in the combats. There were special *lūdi* or schools, where novices were trained by trainers called *lanistae*. The shows usually took place in special amphitheatres, formerly in the *circus māximus*. For the various types of gladiators, and for the rules observed in combat, consult any dictionary of antiquities. — *isti*, dat. sing. m. of the dem. pron. *iste, ista, istud*; agrees with *gladiātōri*. — *ad*, prep.; gov. the acc. of the gerund *vivendum*, denoting *purpose*. — *vivendum*, gen. *vivēndi* (dat. and abl. *vivēndō*; no nom. case); acc. sing. of the gerund of *vivō, -ere, vīxi, victum*, 3; governed by the prep. *ad*. The gerundive supplements the inf. as verbal noun by adding to it oblique cases with inflexions; the inf. is the acc. as the direct of verbs, but the gerund in *-dum* is the acc. of the verbal noun as the object of a preposition. A. & G. 295; B. 338; G. 425, ff; H. 541, 542. — *nōn*, negative adv.; limits *dedissem*.

LINE 8. *dedissem*, 1st pers. sing. pluperf. subjunct. act. of *dō, dare, dedit, datum*, I; agrees with the subj. *ego*, l. 4; *dedissem* is the verb of the *apodosi*, in the unrealized condition respecting past time introduced by *si* above. — *Etenim* (*et + enim*), causal conj.; connects the sentence following with the one preceding. *Etenim* = *καὶ γάρ*, with an idea ellipsed, e.g. *and* (I state this fearlessly), *for if the chief men, etc.* — *si*, conditional particle; with the ind. *contāminārunt* and *honestārunt*; *si* here = *seeing that*, a meaning which we often give to *if* in English. — *summi*, nom. plur. m. of the adj. *summus, -a, -um* (superl. of *superus*; compar. *superior*); agrees with *virī*. *Summi virī* = *men of the highest position*, esp. politically, i.e. *magistratūs*; *clārissimi cīvēs* refers to private citizens, e.g. *Publius Scipiō*, who slew *Tiberius Gracchus*. For types of the men here described as *summi*, see Chap. II, *passim*. Observe that the sentence *etenim si . . . putārem* (ll. 8-18) takes up again and answers the first and third questions of the previous chapter, viz. l. 21, *does the practice of our ancestors hinder you?* and l. 28, *Or do you fear future unpopularity?* The second question (l. 23, *do the laws hinder you?*) remains here unanswered, as Cicero could have no legal support (rather the reverse) in executing Roman citizens. — *virī*, nom. plur. of *vir, virī*, m. 2d; *virī + cīvēs* = the composite subj. of *contāminārunt* and *honestārunt*. — *et*, cop. conj.; joins together *virī* and *cīvēs*.

LINE 9. *clārissimi*, nom. plur. m. of *clārissimus, -a, -um*, superl. of the adj. *clārus, -a, -um* (root *klu* = *to hear*, hence *clārus* = *heard of, renowned*; cf. *κλέω* = *I hear, κλύρω* = *renowned, glōria*, etc.); agrees with *cīvēs*. — *cīvēs*, nom. plur. of *cīvis, -is*, m. 3d; part of the subj. (see *virī* above) of *contāminārunt* and *honestārunt*. — *Sāturnīni*, gen. sing. of *Sāturnīnus*, m. 2d; poss. gen., limiting *sanguine*, l. 11. See the note on *Sāturnīnum*, Chap. II, l. 11. — *et*, cop. conj.; connects *Sāturnīni* and *Gracchōrum*. — *Gracchōrum*, gen. of *Gracchī*, m. plur. 2d (*Gracchus* is the cognomen of a family of the famous *gens Semprōnia*); poss. gen., limiting *sanguine*, and so coördinate with *Sāturnīni*. The two great legislators, *Tiberius* and *Gaius Gracchus*, are often spoken of together as *Gracchī* = *the Gracchī*; cf. *Cicerōnes* = *Ciceros, men like*

brought upon themselves not pollution but on the contrary honor by the execution of Saturninus, the Gracchi, Flaccus, and several others of time past, there was

et	Flacci	et	superiorum	complūrium	10
<i>and of Flaccus</i>			<i>and earlier</i>	<i>of several men</i>	
sanguine nōn modo sē nōn contāminārunt,			11		
<i>by the blood not only themselves not have polluted,</i>					
sed	etiam	honestārunt,	certē	verendum	12
<i>but even have covered with honor, surely</i>			<i>to be feared</i>		

Cicero, or the Ciceros (father and son). For Tiberius, see the note on *Gracchum*, Chap. I, l. 30, and for his death, ll. 28–32. For Gaius, see the note on *Gracchus*, Chap. II, l. 5, and for his death, ll. 1–7.

LINE 10. *et*, cop. conj.; connects *Gracchorum* and *Flacci*. — *Flacci*, gen. sing. of *Flaccus*, m. 2d; poss. gen., limiting *sanguine*, and so coördinate with *Saturnini* and *Gracchorum* above. *Flacci = Marci Fulvi Flacci*, for whom see the note on *Fulvius*, Chap. II, l. 8. *Flaccus* is the *cognomen*, which was often a nickname (cf. *cicerō = chick-pea*), and appears in the name of members of the Fulvian and the Valerian *gentes*; cf. also Quintus Horatius Flaccus, the great Augustan poet. — *et*, cop. conj.; connects *Flacci* and *superiorum*. — *superiorum*, gen. plur. m. of the adj. *superior*, -*ius*, compar. of *superus* (*superiorēs* is substantival = *men of earlier times*); poss. gen., limiting *sanguine*, and so coördinate with *Saturnini*, etc., above. For the substantival use of adjectives, consult A. & G. 188, 189; B. 236–238; G. 204, NOTES 1–4; H. 441. Cicero has cited one instance of an early date, viz. the death of Spurius Macilius; see Chap. I, ll. 34–38. — *complūrium*, gen. m. of the plur. adj. *complūrēs*, neut. *complūra* or *complūria*, 3d (*com + plūrēs*); agrees with *superiorum*; of course *complūrium* is a rhetorical exaggeration.

LINE 11. *sanguine*, abl. sing. of *sanguis*, *sanguinis*, m. 3d (= (1) *blood*, hence (2) *slaughter*, by metonymy); abl. of the means, modifying *contāminārunt*, and also understood as a modifier of *honestārunt*. — *nōn*, negative adv.; *nōn modo* modifies *nōn contāminārunt*. Here we see the full expression, *nōn modo nōn . . . sed etiam*; when the verb of the two clauses is one and the same, being expressed in the second clause, it is common for the second *nōn* to be omitted and understood. — *modo*, adv.; in the phrase *nōn modo nōn*. — *sē*, acc. plur. of the reflexive pron. of the 3d pers., sing. or plur., no nom. gen. *sūi*, dat. *sibi*, abl. *sē*; direct obj. of *contāminārunt*, and understood as direct obj. of *honestārunt*; *sē* refers back to the subj. of the *sī* clause, viz. to *viri et cīvēs*. — *nōn*, negative adv.; limits *contāminārunt*. Observe that *nōn . . . nōn* cancel and equal an affirmation, while *modo* in the combination leads up to the direct affirmation following *sed etiam*. — *contāminārunt* (contracted form of *contāminārērunt*) 3d pers. plur. perf. ind. act. of *contāminō*, -*āre*, -*āvi*, -*ātum*, I (for *con-tag-minō*; *con* + root *tag* = *to touch*, hence *I touch, defile, contaminate*; cf. *tangō*, *contāgium*, etc.); agrees with the composite subj. *viri et cīvēs*. The omission of the *v* of the perf. act. and the contraction of the enclosing vowels is particularly common in verbs of the 1st conjugation; see the note on *cōfirmāsti*, Chap. IV, l. 30, and cf. *honestārunt* following.

LINE 12. *sed*, adversative conj.; connects *honestārunt* with *nōn modo nōn contāminārunt*. — *etiam* (*et + iam*), adv.; adds corroborative emphasis to *honestārunt*. — *honestārunt* (contracted form of *honestārērunt*), 3d pers. plur. perf. ind. act. of *honestō*, -*āre*, -*āvi*, -*ātum*, I (from *honos*, through the adj. *honestus*; *honestō = I cause to be honestus*, i.e. *I cover with honor*); coördinate with *contāminārunt*. — *certē*, adv. (formed from the adj. *certus*, -*a*, -*um*); modifies *nōn erat verendum*. — *verendum*, nom. sing. n. of *verendus*, -*a*, -*um*, gerundive with passive meaning of the deponent verb *vereor*, *vereri*, *veritus sum*, 2 (root *var* = *ver* = *to be wary*; cf. Greek root *φορ*, *όρ*, in *δρομαῖ* = *I watch, ὄπω = I see*); *verendum + erat* = the 3d pers. sing. imperf. ind. of the periphrastic pas-

- 13 mihi nōn erat, nē quid hōc parricidā surely no need for  
by me not it was, lest anything this murderer me to fear that,  
because I put this  
14 cīvium interfectō invidiae mihi in murderer of his  
of citizens having been killed of unpopularity upon me for fellow-countrymen to  
death, popular re-

sive conjugation of *vereor*, and is impersonal = *it was not to be feared*. The gerundive is used personally in all genders, or impersonally in the neut. sing.; study carefully the note and references under *habendī*, Chap. I, l. 8. Whenever a substantival clause is dependent on an impersonal verb, that clause is its logical subj.; so the logical subj. of *erat verendum* is the clause *nē quid . . . redundaret*.

LINE 13. *mihi*, dat. sing. of *ego*; dat. of the agent. The agent is regularly put in the dat. after a gerund or gerundive, except when ambiguity might arise, i.e. when the verb itself governs a dat., in which case the agent is expressed by the abl. case with *ā* or *ab*. Remember also that the dat. of the agent is found sometimes after passive verbs, esp. after the perf. part. passive, and in poetry even after adjectives. A. & G. 232; B. 189, 1; G. 354, 355; H. 388. — *nōn*, adv.; limits *erat verendum*. — *erat*, 3d pers. sing. imperf. ind. of *sum, esse, fui*; combines with *verendum*, forming the periphrastic imperf. ind. passive; the point of view is that of the past (cf. *nōn dedissem*), hence the imperfect tense. — *nē*, conj.; introduces the final substantival clause *quid . . . redundaret*, in dependence on the verb of fearing, *erat verendum*. The negative of *nē* in this construction is *ut*, e.g. *vereor nē = I fear that something will happen; vereor ut = I fear that something will not happen*. A. & G. 331, f; B. 296, 2; G. 550; H. 498, III. — *quid*, nom. sing. n. of the indef. pron. *quis, qua, quid*; subj. of *redundaret*. This pronoun is only used after *nē, nisi, si, or num.* It is to be found in several compounds, e.g. *aliquis, quisquam, quispiam*, etc. — *hōc*, abl. sing. m. of the dem. pron. *hic, haec, hōc*; agrees with *parricidā*. — *parricidā*, abl. sing. of *parricida*, -ae, m. 1st (for etymology, etc., see the note on *parricidiō*, Chap. VII, l. 40); abl. in the abl. absolute construction with *interfectō = a clause cum hic parricida interfactus fuisset*. A full discussion, with grammatical references, of this construction will be found in the note on *dimissō*, Chap. IV, l. 38. Catiline is called *parricida*, because he was the murderer of *cīvēs*, i.e. his political brothers, seeing that the *patria* is "*omnium nostrum cōmūnis pārēns*"; *parricida* may be used of any one guilty of a crime (e.g. murder of a father, of a relative, of a citizen; sacrilege) involving *impieitā*.

LINE 14. *cīvium*, gen. plur. of *cīvis*, -is, m. and f. 3d; objective gen., with *parricidā* = *murderer of citizens*. — *interfectō*, abl. sing. m. of *interfectus*, -a, -um, perf. part. pass. of *interfectiō*, -ere, *interfēct*, *interfectum*, 3 (*inter + faciō*); agrees with *parricidā*, in the abl. absolute construction. — *invidiae*, gen. sing. of *invidia*, f. 1st (*invideō*); partitive gen., limiting *quid* = lit. *anything of unpopularity*, hence *any unpopularity*. The partitive genitive represents the *whole*, of which a *part* is taken, and so is a branch of the common possessive genitive. It is used: (1) with nouns, e.g. *pars militū*; (2) pronouns, e.g. *ii nostrū = those of us*; (3) adjectives, esp. numerals, e.g. *multū* or *unus militū*; (4) compar. and superl. adjectives, e.g. *fortior* or *fortissimus militū = the braver or the bravest of the soldiers*; (5) many neuter adjectives or pronouns, as in this passage, cf. *nihil novi = lit. nothing of new, nothing new*; (6) adverbs, e.g. *ubi terrārum = where in the world?* A. & G. 216, 3; B. 201, 2; G. 369; H. 397, 3. Compare Chap. II, l. 3, *nē QUID DĒTRIMENTI res pūblica caperet*. — *mihi*, dat. sing. of *ego*; dat. of the indirect obj., dependent on *redundaret*. — *in*, prep.; gov. the acc. *posterioritatem*. In relations of time, *in + the acc.* = *for*, from the standpoint of the present, but must often be rendered *in or at* in idiomatic English. For this and other uses of *in*, consult A. & G. 153; B. 143; G. 418, 1; H. 435, 1.

sentment would overtake me like a flood in the future. But even supposing that such resentment threatened me in all seriousness, nevertheless I have always been so disposed as

posteritatem redundaret. Quodsi ea mihi 15  
*the future time should flood over. But if it (=odium) me*  
 maximē impendēret, tamen hōc animō 16  
*very greatly threatened, yet this in mind*  
 fūi semper, ut invidiam virtute 17  
*I have been always, that odium by virtue*

LINE 15. *posteritatem*, acc. sing. of *posteritatis*, *posteritatis*, f. 3d (from the adj. *posterus*, which is from the adv. *post*); governed by the prep. *in*; *in posteritatem = in posterum tempus*. *Posteritatis* is used in two senses: (1) *the future*, (2) *people of the future, posterity*. — *redundaret*, 3d pers. sing. imperf. subjunct. act. of *redundo*, -āre, -āvi, -ātum, 1 (*red = re + undō*; = lit. *I surge back; undō = I rise in waves, I surge, and undā = a wave, are from root *ud* or *und* = to wet*; cf. *ūdwp* = water); agrees with the subj. *quid*; the subjunct. mood is final, following *nē* in dependence on *erat verendum*. The imperf. tense is required, because the principal verb *erat verendum* is historic, and calls for historic sequence in subordinate clauses. A. & G. 286; B. 267, 268; G. 509, ff; H. 491. The metaphor is taken from a stream which has burst its banks, flooding the adjacent country. — *Quodsi*, conj. = *but if*; followed by the imperf. subjunct. *impendēret* in the *protasis*, marking the supposition as referring to the present, and therefore unrealized. *Quodsi = quod + si*, i.e. *si* introduces the condition, while *quod* is an adverbial acc. of reference, = *as to which, i.e. as regards the above*. A. & G. 240, b; B. 185, 2; G. 334; H. 453, 6. — *ea*, nom. sing. f. of the dem. pron. *is, ea, id*; subj. of *impendēret*; *ea = invidia*. — *mihi*, dat. sing. of *ego*; dat. of the indirect obj., dependent on *impendēret*. Many compounds of *in* (like *impendēre*), *con*, *prō*, etc., govern the dative of the indirect object.

LINE 16. *máximē* (formed from *máximus*, superl. of the adj. *magnus*), adv.; modifies *impendēret*. — *impendēret*, 3d pers. sing. imperf. subjunct. act. of *impendō*, -ēre, no perf. no supine, 2 (*in = over, upon, + pendeō = I hang*); agrees with the subj. *ea*. Distinguish *impendēret* from *impendēret* (imperf. subjunct. act. of *impendō*, -ēre, *impendi*, *impensum*, 3. = *I weigh out, expend, employ, transitive*). Observe that the condition is irregular in form: the imperf. subjunct. of the *protasis* marks the hypothesis as an ideal one respecting the present time, and we should expect the imperf. subjunct. also in the *apodosis*. But the orator changes the form of the *apodosis* by an afterthought, with the direct statement *hōc animō semper fūi*. He might just as well have said *quodsi ea mihi impendēret, tamen invidia virtute parta glōria, nōn invidia esset (ut semper pūdāvi)* = *but if hatred threatened me now, yet hatred earned by virtue would be (as I have always thought it) glory, not hatred*. However, it is not uncommon for the *apodosis* to be altered, esp. by the means employed here, viz. the addition of a principal clause, not found in the original form of the condition, or at least only found as a parenthesis, to which the original *apodosis* is made subordinate by alteration to an acc. and inf. or to a substantival subjunct. object clause. — *tamen*, adv. (used as adversative conj.); strengthens the oppositional force of the statement following. *Tamen* is often used in the *apodosis* of a condition with *quodsi*; cf. *δυως* in the *apodosis* in Greek. — *hōc*, abl. sing. m. of the dem. pron. *hic, haec, hōc*; agrees with *animō*. — *animō*, abl. sing. of *animus*, -ī, m. 2d; abl. of quality, otherwise called descriptive abl., describing the subj. of *fūi*. A. & G. 251; B. 224; G. 400; H. 419, II.

LINE 17. *fūi*, 1st pers. sing. perf. ind. of *sum, esse, fūi*; the subj. *ego* is implied by the personal ending. — *semper*, adv. of time; modifies the pred. *hōc animō fūi*. — *ut*, conj.; followed by the subjunct. *putārem*; the clause *ut . . . putārem* is explana-

- 18 partam glōriam, nōn invidiam putārem. | to regard unpopularity incurred by manly conduct as glory, and not as unpopularity.  
acquired (to be) glory, not odium I thought.
- 19 Quamquam nōnnūlli sunt in hōc. | And yet there are some in this Council who either do not see the dangers which are imminent or conceal their perception  
And yet some there are in this
- 20 ōrdine, qui aut ea quae. | order (= Senate), who either those things which
- 21 imminent nōn videant, aut ea quae. | impend not see or those things which

tory of *hōc animō*. — *invidiam*, acc. sing. of *invidia*, -ae, f. 1st; subj.-acc. of *esse*, which must be supplied in the indirect pred. *glōriam esse*, dependent on *putārem* (a *verbum sentiēndī*). — *virtüte*, abl. sing. of *virtūs*, *virtitīs*, f. 3d (from *vir*; hence (1) manliness, (2) courage, cf. *āvōpla* = courage, from *āvōp*, gen. *āvōps* = a man, (3) virtue); abl. of the means, modifying *partam*.

LINE 18. *partam*, acc. sing. f. of *partus*, -a, -um, perf. part. pass. of *pariō*, -ere, *peperī*, *partum*, fut. part. *paritūrus*, 3; predicate part., agreeing with *invidiam*; *invidiam virtüte partam* here = *invidiam quae virtüte parta eset*. — *glōriam*, acc. sing. of *glōria*, -ae, f. 1st (akin to *clārus*); predicative, complement of *esse* understood. — *nōn*, negative adv.; limits *invidiam (esse)*. — *invidiam*, acc. sing. of *invidia*, -ae, f. 1st; predicative, complement of *esse* understood. Observe that the subj. of the indirect statement (dependent on *putārem*) is *invidiam*, l. 17; hence the predicate words *glōriam* and *invidiam* (l. 18) take the same case as the subject. A. & G. 176; B. 167, 168; G. 205, 206; H. 360. — *putārem*, 1st. pers. sing. imperf. subjunct. act. of *putō*, -ere, -āvi, -ātum, 1; the subj. *ego* is implied by the personal ending; the subjunct. is consecutive, with *ut*, explaining *hōc animō* above.

LINE 19. *Quamquam*, (*quam + quam*) conj. = and yet; connects the sentence with the previous one. *Quamquam*, and less commonly *etsi*, which are usually subordinate conjunctions = although, may be used to connect coördinately. — *nōnnūlli*, (*nōn* + *nūlli*), nom. plur. m. of the adj. *nōnnūllus*, -a, -um; *nōnnūlli* is substantival, and subj. of *sunt*. — *sunt*, 3d pers. plur. pres. ind. of *sum*, *esse*, *fui*; agrees with the subj. *nōnnūlli*. — *in*, prep.; gov. the abl. *ōrdine*. — *hōc*, abl. sing. m. of the dem. pron. *hīc*, *haec*, *hōc*; agrees with *ōrdine*.

LINE 20. *ōrdine*, abl. sing. of *ōraō*, *ōrdinis*, m. 3d; governed by the prep. *in*; *in hōc ōrdine = in sendū*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the indef. antecedent *nōnnūlli*, and is subj. of *videant*; *qui* is generic, i.e. represents a class (= *tālis ut*), hence followed by the subjunct. *videant*. A. & G. 320; B. 283; G. 631, 2; H. 503, I. Distinguish *qui*, as used here, from *qui*, as used in l. 22, — *aut*, disjunctive conj.; used correlatively with *aut* below, = either . . . or. — *ea*, acc. plur. n. of the dem. pron. *is*, *ea*, *id*; direct obj. of *videant*. — *quae*, nom. plur. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *ea*, and is subj. of *imminent*. Observe that when the antecedent of the rel. clause is not otherwise expressly defined than by the statement made in the rel. clause the antecedent is usually a part of *is*, *ea*, *id*.

LINE 21. *imminent*, 3d pers. plur. pres. ind. act. of *immineō*, -ere, no perf., no supine, 2 (*in + minor*); agrees with the subj. *quae*. Note the ind. mood, which is employed instead of the subjunct., because stress is laid on the fact of dangers being imminent; otherwise the rule would require a subjunctive, because the rel. clause is subordinate to the subjunct. in *qui nōn . . . videant*. A. & G. 342; B. 324; G. 629; H. 529, II, NOTE I. — *nōn*, negative adv.; limits *videant*. — *videant*, 3d pers. plur. pres. subjunct. act. of *videō*, -ere, *vīdi*, *vīsum*, 2; agrees with the subject *qui* above;

of what they do see; and it is these men who have fostered Catiline's hopes by their pacific declaratio- | **vident** dissimulent: **qui spem** Catilinae 22  
*they see* *disguise:* *who the hope* of Catiline  
**mollibus sententiis aluerunt, coniuratiōnemque** 23  
*mild* *by views have fostered,* *and the conspiracy*

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the subjunct. is consecutive, as regularly with *qui* generic or characteristic; see *qui* above. — *aut*, disjunctive conj.; connects *videant* and *dissimulent*. — *ea*, acc. plur. n. of the dem. pron. *is*, *ea*, *id*; direct obj. of *dissimulent*, or of *vidēre* in *sē vidēre* supplied. — *quaes*, acc. plur. n. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the antecedent *ea*, and is direct obj. of *vident* following.

LINE 22. *vident*, 3d pers. plur. pres. ind. act. of *videō*, *-ere*, *vīdī*, *vīsum*, 2; the implied subj. of *vident* is a pron. *ei* or *illi*, referring to *nōnnullī*, l. 19; the mood is ind. for the same reason as in the case of *imminent* above (where see note). — *dissimulent*, 3d pers. plur. pres. subjunct. act. of *dissimulō*, *-are*, *-āvī*, *-ātum*, 1 (for *dissimilō*, dis marking contradiction + *similis* = like; the Latin root is *sim*, Greek *ἀμ* or *ὁμ* = like; cf. *similis*, *simul*, *simulō*, *semel*, *semper*, and *ἅμα*, *ὅμοιος*, *ὅμοῦ*); agrees with the subj. *qui* (generic), l. 20; the subjunct. is consecutive and coördinate with *videant*. Synonyms: (1) *simulō* = lit. *I make like*, *I pretend*, *I invent*, i.e. that something is which really is not, e.g. (a) + direct obj., *morbūm simulāre* = to feign sickness, (b) + acc. and inf., *mē aegrōtūm esse simulō*; (2) *dissimulō*, = *I hide*, *I pretend that something is not which really is*, e.g. (a) + direct obj., *morbūm dissimulāre* = to hide sickness (feigning health), (b) + acc. and inf., *mē aegrōtūm esse dissimulō*. The distinction may be memorized in the following hexameter: *Quae nōn sunt simulō; quae sunt, ea dissimulantur.* — *qui*, nom. plur. m. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the antecedent *nōnnullī*, and is subj. of *aluerunt* and *corrōborāvērunt*. Observe that *qui* here really begins a new sentence, i.e. is purely connective, = *hī autem, but these men*; hence the ind. mood of *aluerunt*. A. & G. 180, f; B. 251, 6; G. 610; H. 453. — *spem*, acc. sing. of *spēs*, *spēi*, f. 5th; direct obj. of *aluerunt*. — *Catilinae*, gen. sing. of *Catilina*, m. 1st; poss. gen., limiting *spem*.

LINE 23. *mollibus*, abl. plur. f. of the adj. *mollis*, *-e*, 3d (probably for *mov-lis* = (1) easily moved, pliant; (2) weak, uncertain; (3) delicate, soft; root *mov* = Latin *mov*, to push out of place; cf. *mōbilis*, and *ἀλεύω* = I change); agrees with *sententiis*. There is probably no connection between *mollis* and *μαλακός*. *Mollibus* suggests a rebuke, implying that mild, weak, and conciliatory speeches were made instead of the vigorous and resolute denunciations which the occasion required. It is not necessary to suppose that Cicero suspected treasonable collusion. The reference in *qui spem . . . corrōborāvērunt* is to the time, just before the elections, 63 B.C., when Cicero warned the Senate of danger and when Catiline, called upon to speak, declared that he would lead the people against the infirm Senate. Cicero, in his speech for *Mūrēna*, laments the Senate's weakness on this occasion, cf. *neque tamen satis severē p̄ō rei indig- nitate d̄c̄r̄uit*. — *sententiis*, abl. plur. of *sententia*, *-ae*, f. 1st (*sentīo*); abl. of the means or instrument, modifying *aluerunt*. *Sententia* is the regular word for the declaration of opinion made by a senator; the speaker was not compelled to adhere to the subject under discussion, but might speak on any subject of a public nature, hence when it was so desired a party might delay the settlement of a particular question by speaking on extraneous subjects the whole day. — *aluerunt*, 3d pers. plur. perf. ind. act. of *alō*, *-ere*, *ui-*, *altum* or *alitum*, 3 (root *al* = to nourish; cf. *alumnus*, *ἄν-α-τος* = insatiable, etc.); agrees with the subj. *qui*. — *coniuratiōnemque* (*coniuratiōnem* + *que*), *coniuratiōnem* is the acc. sing. of *coniuratiō*, *-ōnis*, f. 3d (*con* + *iūrō*); direct obj. of *corrōborāvērunt*. *Que* is the enclitic cop. conj.; connects the coördinate rel. clauses *qui . . . aluerunt* and (*qui*) . . . *corrōborāvērunt*.

- 24 nāscētem nōn crēdendō corrōborāvērunt; | tions and strength-  
growing not by believing have strengthened; | ened the conspiracy  
25 quōrum auctōritāte multī, nōn sōlum | at its birth by re-  
whose by authority many men, not only | fusing to believe in  
26 improbī, vērum etiam imperitī, sī in | its existence. And  
the dishonest, but also the inexperienced, if upon | guided by their au-  
thority many others,  
not the rogues alone  
but also the unin-

LINE 24. *nāscētem*, acc. sing. f. of *nāscēns*, -*entis*, pres. part. of the deponent verb *nāscor*, *nāscī*, *nātus sum*, 3; agrees with *coniūrātiōnē* and = a temporal clause like *dum nāscitur*. — *nōn*, negative adv.; limits *crēdendō* (not *corrōborāvērunt*). — *crēdendō*, abl. of the gerund *crēdendum*, -*i*, of the verb *crēdō*, -*ere*, *crēdidi*, *crēditum*, 3 (Sanskrit *çrat* or *çrad* = trust + root *dha* = Latin *da*, *fa*, *fac*, cf. *con-dō*, *ab-dō*, etc.); abl. of the means, modifying *corrōborāvērunt*. The abl. of the gerund or gerundive expresses: (1) *the means*, as above; (2) *cause*; (3) less often, *manner* or *circumstance*. Study the examples in A. & G. 301; B. 339, I; G. 431; H. 542. *Crēdere* is used: (1) intransitively = *to believe*, with the dat., e.g. *crēdō tibi* = *I believe, trust in you*; with acc. of neuter pronouns, e.g. *id quod volunt crēdunt*; (2) transitively, in the sense *to commit, entrust, lend*, with the acc. and dat. of the direct and indirect objects respectively. — *corrōborāvērunt*, 3d pers. plur. perf. ind. act. of *corrōborō*, -*are*, -*avō*, -*atūm*, I (*con + rōborō*, from noun *rōbur*, gen. *rōboris*, n. 3d = *strength*; probably akin to Greek root *ρω* in *ρω-vvυμ=I strengthen*); agrees with the subj. *qui*, and is coördinate with *alūerunt*.

LINE 25. *quōrum*, gen. plur. m. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the antecedent *nōnnūlli* (l. 19) i.e. *nōnnūlli qui coniūrātiōnē corrōborāvērunt*, and is poss. gen., limiting *auctōritātē*. Like *qui* in l. 22, *quōrum* is here connective and begins a new sentence = *nam hōrum auctōritātē*, etc. — *auctōritātē*, abl. sing. of *auctōritās*, -*atis*, f. 3d (from *auctor*); abl. of the cause, modifying *dicerent*. It is more usual for the cause of an action to be expressed by the abl. in conjunction with a perf. part. passive, e.g. *quōrum auctōritātē adductī (impulsi, incidiēti, etc.)*. A. & G. 245, and 2, b; B. 219; G. 408, and NOTE 2; H. 416. Some editors read *auctōritātēm secūtī* for *auctōritātē*. — *Auctōritātē* here = *on the authority, by the influence*; sometimes *auctōritās* has a special meaning, viz. senatorial *sanction* of a measure which an interposition of *veto* alone prevented from becoming a *senātūs cōsūltūm*. — *multi*, nom. plur. m. (substantival) of the adj. *multus*, -*a*, -*um*; subj. of *dicerent*. *Multi* here = *multī alii*, i.e. not members of the Senate. — *nōn*, negative adv.; *nōn sōlum* modifies *improbī*. — *sōlum* (acc. neut. sing. of the adj. *sōlus*, -*a*, -*um*; cf. adv. *multum*, *vērum*, etc.), adv.; combines with *nōn* as an adverbial modifier.

LINE 26. *improbī*, nom. plur. m. of the adj. *improbus*, -*a*, -*um* (*in = not + probus = honest, virtuous*); agrees with *multī* = *multī, qui sunt improbī*, or we may consider *improbī* as substantival (= *the dishonest*) and appositive of *multī*. *Improbī*, evidently refers to followers of the senators *qui ea quae vident dissimulent* (l. 21), i.e. corrupt followers of corrupt patrons. — *vērum*, adversative conj.; connects and opposes *improbī* and *imperitī*. See the note and references under *tamen*, Chap. I, l. 18. — *etiam (et + iam)*, adv.; intensifies *imperitī*. — *imperitī*, nom. plur. m. of the adj. *imperitus*, -*a*, -*um* (*in = not + peritus = experienced, skilled*); agrees with *multī*, or else substantival in apposition. *Imperitī* = the ignorant and politically blind followers of ignorant senators (*qui ea imminent nōn videant*, l. 20). — *sī*, conditional particle; with the pluperf. subjunct. *animadvertissem* of an ideal supposition in regard to past time. — *in*, prep.; gov. the acc. *hunc*.

formed, would say that I had acted in a savage and tyrannical fashion, if I had inflicted punishment on Catiline. Now, however, I perceive that if he once ar- hunc animadvertissem, crūdēliter et 27  
this (fellow) I had inflicted punishment, cruelly and rēgiē factum esse dicerent. Nunc 28  
tyrannically (it) to have been done would say. Now intellegō, sī iste, quō intendit, in 29  
I discern, if that (fellow) whither he purposes to

**LINE 27.** hunc, acc. sing. m. of the dem. pron. *hic, haec, hoc*; governed by the prep. *in*; *hunc* = *Catilinam*. — *animadvertissem*, 1st pers. sing. pluperf. subjunct. act. of *animadvertō*, -ere, *animadverti*, *animadversum*, 3 (*animum + advertō*); the subj. *ego* is implied by the personal ending; in the protasis with *sī*. The verb *animadvertō* is often written *animum adverto* and = lit. *I turn my mind (attention) towards, I notice, observe*; see the note on *animadvertis*, Chap. VIII, l. 41; it is followed by the acc. of the direct object. In a judicial sense *animadverte*re is used with *supplicio* understood = *to notice with punishment, to punish, to inflict punishment on*, and is followed by (a) the acc. of the direct object, (b) by *in* + the acc., in which case emphasis is laid on the attention which has been bestowed on the circumstances of the offence. — *crūdēliter* (formed from the 3d decl. adj. *crūacēlis*, -e; root *kru* = *to be hard*; cf. *crūdus* = *unripe, raw*); modifies *factum esse*. — *et*, cop. conj.; connects *crūdēliter* and *rēgiē*.

**LINE 28.** *rēgiē* (from the adj. *rēgius*, -a, -um; from *rēx*, *rēgis*, m. 3d), adv.; modifies *factum esse*. *Rēgiē* is the Latin equivalent for the Greek *τυράννικός*; the Romans and Greeks found that *kingship* and the rule of a *τύραννος* (= despotic ruler) were opposed to the principles of freedom. The Tarquins had made the word *rēx* odious to Romans, and the description of an action as *rēgium* was always likely to arouse indignation against it; this feeling lasted long, and showed itself in many secret organizations and conspiracies in the early empire. Compare II, Chap. VII, line 19, (*mē crūdēlissimum tyrannum existimāri velint*). Cicero was exposed to much criticism for his so-called despotic conduct during his consulship; he speaks in one of his speeches of this, *quī nōs tyrrānnos vocās*. — *factum esse*, perf. inf. of *ficiō*, *fieri*, *factus sum*, used as pass. of *faciō*, -ere, *fēci*, *factum*, 3; understand as subj.-acc. a pron. e.g. *id*, referring to *sī animadvertissem*; *factum esse* is obj. of *dicerent*. — *dicerent*, 3d pers. plur. imperf. subjunct. act. of *dicō*, -ere, *dixi*, *dictum*, 3; agrees with the subj. *multī*, l. 25; *dicerent* is the verb of the apodosis, and the imperf. tense expresses continuity of action, i.e. *they would have said and they would be saying now*. — *Nunc*, adv. of time; used partly in a temporal sense and partly to contrast the present with the past, = *now, as it is*.

**LINE 29.** *intellegō*, 1st pers. sing. pres. ind. act. of *intellegō*, -ere, *intellēxi*, *intellectum*, 3 (*inter + legō*); the subj. *ego* is implied by the personal ending. See the synonyms and the note under *intellegit*, Chap. I, l. 17. Observe that *intellegō*, as a verb of perception, throws the condition following into an indirect form; hence the protasis has the perf. subjunct. *pervēnerit*, and the verb of the apodosis is the pres. inf. fore. In direct form the condition would be: *sī iste . . . in Maniāna castra pervēnerit* (fut. perf. ind.), *nēmō tam stultus erit* (*qui*, etc.), *nēmō tam improbus qui nōn fatētur*. A. & G. 337, 1 and 2; B. 319, A, B; G. 657; H. 527, I. — *sī*, conditional particle; introducing a logical condition respecting the future, and followed by the perf. subjunct. *pervēnerit* (= fut. perf. ind. of direct statement). — *iste*, nom. sing. m. of the dem. pron. of the 2d pers. *iste*, *ista*, *istud*; subj. of *pervēnerit*; *iste* refers to Catiline, and has its usual forensic signification of contempt, = *that fellow*. See note on *iste*, Chap. I, l. 3. — *quō* (abl. n. sing. of *qui*), adv., = *eō quō, thither, whither*; introduces the clause *quō intendit* as an adverbial modifier of *pervēnerit*. — *intendit*, 3d pers. sing. pres. ind. act. of *intendō*, -ere, *intendī*, *intensum* or *intentum*, 3 (*in + tendō* = lit. *I stretch towards*, hence

80	Manliāna	castra	pervēnerit,	nēminem	tam	rives, as he purposes,
	of Manlius	the camp	shall come,	no one	so	at the camp of Manlius,
81	stultum	fore	qui	nōn	videat	there will be no
	foolish	to be likely to be	who	not	can see	one so dull as not to
82	coniūratiōnem	esse	factam,	nēminem	tam	see that a conspiracy
	a conspiracy	to have been made,	no one		so	has been set on foot
83	improbum	qui	nōn	fateātur.	Hōc	or so shameless as not
	dishonest	who	not	may confess (it).	This (man)	to acknowledge the
						reality of it. Yet,

*I aim, purpose, urge, etc.); the implied subj. is *iste*, which is the expressed subj. of *pervēnerit*. *Quō intendit* is a kind of additional statement made in parenthesis and referring to *in Manliāna castra*; hence, as it might well be left out without disturbing the sentence, the verb is indicative, though the verb of a subordinate clause in indirect speech is properly in the subjunctive. A. & G. 336, 2; B. 314, 1; C. 650; H. 524.—*in*, prep.; gov. the acc. *castra*, expressing *limit of motion*.*

LINE 30. **Manliāna**, acc. plur. of the adj. *Manliānus*, -a, -um (formed from the proper noun *Manlius*, -i, m. 2d; cf. *Sultānus* from *Sulla*); agrees with *castra*.—*castra*, acc. of the plur. noun *castra*, -ōrum, n. 2d (*castrum*, -i, n. 2d = *fortress*); governed by the prep. *in*.—*pervēnerit*, 3d pers. sing. perf. subjunct. act. of *pervenīō*, -ire, *pervēnī*, *perventum*, 4 (*per* + *veniō*); agrees with the subj. *iste*. For the mood, see the note on *intellegō*, l. 29. — *nēminem*, acc. sing. of *nēmō*, m. 3d, dat. *nēmini* (*nē* + *homō*; the gen. and abl. are wanting, and are supplied by *nūllius*, and *nūllo*, from *nūllus*, -a, -um); subj.-acc. of *fore* in the acc. and inf. object clause of *intellegō*; *nēminem fore*, etc., is the *apodosis* of the condition introduced by *sī* above. For model sentences and remarks on the form of reported conditions after primary and historic leading verbs, refer to the note on *sī*, Chap. VIII, l. 31. — *tam*, adv.; modifies *stultum*. *Tam* never modifies verbs, only adverbs and adjectives; use *ita* and *adēo* with verbs.

LINE 31. *stultum*, acc. sing. m. of the adj. *stultus*, -a, -um; agrees with the subj.-acc. *nēminem*; predicative, being the complement of *fore* in the acc. and inf. construction. — *fore*, fut. inf. of *sum*, *esse*, *fūi*; agrees with the subj.-acc. *nēminem*. The fut. inf. of *sum* is also formed in the familiar way by means of the fut. part. *futūrus*, -a, -um + *esse*. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *nēminem*, and is subj. of *videat*; *qui* is equivalent to *ut* *is*, introducing a clause of result. — *non*, negative adv.; limits *videat*. — *videat*, 3d pers. sing. pres. pres. subjunct. act. of *video*, *ēre*, *vīdi*, *vīsum*, 2; agrees with the subj. *qui*; the subjunct. is consecutive, after *qui* = *ut* *is*. A. & G. 319; B. 284; G. 552; H. 500.

LINE 32. *coniūratiōnem*, acc. sing. of *coniūratiō*, -ōnis, f. 3d (*con* + *iūrō*); subj.-acc. of *factum esse*, in dependence on the verb of perception *videat*. — *esse factam*, perf. inf. of *fīō*, *fieri*, *factus sum*, used as the passive of *faciō*, -ere, *fēci*, *factum*, 3 (root *dha* = *fa*, *fac* = *to put*, *place*, *make*, with a large number of derivatives); agrees (the part. *factum* in gender, number, and case) with the subj.-acc. *coniūratiōnem*. In composite infinitives and composite ind. and subjunct. tenses it is very common for (1) the part. of *sum* to precede the participle, as in this passage, and (2) for other words, often a large number, to separate the participle from the part. of *sum*. — *nēminem*, acc. sing. of *nēmō*, m. 3d (see *nēminem*, above); subj.-acc. of *fore tam improbum* (*fore* being supplied from the preceding coördinate object-clause). — *tam*, adv.; modifies *improbum*.

LINE 33. *improbum*, acc. sing. m. of the adj. *improbus*, -a, -um (*in* = *not* + *probus* = *upright, honest*); agrees with the subj.-acc. *nēminem*, l. 32; predicative, being the complement of *fore* understood. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *nēminem*, and is subj. of *fatedūr*; *qui* introduces a rel.

if Catiline alone be put to death, I discern that this disease which is in the state may be repressed for a short time but can- | autem ūnō interfectō intellegō hanc 84  
however one having been killed, I perceive this  
rei pūblicae pestem paulisper reprimī, 85  
of the commonwealth plague for a little while to be checked,

clause of result = *ut is*. In sentences of this kind Cicero prefers *qui nōn* to *quīn* (*qui*, old abl., + *nōn*); *qui nōn* marks the tendency, and *quīn* the result (= *ut nōn*). — *nōn*, negative adv.; limits *fateātur*. — *fateātur*, 3d pers. sing. pres. subjunct. of the deponent verb *fateor*, *fateri*, *fossus sum*, 2 (akin to *fāri*, *fās*, *fāma*, *φάμη*, *φαλων*, etc.); agrees with the subj., *qui*; the subjunct. is consecutive, with *qui = ut is*. The perf. of *fateror* is not very often found; indeed the compound *confiteor* is much more used than *fateror*. Supply, from the coördinate *qui* clause preceding, *coniüratiōnem esse factam* as the object of *fateātur*. — *Hōc*, abl. sing. m. of the dem. pron. *hic*, *haec*, *hōc*; abl. in the abl. absolute construction with *interfectō*; *hōc = Catilinā*. *Hōc . . . interfectō* = a conditional clause, *sī hīc ūnus interfectus sit*, *intellegō hanc pestem . . . reprimī posse*; compare the form of the reported condition, ll. 29–33.

LINE 34. *autem*, adversative conj.; connects the sentence with the one preceding. *Autem* is the weakest of the adversative conjunctions, and is used (1) in mild antithesis, (2) in contrasted conditions, as in this passage, for *hōc . . . interfectō* = a condition, and is contrasted with *sī iste pēvēnerit* above. Often *autem* has no adversative force at all, and is merely connective; cf. the Greek particle *δέ*. — *ūnō*, abl. sing. m. of the numeral adj. *ūnus*, *-a*, *-um*; agrees with *hōc*. *Ūnus* is often used as a synonym of *sōlus* = *only*, *alone*, and here *ūno* = *sōlō*. — *interfectō*, abl. sing. m. of *interficiō*, *-a*, *-um*, perf. part. pass. of *interficiō*, *-ere*, *interfici*, *interfectedum*, 3 (*inter* + *faciō*); agrees with *hōc* in the ablative absolute construction. *Interficiere* is the general verb meaning *to kill*; see the synonyms in the note on *occidit*, Chap. I, l. 38. — *intellegō*, 1st pers. sing. pres. ind. act. of *intellegō*, *-ere*, *intellēxi*, *intellectum*, 3 (*inter* + *legō*); the subj. *ego* is implied by the personal ending. Observe that *hōc*, l. 33 — *posse*, l. 36, is a disguised condition, and that the *apodosis* (i.e. *hanc pestem . . . reprimī, nōn comprimī . . . posse*) is thrown into the acc. and inf. indirect form by *intellegō* here, just as *intellegō*, l. 29, gave indirect form to the condition in the previous sentence. In direct form the condition = *hōc interfectō* (i.e. *sī hīc interfectus erit*), *haec pestis reprimī, nōn comprimī poterit*. — *hanc*, acc. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *pestem*; *hanc pestem = coniüratiōnem*.

LINE 35. *rei*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *pestem*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus*, *-a*, *-um*; agrees with *rei*; *rei pūblicae* as usual = *of the state, of the commonwealth*. — *pestem*, acc. sing. of *pestis*, *-is*, f. 3d; subj.-acc. of *posse* in the acc. and inf. construction dependent on *intellegō*. The nouns *pestis* and *pestilentia* are often used in a metaphorical sense with regard to political weakness or danger. Refer to the synonyms given under *pestem*, Chap. I, l. 27. — *paulisper* (*paulum + per*), adv. = *for a little while*; modifies *reprimī*. *Paulus*, not *paullus*, is read in all the best MSS.; yet with the derivation *paur + los* we should rather expect *paulus*, i.e. assimilation of *r* to *l*, instead of omission. Yet the root may be *pau* + termination *-lus* (= Greek *-pos*; *r* and *l* are frequently interchangeable). As *paulus*, so *paulisper* is found in the MSS., e.g. in the Medicean Vergil. — *reprimī*, pres. inf. pass. of *reprimō*, *-ere*, *repressi*, *repressum*, 3 (*re* = *back* + *premō* = *I press*); complementary inf., with *posse*. Observe the difference of meaning between *reprimere* and *comprimere*, upon which the whole force of the sentence rests. *Reprimere* = *ad tempus continere* = *to hold in check for the time being*, whereas *comprimere* = *plānē cōnficere* = *to wholly crush*, i.e. beyond all hope of restoration.

36 nōn in perpetuum comprimī posse. Quodsi not for all time to be crushed to be able. But if	not be repressed for- ever. But if he
37 sē ēiēcerit sēcumque suōs ēdūxerit himself he shall cast out and with him his(friends) shall lead out	rushes out of the city and takes his
38 et eōdem cēterōs undique collectōs and to the same spot all other from all parts collected	followers with him and herds together
39 naufragōs adgregārit, extingueātur the castaways shall gather together, will be extinguished	in the one spot the rest of the castaways whom he has got to- gether from every

LINE 36. *nōn*, negative adv.; limits *comprimī*. — *in*, prep.; gov. the acc. *perpetuum*; the phrase *in perpetuum* = *for all time*; cf. *in posteritatem* = *for the future*. — *perpetuum*, acc. sing. n. of the adj. *perpetuus*, -a, -um (*per + root pat* = *to fly*; cf. *peto* = *I fall upon, attack*, *terroī* = *I fly*, etc.; hence *perpetuus* = *continual*); *perpetuum* is substantival, = *perpetuum tempus*, and is governed by the prep. *in*. — *comprimī*, pres. inf. pass. of *comprimō*, -ere, *compressi*, *compressum*, 3 (*con + premō*); complementary or expegeitical, with *posse*. The complementary inf. is used with verbs, e.g. *to dare, seem, begin, attempt*, etc., which imply a further action of the same subject; see the references in the note on *invenīrī*, Chap. II, l. 44. — *posse*, pres. inf. of *possim*, *posse, potui*, no supine, irreg. (*potis + sum*); agrees with the subj.-acc. *pestem* above. — *Quodsi* (*Quod + si*), conj.; followed by the coördinate fut.-perf. tenses *ēiēcerit*, *ēdūxerit*, and *adgregārit*, as the condition is a logical one respecting the future. Many editors write separately, *Quod si*; *quod* is an adverbial acc. of reference, for which refer to the note on *Quodsi*, l. 15.

LINE 37. *sē*, acc. sing. of the reflexive pron. of the 3d pers., *sē* (*sēsē*), gen. *suī*; direct obj. of *ēiēcerit*; *sē* refers to the subj. of *ēiēcerit*, i.e. Catiline. — *ēiēcerit*, 3d pers. sing. fut.-perf. ind. act. of *ēiēciō*, -ere, *ēiēcti*, *ēiectum*, 3 (*ex + iaciō*); of the subj. *hic* or *is*, referring to Catiline, is implied by the personal ending; with *ēiēcerit* supply *ex urbe*. — *sēcumque* (*sē + cum + que*) *sē* is the abl. sing. of the reflexive pron. *sē*, gen. *suī*; refers to the subj. of the clause, and is governed by the prep. *cum*. *Cum* is the prep. + the abl.; gov. *sē*, and appended to it, as regularly to personal pronouns, and usually to the relative. *Que* is the elclitic cop. conj.; connects the clause (*sī*) *sēcum ēdūxerit* with the clause *sī sē ēiēcerit*. — *suōs*, acc. of *suī*, -ōrum, m. 2d (substantival m. plur. of *suus*, -a, -um, reflexive poss. adj. of the 3d pers.); direct obj. of *ēdūxerit*. — *ēdūxerit*, 3d pers. sing. fut.-perf. ind. act. of *ēdūcō*, -ere, *ēdūxi*, -ēductum, I (*ē + dūcō*; distinguish from *ēdūcō*, -āre, -āvi, -ātum, 1); coördinate with *ēiēcerit*, agreeing with the same subj., and in the same construction.

LINE 38. *et*, cop. conj.; connects the clause (*sī*) *adgregārit* with the clause (*sī*) *ēdūxerit*. — *eōdem*, abl. sing. n. of *idem*, *eadem*, *idem*; (*is + dem*), adv. = *to the same place* (*ēō + -dem*); modifies *adgregārit*; *eōdem* = *in Maniana castra*. — *cēterōs*, acc. plur. m. of the adj. *cēterus*, -a, -um (not found in the nom. sing. m., and rarely used except in the plur.; *cēteri* and *cētera* are commonly substantival); agrees with *naufragōs*. Synonyms: (1) *reliqui* (*relinquō* = *I leave behind*) = *the rest*, regarded numerically as a remainder; (2) *cēteri* = *the rest*, implying contrast; (3) *aliī* = *not the others, but others*. — *undique* (*unde + que*), adv. + *from all sides*; modifies *collectōs*. — *collectōs*, acc. plur. m. of *collectus*, -a, -um, perf. part. pass. of *colligō*, -ere, *colligi*, *collectum*, 3 (*con + legō* = *I gather together*); agrees with *naufragōs*; *collectōs* stands in place of clause *qui undique collectū sunt*.

LINE 39. *naufragōs*, acc. plur. of *naufragī*, -ōrum, m. 2d = *castaways, bankrupts* (substantival m. of the adj. *naufragus*, -a, -um = *shipwrecked, ruined*; *nōvis + frangō*; for the form *nau*, cf. *nauta*, and *vāv* = *a ship*, *vāvīs* = *a sailor*); direct object of *adgre-*

direction, not only this political disease (far developed as it is) but also the root and seed of all our sufferings will be put to an end and utterly destroyed. | atque dēlēbitur nōn modo haec tam adulta 40  
and will be destroyed not only this so full grown  
rei pūblicae pestis, vērum etiam stirps 41  
of the commonwealth plague, but also the root  
ac sēmen malōrum omnium. 42  
and the seed of evils all.

*gārit*; cf. Chap. XI, l. 8, *contrā illam naufragōrum ēiectam ac aēabilitātam manum*. The metaphor from shipwreck is a familiar one in English. *Naufragus* = a man financially ruined; *perditus* = a man morally ruined. — *adgregārit* (contraction from *adgregāverit*), 3d pers. sing. fut.-perf. ind. act of *adgregō*, -āre, āvī, ātum, 1 (also written *aggregō*, etc.; *ad + grec* = a flock, hence lit. *I add to a flock, collect*); coöordinate with *ēdūxerit* and *ēcēcerit* above, agreeing with the same subj., and in the same construction (i.e. part of the protasis with *si*). — *extinguētur*, 3d pers. sing. fut. ind. pass. of *extinguiō*, -ere, *extincti*, *extinctum*, 3 (*ex + stingiō* = lit. *I prick or scratch out*; root *stig* = to puncture, cf. *stilus* = a pointed instrument for writing, *stimulus* = a goad, *stīlw* = *I prick, ὅτιγμα* = a prick, brand); agrees with the subj. *pestis*, and understood with *stirps* and *sēmen*.

LINE 40. *atque*, cop. conj.; connects *extinguētur* and *dēlēbitur*. *Atque* is often used to join together synonymous words, esp. verbs. — *dēlēbitur*, 3d pers. sing. fut. ind. pass. of *dēleō*, -ēre, -ēvī, -ētum, 2 (*dē* + root *li* or *ri* = to flow, pass away; hence *dēleō* = *I make to pass away, destroy*; from the same root note *rīvus*, *litus*, *libātiō*, *λεῖφω* = *I let flow or pour*); coöordinate with *extinguētur*; and agreeing with the same subject. — *nōn*, negative adv.; *nōn modo* = not only, limiting *pestis extinguitur*. — *modo*, adv.; in conjunction with *nōn*, as above. *Not only* is expressed by *nōn modo*, *nōn sōlum*, or *nōn tantum*; of these *nōn tantum* does not occur in Caesar and Sallust, and is comparatively rare in Cicero. On a few occasions in Cicero we find *nōn* alone in the first member, followed by *sed* alone in the second, or by *sed etiam*. — *haec*, nom. sing. f. of the dem. pron. *hīc*, *haec*, *hōc*; agrees with *pestis* = *coniūratiō*. — *tam*, adv.; modifies *adulta*. — *adulta*, nom. sing. f. of the adj. *adultus*, -a, -um = *fully grown, mature* (in origin perf. part. pass. of *adoleſō*, -ere, -ēvī, *adultus*, 3); agrees with *pestis*.

LINE 41. *rei*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *pestis*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rei*. — *pestis*, gen. *pestis*, f. 3d; nom. sing., subj. of *extinguētur* and of *dēlēbitur*. — *vērum*, adversative conj.; connects *pestis* and *stirps ac sēmen*. — *etiam*, adv.; emphasizes *stirps ac sēmen* (*extinguētur*). After *nōn modo* (etc.), *sed etiam* and *vērum etiam* are very common; *sed quoque* is first found in Cicero; *sed et* (for *sed etiam*) occurs in authors of the silver age. — *stirps*, gen. *stirpis*, f. 3d; nom. sing., a subj. of *extinguētur* supplied from the previous clause. *Stirps* = (1) *root, stem, of a tree or plant*; (2) *race, family*; (3) *offspring*; (4) *source, origin*.

LINE 42. *ac* (shortened form of *atque*; *ac* is used before consonants, except *g, c, qu*), cop. conj.; connects *stirps* and *sēmen*; note that *ac* and *atque* often connect words of similar meaning. — *sēmen*, gen. *sēminis*, n. 3d (root *sa*, *sī* = to sow; cf. *serō* = *I sow*); nom. sing., a subj. of *extinguētur* supplied from the previous clause; *stirps ac sēmen* express a single idea. *Sēmen* = (1) *seed*; (2) *race, by metonymy*; (3) *source, origin, essence*. — *malōrum*, gen. plur. of *malum*, -i, n. 2d (substantival neut. of the adj. *malus*, -a, -um; cf. *malī*, -ōrum, m. 2d = *the bad*; root *mal* = *to be black*, cf. *μέλας* = *black*); poss. gen., limiting the composite subj. *stirps ac sēmen*. — *omnium*, gen. plur. n. of the adj. *omnis*, -e, 3d; agrees with *malōrum*. The concluding statement is, of course, only an example of rhetorical exaggeration.

- 1 XIII. Etenim iam diū, patrēs | XIII. For it is  
     For already for a long time, fathers now a long time, Con-  
 2 cōscriptī, in his periculis coniūratiōnis script Fathers, that  
     enrolled, among these dangers of conspiracy we have been living  
 3 insidiisque versāmūr, sed amid these perils and  
     and (among) plots we have been (lit. are) dwelling, but plots of conspiracy;  
 4 nesciō quō pāctō omnium scelerum ac yet somehow or other  
     I know not what by means all of the crimes and every form of crime  
     and desperate mad-

LINE 1. *Etenim* (*et + enim*), causal conj.; connects the sentence with the preceding one. *Etenim* is much used by Cicero, but little by other authors; it corresponds to the Greek *καὶ γάρ = and for*, with the ellipse of an idea which can be supplied from the context, e.g. *and it is time that the conspiracy were ended, for we have long, etc.* — *iam*, adv. of time; strengthens *diū*. *Diū* and *dūdūm* may be used alone with the historic present but it is far more common for them to be intensified by the adv. *iam*, which emphasizes that the point of view is from the present, though the range of view is an unbroken one extending from some point in the past up till now. *Iam* is found in conjunction with other adverbs of time, e.g. *iam nunc, iam tum, iam pridem, iam aliquādō*, etc. — *diū* (root *di* or *dyn = to shine*; akin to *dūdūm, diēs, dīvus*, etc.), adv. of time; modifies *versāmūr*. — *patrēs*, voc. plur. of *pater, patris*, m. 3d (root *pa = to nourish*, cf. Greek *πατήρ*); the case of address.

LINE 2. *cōscriptī*, voc. plur. m. of *cōscriptus, -a, -um*, perf. part. pass. of *cōscribō, -ere, cōscripsī, cōscriptum, 3 (con + scribō)*; agrees with *patrēs*. *Cōscriptī* serves to distinguish patricians or heads of families who were senators also from those who were not senators, and does not = *patrēs et cōscriptī* (as if recording the plebeian additions made in 509 B.C.), for *patricians (and) enrolled* would rather be expressed by *patrēs et adscriptī*. — *in*, prep.; gov. the abl. *periculis*. — *hīs*, abl. plur. n. of the dem. pron. *hic, haec, hōc*; agrees with *periculis*. — *periculis*, abl. plur. of *periculum, -i, n. 2d*; governed by the prep. *in*. — *coniūratiōnīs*, gen. sing. of *coniūratiō*, f. 1st (*con + iūrō*); poss. gen., limiting *periculis* and *insidiis*.

LINE 3. *insidiisque* (*insidiīs + que*): *insidiīs* is the abl. of the plur. noun *insidiae, -ārum*, f. 1st (from the verb *insidō, in + sedeō*; *insidiae = (1) ambush, (2) plot, snare*); governed by the prep. *in*; coördinate with *periculis*. *Que* is the enclitic cop. conj.; connects *periculis* and *insidiīs*. As distinguished from *et atque, que* connects two words or ideas between which there is a close internal relation. — *versāmūr*, 1st pers. plur. pres. ind. pass. of *versō, -āre, -āvi, -ātum, I* (frequentative form of *verō*); the subj. *nōs* is implied by the personal ending; the pres. tense is *historic* and is common with *iam diū, iam pridem*, etc., expressing that an action begun in the past has been going on ever since and is still going on. A. & G. 276, a; B. 259, 4; G. 230; H. 467, III, 2. The *historic imperfect* is also found with *iam diū* and *iam dūdūm*, and only differs from the *historic present* in that the ultimate point of view is in the past, covering a range extending still further to the source in the past. The passive *versor* illustrates the medial or reflexive use of this voice in Latin, corresponding to the regular *middle voice* of Greek verbs. *Versor = I turn myself about*, hence *I pass my life, am engaged in, am associated, or busy with*; it is accompanied by the abl. with *in*; cf. in *rēpūblicā versāri = to be a politician* (lit. *to move about or to be busy in the state*). A. & G. III, b; B. no reference; G. 218; H. 465. — *sed*, adversative conj.; connects the sentences *versāmūr in periculis* and *mātūridās ērūpit*.

LINE 4. *nesciō*, 1st pers. sing. pres. ind. act. of *nesciō, -ire, -ivō* or *-ii, -itum, 4 (ne + sciō)*; understand the subj. *ego*. *Nesciō* is not the principal verb of the clause, nor does

ness of long-continued | *veteris furoris et audaciae maturitas in 5*  
 growth have burst | *long-standing of madness and of effrontery the ripeness upon*

*quō pacto* introduce an indirect question, for the subjunct. *erūperit* would be required instead of the ind. *erūpit*. *Nesciō* and *quō* must be regarded as a single word (and so it is often written) = *some* (*I know not what*). In fact *nesciō quis* and *nesciō quī, quae, quod* are classed respectively with the indefinite pronouns and indefinite pronominal adjectives; see the note on *quādām*, Chap. II, l. 4. Compare *nesciō quō modō = somehow or other*; *nesciō an = lit. I know not whether*, i.e. *perhaps, probably*. A few other interrogative expressions are used in a similar parenthetic way with the ind. instead of subjunct., and with similar indefinite sense; cf. *mirum quam = lit. marvellous how*, i.e. *marvellously, valde quam = enormously, sānē quam gāvīsus sum = I was tremendously glad, mirum quantum labōrāvit = lit. it (is) wonderful, how much he worked!* i.e. *he worked wonderfully*. A. & G. 334, e; B. 253, 6; G. 467, REM. I, and NOTE; H. 529, 5, 3). — *quō*, abl. sing. n. of the interrog. pron. *quis, quae, quid* or of the interrog. adj. *quī, quae, quod*; agrees with *pactō*. — *pactō*, abl. sing. of *pactum, -i, n.* 2d = (1) *agreement*, (2) *as here, way, manner* (properly substantival neut. of *pactus*, perf. part. of *paciscor, -i, pactus sum, 3 = I agree, stipulate*); abl. of manner, with the modifier *quō*. Manner is expressed by the abl. with *cum*, but *cum* may be omitted or retained if the noun in the abl. is modified by an adjective. But *cum* is very rarely retained with expressions of manner such as *modō, pactō* (e.g. *nullō, modō* or *pactō*), *ratiōne, ritū, viā*, and with adverbial expressions like *silentiō, iniuriā, etc.* — *omnium*, gen. plur. n. of the 3d decl. adj. *omnis, -e*; agrees with *scelerum*. — *scelerum*, gen. plur. of *scelus, sceleris, n.* 3d; poss. gen., limiting *maturitas*. — *ac*, cop. conj.; joins *scelerum* and *furoris et audaciae*. The use of the more emphatic conj. *ac* here shows that the two words connected by *et*, viz. *furoris* and *audaciae*, represent one idea.

LINE 5. *veteris*, gen. sing. m. of the 3d decl. adj. *vetus* (akin to *ēros = a year*; cf. *vetustus, veterāsō*); agrees with *furoris*. Observe that an adj. frequently agrees only with the nearest of two or more nouns, and is understood with the rest; so here *veteris* must be understood in the fem. with *audaciae*. See *iuncundus*, Chap. VI, l. 31. Synonyms: (1) *vetus = old, of old standing*, e.g. *vetus amicitia*; (2) *antiquus = old, ancient*, usually of what was in ancient times but no longer exists; (3) *priscus = old, with a claim to reverence*, e.g. *prisca sevēritās; vetustus = old, of something long used and so superior*, e.g. *vetusta disciplina*; (5) *pristinus = old, earlier*, as opposed to *praesēns*; (6) *obsoletus = old, out of use, e.g. verba obsoleta*. — *furoris*, gen. sing. of *furor*, m. 3d (*furō = I rage*); poss. gen., limiting *maturitas*; *furoris et audaciae = poss. genitives, coöordinate with scelerum*. — *et*, cop. conj.; connects *furoris* and *audaciae*. — *audaciae*, gen. sing. of *audacia*, f. 1st (from adj. *audāx*, gen. *audīcīs*; *audēō = I dare*); poss. gen., limiting *maturitas*. The force of the conjunctions (see *ac* above) would seem to imply that *furoris et audaciae* be taken as one idea = *furōrem audācem*, an instance of *hen-diadys*; cf. Chap. I, l. 9, *ōra vultusque*, and see the note and references under *ōra*. — *maturitas*, gen. *mātūritātis*, f. 3d (from the adj. *mātūrus, -a, -um*); nom. sing., subj. of *erūpit*. Observe the abstract character of this sentence; Caesar would have had a concrete subject. — *in*, prep.; gov. the acc. *tempus*. *In tempus instead of in tempore* is an instance of the *constrūctiō praeagnāns* (pregnant construction, i.e. the combination of two different expressions in one), and = *has (come to and) burst out upon the time*, etc.; cf. the well-known example from the Acts of the Apostles, Chap. VIII, verse 40, *Φλεπτός δέ ἐνέπεθ ἐις Ἀζότον = Philip was found at Azotus*, lit. to *Azotus* (i.e. *Philip went to Azotus and was found there*). Prof. Taylor compares (1) a passage with *in + the abl.* from the speech *prō Sullā*, viz. *furōrem erūpisse in meō cōsulatū*, i.e. *during my consulship*; (2) a passage from the *prō Murēnā*, viz. *omnia quae per hōc biennium agitātā sunt . . . in hōc tempus erumpunt*, i.e. *in + acc.*, as in our passage.

6 nostri cōsulātūs tempus ērūpit.	Quodsi	forth in full maturity
our of consulship the season has burst out.	But if	upon the season of
7 ex tantō latrōciniō iste ūnus		my consulship. Now
out of so large a herd of brigands that man one		if Catiline alone of all
8 tollētur, vidēbimur fortasse ad breve		this band of brigands
shall be disposed of, we shall seem perhaps for short		be got rid of, we shall
9 quoddam tempus cūrā et metū		seem perhaps to have
some time from care and from fear		secured relief from
		trouble and anxiety

LINE 6. *nostri*, gen. sing. m. of the poss. adj. *noster, nostra, nostrum*; agrees with *cōsulātūs*. Cicero seems to allude to himself alone in the implied *nōs*; but he may have been thinking also of his colleague. — *cōsulātūs*, gen. sing. of *cōsulātūs*, m. 4th (the office or period of office of the *cōsul*); subjective gen., limiting *tempus*. — *tempus*, acc. sing. of *tempus, temporis*, n. 3d (root *tam* = *to cut*; hence lit. *a section of time*, then *time*, generally). — *ērūpit*, 3d pers. sing. perf. ind. act. of *ērumpō, -ere, ērūpī, ērūptum*, 3, trans. and intrans. (root *rūp* = Greek *λύρ* = *to break, to trouble*; cf. *λύτη* = *pain*); agrees with the subj. *mātūritās*. — *Quodsi* (*Quod + si*), conditional particle = *but if*; followed by *tollētur* in a logical condition respecting the future. For the adverbial acc. *quod*, see the note on *quodsi*, Chap. XII, l. 15.

LINE 7. *ex* (ē or ex before consonants, ex before vowels and h) prep. + the abl.; gov. *latrōciniō*, expressing partition, cf. *ūnus militūm* and *ūnus ex militibūs*. — *tantō*, abl. sing. n. of the adj. *tantus, -a, -um*; agrees with *latrōciniō*. *Ex tantō latrōciniō = ex tot latrōnibūs*, or *ex tot latrōnum numerō*. — *latrōciniō*, abl. sing. of *latrōcinium, -i*, n. 2d (for a full discussion of the etymology, see *latrōciniō*, Chap. IX, l. 35); governed by the prep. *ex*. Observe that the abstract takes the place of the concrete expression; cf. *servitium* which is sometimes used for *servō, coniūratiō* for *coniūrati*, etc., and the following from one of Cicero's letters, *ubī salūtatiō dēfūxit* (= *ubī salūtātōrēs dēfūxerunt*), *litteris mē involvō = when my stream of morning-callers has flowed away, I surround myself with correspondence*. — *iste*, nom. sing. m. of the dem. pron. *iste, ista, istud*; subj. of *tollētur*; *iste* refers to Catiline, and expresses contempt. — *ūnus*, nom. sing. m. of the numeral adj. *ūnus, -a, -um* (gen. *ūnius*, dat. *ūni*; old forms of nom. are *uenus*, and *oīnos*); agrees with *iste*; *ūnus* is often used like *sōlus*.

LINE 8. *tollētur*, 3d pers. sing. fut. ind. pass. of *tollō, ere, sustulī, sublātūm*, 3 irreg. (*sustulī* and *sublātūm* are borrowed from *sufferō, sub + ferō*; root *tal* = Latin *tol, tul* = *to lift, bear*; *tollō, tulī*, and *lātūs*, i.e. (1) *lātūs* are all akin; cf. *tol-erō, τλῆναι* = *to endure, πολμῶ = I bear, I dare*); agrees with the subj. *iste*; *tollētur* is in the protasis with *si*. *Tollō* = (1) *I lift, bear*; (2) *I make away with, remove, destroy*. — *vidēbimur*, 1st pers. plur. fut. ind. pass. of *video, -ere, vidi, vīsum*, 2 (the pass. *videor, ēri, vīsus sum*, 2 = (1) *I am seen*, (2) *I seem, as here*); the subj. *nōs* is implied by the personal ending. *Videor* is always used personally, e.g. *it seems that he can do this = haec facere posse videatur* (lit. *he seems to be able to do this*); the 3d pers. sing. is sometimes impersonal, but with the sense *to seem good*. — *fortasse* (for *fortassis = forte an si vis*), adv. = *perhaps*; modifies *vidēbimur relevāti esse*. Other adverbs meaning *perhaps* are also derived from *fors*: (1) *forsitan*, a contraction from *fors sit an*; (2) *forsan*, elliptical for *forsitan*. *Fortasse, forsitan, forsan, and fors sit* are often used with the potential subjunctive, e.g. *forsitan quispiam dixerit = perhaps some one will say*. — *ad*, prep.; gov. the acc. *tempus*, expressing limit of time. — *breve*, acc. sing. n. of the adj. *brevis, -e*, 3d; agrees with *tempus*.

LINE 9. *quoddam*, acc. sing. n. of the indef. pron. and adj. *quidam, quaedam, quidam* (adjectival neut. *quoddam*; *qui + -dam*); agrees with *tempus*. *Quoddam* makes

for some short period; but the danger will remain settled behind and will be shut deep down within the veins and vitals of the state. Just as in several instances relevati; periculum autem residabit to have been relieved; the danger but will remain behind et erit inclusum penitus in venis atque in viscerebus rei publicae. Ut saepe in the vitals of the commonwealth. As often

the idea presented by breve tempus vaguer still; see the note on quādam, Chap. II, 1. 4. — tempus, acc. sing. of tempus, temporis, n. 3d; governed by the prep. ad. — curā, abl. sing. of cura, -ae, f. 1st; abl. of separation, dependent on relevati. The meanings of cura are: (1) care, attention, (2) pursuit, business, (3) love, affection, (4) anxiety, trouble, sorrow, as in the text. The last meaning alone is found in the adj. *secūrus* (*sē* = sine + *cūra*) = free from anxiety. The root is *ske* = to observe; cf. *caveō* = I am on guard, take care, *akrobo* = I hear. — et, cop. conj.; connects curā and metū. — metū, abl. sing. of metus, -īs, m. 4th; abl. of separation, dependent on relevati. See note on timor, Chap. I, l. 6.

LINK 10. esse relevati, perf. inf. pass. of relevō, -āre, -ātum, 1 (*re* + *levō* = I lift, hence (1) I lift up, (2) I lighten, mitigate, (3) release, set free, as here); complementary or exegetic inf., predicative with vidēbimur; the part. relevati agrees in gender, number, and case with nos, the implied subj. of vidēbimur. Observe that relevati esse is accompanied by the simple abl. without a prep. dē, ab, or ex; this is the rule with a few verbs, viz. those which express setting free, depriving, wanting, and removing. A. & G. 243, a; B. 214, 1; G. 390, 2, and NOTE 2; H. 414. Usually a prep. is required with other verbs, always with persons, but sometimes in technical and metaphorical combinations the abl. alone is found (esp. after compound verbs). — periculum, gen. plur., n. 2d; nom. sing., subj. of residabit. — autem, adversative conj.; connects the clause with the one preceding, and adds a contradictory idea. — residabit, 3d pers. sing. fut. ind. act. of residō, -āre, resēdi, no supine, 2 (*re* = back, behind + *sedē* = I sit, settle); agrees with the subj. periculum. Compare Chap. V, l. 43, *residabit in rē publica reliqua coniuratorum manus* (i.e. the sentina or dregs of the state).

LINK 11. et, cop. conj.; connects residabit and erit inclusum. — erit, 3d pers. sing. fut. ind. of sum, esse, sūi; coordinate with residabit, and agrees with the same subj. periculum. — inclusum, nom. sing. n. of inclusus, -a, -um, perf. part. pass. of includō, -ere, inclusi, inclusum, 3 (*in* + claudō); predicative with erit, agreeing in gender, number, and case with the subj. periculum. Erit inclusum may be explained: (1) as fut.-perf. tense pass. = will have been shut in; but we should expect the fut. simple inclusūtur, corresponding to residabit; (2) erit fut. simple, corresponding to residabit, with inclusum as a quasi-complement representing a state; cf. amatus sūi, which differs from amatus sum inasmuch as the latter states an action accomplished as a fact, while the former describes a state which has been experienced. — penitus, adv.; modifies inclusum. — in, prep.; gov. the abl. vénis. — vénis, abl. plur. of vena, -ae, f. 1st; governed by the prep. in; in vénis . . . rei publicae is an adverbial phrase modifying inclusum. — atque, cop. conj.; connects in vénis and in viscerebus.

LINK 12. in, prep.; gov. the abl. viscerebus. — viscerebus, abl. plur. of viscera, viscerebus, n. 3d (commonly plur. viscera, -um); governed by the prep. in. Literally viscera = the inward parts of the body, esp. the nobler parts, i.e. heart, lungs and liver, as distinguished from the intestina or lower parts. It was the viscera (= Greek στλάγχη) which the soothsayers examined for omens. — rei, gen. sing. of rēs, f. 5th; poss. gen., limiting vénis and viscerebus. — publicae, gen. sing. f. of the adj. *publicus*, -a, -um; agrees with rei. — Ut, adv.; introduces the simile following. The application of the

18 hominēs	aegrī	morbō	gravī,	cum	stances men who are
men	sick	with a disease	serious,	when	suffering from a serious disease, tossing
14 aestū	febrīque	iactantur,	sī aquam		about with the heat of fever, appear, if
	with the heat and with the fever they toss about,	if	water		they take a draught
18 gelidam	bibērunt,	prīmō	relevārī		of cold water, to be re-
cold	they drink (lit. have drunk), at first		to be relieved		

metaphor of the human body is too familiar to require comment ; but cf. Catiline's declaration that there were two bodies in the state, one weak with a weak head (= the Senate), and the other strong but without a head (= *plēbs*) ; and cf. the allegory of the war between the stomach and the rest of the body, by which in early days the *plēbs* was induced to return to Rome. — *saepe*, adv. ; modifies *relevārī* *videntur*.

LINE 13. *hominēs*, nom. plur. of *homō*, *hominis*, m. 3d ; subj. of *videntur*, l. 16 ; *hominēs* is here = *to people* in an indefinite sense (the French would use the indef. pron. *on*). — *aegrī*, nom. plur. m. of the adj. *aeger*, *aegra*, *āgrum* ; agrees with *hominēs* ; *aegrī morbō gravī* = *qui morbō gravī aegrī sunt*. — *morbō*, abl. sing. of *morbū*, -i, m. 2d (akin to *moriōr*, *mors*, *marcēr* = *to wither or be feeble* ; root *mar* = *to waste away* ; cf. *βόρδος* = *μορθός* = *mortal*, *υπάρων* = *decay*) ; abl. of specification, defining *aegrī*. A. & G. 253 ; B. 226 ; G. 397 ; H. 424. Synonyms: (1) *morbū* = *disease*, *sickness*, of the whole body ; (2) *agrotiūdō* (from *agrotōs*) = *sickness*, with weakness ; note that *agritiūdō*, though used by Tacitus like *agrotiūdō*, usually expresses mental disorder, hence = *sorrow*, *grief*. — *gravī*, abl. sing. m. of the adj. *gravis*, -e, 3d (for *gar-uīs*, from Latin root *gar*, *gra* = Greek *βαρ*, cf. *βαρύς* = *heavy*) ; agrees with *morbō*. — *cum*, temporal conj. ; followed by the pres. ind. *iactantū*, expressing frequentative or iterative action. Remember that *cum* regularly takes the ind. except in the imperf. and pluperf. tenses. But *cum* iterative = *as often as*, *whenever*, takes the ind. even in past tenses ; e.g. *cum haec dixerat, manus tollēbat* = *as often as he said these words, he raised his hands*. A. & G. 325 ; B. 288 ; G. 580-585 ; H. 521. Refer to the note on *cum*, Chap. III, l. 23.

LINE 14. *aestū*, abl. sing. of *aestus*, -ūs, m. 4th (root *īdh* = *ātō* = Latin *aed*, *to burn*, *shine* ; hence *aestus* is for *aed-tus*, and is akin to *aedēs* = (1) lit. *fireplace*, (2) *temple*, *aestūs* = *summer*, *ābos* = *burning heat*, *Ἄθλος* = *an Ethiopian*) ; abl. of the cause, modifying the medial verb *iactantū*. — *febrīque* (*febrī* + *que*) : *febrī* is the dat. sing. of *febris*, -i, f. 3d (acc. *febrēm* or *febrim* ; abl. usually *febrī* ; perhaps akin to *serveō*) ; abl. of the cause, like *aestū*. *Que* is the enclitic cop. conj. ; connecting the two ablatives *aestū* and *febrī*. *Aestū febrīque* = *with the fever-heat*, a single idea expressed by two nouns, whereas one noun + a modifier might have served. This figure is known as *hen-diadys*, i.e. *ἐν διὰ δύοιν* = *one by means of two*. A. & G. 385 ; B. 374, 4 ; G. 698 ; H. 636, III, 2. — *iactantū*, 3d pers. plur. pres. ind. pass. of *iactō*, -āre, -āvī, -ātūm, 1 (frequentative of *iaciō*, hence = *keep tossing*) ; agrees with the subj. *ei* understood, referring to the principal subj. *hominēs*. *Iactantū* does not = *are tossed*, with proper passive force, but = *toss themselves about*, with middle voice or reflexive force ; cf. *vētor* = *not I am turned* i.e. by another, but *I turn myself*, *I turn* (intransitive). — *sī*, conditional particle ; followed by the ind. *bibērunt* in a logical condition. *Sī* is practically = *to cum* frequentative above. — *aquam*, acc. sing. of *aqua*, -ae, f. 1st ; direct obj. of *bibērunt*.

LINE 15. *gelidam*, acc. sing. f. of the adj. *gelidus*, -a, -um (from noun *gelū*, -ūs, n. 4th = *frost*, *cold* ; cf. Sicilian *yēλa*) ; agrees with *aquam*. — *bibērunt*, 3d pers. plur. perf. ind. act. of *bibō*, -ere, *bibī*, *bibitum* (rare), 3 (root *pa* or *po* = *drink* ; akin to *pōlō*, *τίτρος* = *a drinking-bout*, *τίτιν* = *I drink*) ; the implied subj. is a pron. *illi* referring to *hominēs*. In general conditions of present time the perf. ind. sometimes takes the place of the pres. in the protasis ; in any case *sī bibērunt* = *cum bibērunt*, i.e. whenever they

lied at first, but are afterwards much more seriously and distressingly tormented; so this disease which possesses the body politic will, if it be alleviated by this fellow's punishment, assume a character yet

videntur, deinde multō gravius 16  
seem, afterwards by much more seriously  
vehementiusque adflictantur, sic hic morbus, 17  
and more violently are distressed, so this disease,  
qui est in rē pūblicā, relevatūs 18  
which is in the commonwealth, (sc. if) relieved  
istius poenā, vehementius 19  
of that (fellow) by the punishment, more violently

drink; the perf. tense expresses instantaneous action, prior in time to *relevārī videntur*. There is another reading *biberint* = the fut. perf. ind. active, but the best MSS. read *biberunt*. Yet *biberint* might have stood, if the *apodosis* also referred to future (i.e. *relevārī videntur, deinde . . . adflictabuntur*). — **primō** (abl. neut. sing. of *primus*, -a, -um; cf. *prīmū*, adverbial acc. neut. sing. = *firstly* of a series, *at first*), adv. = *at first*; modifies the pred. *relevārī videntur*. — **relevārī**, pres. inf. pass. of *relevō*, -āre, -āvi, -ātum, I (*re + levō*); complementary inf., in the pred. with *videntur*. Note that the pres. inf. marks the action of *relevārī* and *videntur* as strictly contemporaneous; we may render *think they are being relieved, as opposed to think they have been relieved* (which would be expressed by *relevāti esse*).

**LINE 16.** *videntur*, 3d pers. plur. pres. ind. pass. of *videō*, -ēre, *vidi*, *vīsum*, 2 (*videor = I seem*) agrees with the subj. *homines*. — **deinde** (sometimes a dissyllable; *dē + inde* = *from that time, then, next, still*), adv.; modifies *adflictantur*. The counts or points of an elaborated argument are often introduced by the following adverbs, in order: *prīmū*, *deinde*, *tum*, *dēnique*. — **multō** (abl. neut. sing. of *multus*), adv.; modifies *gravius*. The abl. case marks the measure of difference with compar. and superl. adjectives and adverbs, and with words implying comparison such as *post*, *ante*. — **gravius**, adv.; modifies *adflictantur*. *Gravius* is the compar. of *graviter* (from adj. *gravis*, -e, 3d); superl. *gravissimē*. The comparative of an adverb = the acc. sing. n. of the comparative of the adjective from which the adverb is formed. A. & G. 92; B. 76, 2, and 77; I; G. 93; H. 306.

**LINE 17.** **vehementiusque** (*vehementius + que*): *vehementius* is the compar. of the adv. *vehementer*; modifies *adflictantur*. The adj. *vehemēns* is probably a lengthened form of *vēmēns* (*vē*, an inseparable particle with negative force + *mēns*, hence *not having mind, unreasonable, violent*). *Que* is the enclitic cop. conj.; connects *gravius* and *vehementius*. — **adflictantur**, 3d pers. plur. pres. ind. pass. of *adfligō*, -āre, -āvi, -ātum, I (frequentative form of *adfligo*); coördinate with *videntur* above, and agrees with the same subj. *homines*. — **sic** (*sī + ce*), adv. = *so*; used correlative with *ut*, l. 12. *Ut . . . sic (ita) = as . . . so*, with comparative clauses. — **hic**, nom. sing. m. of the dem. pron. *hic*, *haec*, *hoc*; agrees with *morbus*. — **morbus**, gen. *morbi*, m. 2d; nom. sing. subj. of *ingravēscet*.

**LINE 18.** **qui**, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *morbus*, and is subj. of *est*. — **est**, 3d pers. sing. pres. ind. of *sum*, *esse*, *fuī*; agrees with the subj. *qui*. — **in**, prep.; gov. by the abl. *pūblicā*, expressing place where. — **rē**, abl. sing. of *rēs*, *rei*, f. 5th; gov. by the prep. *in*. — **pūblicā**, abl. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *re*. — **relevatūs**, nom. sing. m. of *relevatūs*, -a, -um, perf. part. pass. of *relevō*, -āre, -āvi, -ātum, I (*re + levō*); agrees with *morbus*. *Relevatūs* is really a disguised protasis, and = *si relevatūs erit*. For the forms which disguised conditions may assume, consult A. & G. 310, esp. a; B. 305; G. 600; H. 507, I-3.

**LINE 19.** **istius**, gen. sing. m. of the dem. pron. *iste*, *ista*, *istud*; objective gen., with *poenā*; *istius* = *Catilīnae*. — **poenā**, abl. sing. of *poena*, -ae, f. 1st (root *pu* = to

20	vīvīs reliquīs	ingravēscet.	Quārē	more grave and violent while the other traitors remain alive.
	(remaining) alive the rest	will be aggravated.	Wherefore	Wherefore let the disloyal withdraw apart,
21	sēcēdant improbī, sēcernant sē ā	let withdraw the disloyal men, let them separate themselves from		let them sever themselves from the company of the loyal and
22	bonīs, ūnum in locum congregentur, the loyal men, one into place let them herd together,			gather like a herd in

cleanse; cf. τονή = a penalty, πῦνιο for poeniō, etc.); abl. of the means, modifying *relevatūs*. — *vehementius*, comparative adv. (see l. 17); modifies *ingravēscet*.

LINE 20. *vīvīs*, abl. plur. m. of the adj. *vīvus*, -a, -um; agrees with *reliquīs* in the abl. absolute construction; *vīvīs reliquīs* is a disguised condition = *sī reliquī vīvēt*. For the abl. absolute construction, refer to the note on *dīmissō*, Chap. IV, l. 38. — *reliquīs*, abl. plur. m. of the adj. *reliquus*, -a, -um (*relinquō*; *reliquī* is substantival = *the rest*, i.e. of the conspirators); in the abl. absolute construction with *vīvīs*. Remember that the abl. abs. = a clause and that it cannot be used of the subj. or obj. of a sentence; in fact, the abl. abs. is independent of the rest of the sentence. — *ingravēscet*, 3d pers. sing. fut. ind. act. of *ingravēscō*, -ere, no perf., no supine, 3 (inceptive form of *ingravō*); agrees with the subj. *morbūs*. — *Quārē* (*Quād*, abl. f. sing. of rel. *qui*, agreeing with *rē*; + *rē*); adv., used as an illative conj.; connects the sentence with what has preceded, and sums up the gist of the argument.

LINE 21. *sēcēdant*, 3d pers. plur. pres. subjunct. act. of *sēcēdō*, -ere, *sēcessī*, *sēcessum*, 3 (*sē* = *apart* + *cēdō* = *I go*); agrees with the subj. *improbī*; the subjunct. is *hortatory*. The *hortatory* subjunct. here expresses an exhortation or command; sometimes it expresses a concession; a negative command is introduced by *nē*. The pres. tense or the perf. tense is used for the 3d pers., sing. or plural; the pres. tense for the 1st person; the present for affirmative commands or exhortations in the 2d person; the perfect (less commonly the present) for negative commands in the 2d person. A. & G. 266; B. 274-276; G. 263; H. 484. — *improbī*, nom. plur. m., substantival, of the adj. *improbus*, -a, -um (*in + probus*); subj. of *sēcēdant*. *Improbī* here is a political technical term. — *sēcernant*, 3d pers. plur. pres. subjunct. act. of *sēcernō*, -ere, *sēcrētī*, *sēcrētum*, 3 (*sē* = *apart* + *cērnō* = *I separate*; root *kar* = *to separate*, cf. *kplrw* = *I separate, judge*); the implied subj. is a pron., e.g. *et*, referring to *improbī*. Observe the *asyndeton*, and the vigorous effect of the short, sharp exhortations. The subjunct. is *hortative*; cf. *sēcēdant* above. — *sē*, acc. plur. of the reflexive pron. of the 3d pers. *sē*, gen. *sū*; direct obj. of *sēcernant*; *sē* refers to the subj. of *sēcernant*. — *ā*, prep.; gov. the abl. *bonīs*, expressing separation.

LINE 22. *bonīs*, abl. plur. m., substantival, of the adj. *bonus*, -a, -um; governed by the prep. *ā*. *Bonī*, as a political term in Cicero, is used of men who shared his political views, and may be sometimes rendered the *conservatives*; but here it denotes the *loyal* as opposed to the *traitorous* (*improbī*). — *ūnum*, acc. sing. m. of the adj. *ūnus*, -a, -um; agrees with *locum*. — *in*, prep.; gov. the acc. *locum*. — *locum*, acc. sing. of *locus*, -i, m. 2d (the plur. is usually neut. *loca*, -ōrum = *places, district*; sometimes *loci*, -ōrum, m. = *places*, separate and not connected, or *topics* in a literary work); governed by the prep. *in*. — *congregentur*, 3d pers. plur. pres. subjunct. pass. of *congregō*, -āre, -āvi, -ātum, 1 (*con + gress*); the subj. is a pron. understood referring to *improbī* above; the subjunct. is *hortatory*, as in *sēcēdant* and *sēcernant*. The passive is used with *medial* or *reflexive* force; see the note on *iactantur*, l. 14. The metaphor of *herding* expresses Cicero's opinion as regards the intelligence and ability of the conspirators.

one spot; in short, as I have already said many times, let them be shut off from us by the city-wall. Let them cease to make treacherous attacks on the consul at his

mūrō dēnique, quod saepe iam 23  
by the wall (of the city) finally, which thing often already  
dixi, sēcernantur ā nōbis; dēsinant 24  
I have said, let them be divided from us; let them cease  
īnsidiārī domī suae cōnsuli, 25  
to lie in wait at house his own for the consul,

LINE 23. mūrō, abl. sing. of *mūrus*, -ī, m. 2d (root *mu* = to enclose, to protect; akin to *moenia*); abl. of the means or instrument, modifying *sēcernantur*. Synonyms: (1) *moenia* = the wall of a city or fortified place; cf. *mūniō* = I fortify; (2) *mūrus* = wall, the general term; often, as here, used for *moenia*; (3) *paries* = a party-wall of a house. — *dēnique*, adv.; marks the clause as summing up the meaning of the clauses immediately preceding. Synonyms: (1) *dēnique* = finally, lastly, *ad last*, esp. at the end of enumeration or argument, where it gives the pith of what has been under discussion and practically dismisses the subject; (2) *postrēmum* or *postrēmō* = finally, lastly, with emphasis on the fact that something is *last*; opposed to *primus*; (3) *tandem* = finally, *at length*, of what happens after long expectation; (4) *dēmūm*, cf. *tum dēmūm*, of what might have occurred before, and is late in occurring. — *quod*, acc. sing. n. of the rel. pron. *qui*, *quaer*, *quod*; direct obj. of *dixi*. *Quod* stands for *id quod*, i.e. agrees in gender and number with *id* understood; *id*, if expressed, = an acc. in explanatory apposition with the idea contained in *mūrō sēcernantur ā nōbis*. *Id quod* or simply *quod*, when so used, are parenthetic, i.e. independent of the rest of the sentence. A. & G. 200, e; B. 247, 1, b; G. 614, REM. 2; 324; 333, NOTE 2; H. 363, 5. For the supplied *id*, see the note and references under *id*, Chap. III, l. 19. — *saepe*, adv. of time; modifies *dixi*. — *iam*, adv. of time; in combination with *saepe* (cf. *iam tum*, *iam diū*, etc.), modifying *dixi*.

LINE 24. *dixi*, 1st pers. sing. perf. ind. act. of *dicō*, -ere, *dixi*, *dictum*, 3; the subj. *ego* is implied by the personal ending. — *sēcernantur*, 3d pers. plur. pres. subjunct. pass. (with medial force) of *sēcērō*, -ere, *sēcrētū*, *sēcrētūm*, 3 (*sē* + *cērnō*); the implied subj. is a pron. referring to the people denoted by the term *improbī*, l. 21; the subjunct. is *hortatory*, as in the verbs immediately preceding. — *ā*, prep.; gov. the abl. *nōbis*, expressing *separation*, as usual in combination with a verb which in itself implies *separation*, viz. *sēcernantur*. — *nōbis*, abl. plur. of the 1st personal pron. (sing. *ego*, plur. *nōs*); gov. by the prep. *ā*. — *dēsinant*, 3d pers. plur. pres. subjunct. act. of *dēsinō*, -ere, *dēsīi*, *dēsīum*, 3 (*dē* + *sīnō*); the implied subj. is a pron. referring to *improbī*. *Dēsinō* may be either trans. or intrans.; when active, like all verbs of *beginning* and *ending*, it implies a further action of the same subject, and is used with a complementary inf., e.g. *īnsidiārī*, *circumstāre*, *obsidēre*, *comparāre*.

LINE 25. *īnsidiārī*, pres. inf. of the deponent verb *īnsidior*, -ārī, -ātūs sum, 1 (from *īnsidiae*, -ārum, f. 1st = *ambush*, *plot*; *in* + *sedeō*); complementary inf., predicative with *dēsinant*. Like many intrans. verbs compounded with *in*, *ad*, *ante*, *con*, etc., *īnsidiārī* governs the dat. of the indirect obj., viz. *cōsulī*. The allusion is to the attempt of Varguntēius and Cornēlius to murder Cicero at his morning reception on Nov. 7th (or 8th, as Mommsen holds). — *domī*, locative case of *domus*, -ūs or -ī, f. 4th and 2d; expresses *place where*, modifying *īnsidiārī*. There is another form of this locative, viz. *domūi*. When qualified by a poss. pron. *domī* (*domūi*) is regarded as a quasi-genitive; hence the gen. *suae* following. — *suae*, gen. sing. f. of the reflexive poss. pron. *sūs*, -a, -um; agrees with *domī*; *suae* refers to the possessor *cōsulī*, not to the subj. of *dēsinant*. — *cōsulī*, dat. sing. of *cōsul*, -is, m. 3d; indirect obj. of *īnsidiārī*. Observe the impersonal form of the reference to Cicero's danger.

26 circumstāre	tribūnal	praetōris	urbānī,	own house, to surround the judgment-seat of the city
to stand around	the tribunal	of the praetor	of the city,	praetor, to beset the senate-house
27 obsidēre	cum gladiīs	cūriam,	malleolōs	with their swords the senate-house, firebrands

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LINE 26. **circumstāre**, pres. inf. act. of *circumstō*, -āre, -āvī, -ātum, I (*circum* = around + *stō* = I stand); complementary inf., predicative with *dēsinant*, like *insidiāri* above. Observe the *asyndeton*, i.e. the want of cop. conjunctions to connect in coöordination the infinitives *insidiāri*, *circumstāre*, *obsidēre*, *comparāre*, each of which states a further action of the subj. of *dēsinant*. — **tribūnal**, acc. sing. of *tribūnal*, -īs, n. 3d (like *tribūs* and *tribūnus*, connected with *tribus* = a tribe, originally a third part of the Roman people; root *tri* = three); direct obj. of *circumstāre*. Many intransitive verbs acquire transitive force by composition with the prepositions *ad*, *ante*, *ob*, *trāns*, *circum*, etc.; cf. *praetereō* = lit. *I go beyond*, *I pass by*. A. & G. 228, a; B. 175, 2, a; G. 331; H. 372. There were at this time eight praetors; six of these were presidents of criminal courts, while the remaining two, viz. the *praetor urbānus* and the *praetor peregrinus* tried civil suits, the former between parties who were both citizens, the latter between parties of whom one or each was a foreigner. The *praetor urbānus* in 63 B.C. was *Lūcius Vale-rius Flaccus*. The *praetor urbānus* dispensed justice from his *sellā curūlis*, which was set upon a raised platform (the *tribūnal*) and was surrounded by seats on a lower level (*subsellia*) for the convenience of those who had legal business to do. In early times the *tribūnal* was situated in the *Comitium*, but toward the close of the republic it was fixed under a portico in the *Forum*. There were, of course, other *tribūnalia* in various parts of Rome, which the other praetors used, according as they were most convenient. The allusion in the present passage is to an attempt of Catiline and his friends to prevent by intimidation the *praetor urbānus* from making a settlement on a civil question of debt. — **praetōris**, gen. sing. of *praetor*, -ōris, m. 3d (see the note on *praetōrem*, Chap. II, l. 13); poss. gen., limiting *tribūnal*. — **urbāni**, gen. sing. m. of the adj. *urbānus*, -ā, -um (from *urb̄s* = a city); agrees with *praetōris*. The *praetor urbānus* was considered superior in dignity to the other praetors, and hence was sometimes called *praetor māior*. The name, but not the powers, of the *praetor urbānus* lasted as long as the Roman empire in the west; even the name of *praetor peregrinus* fell out of use after Caracalla's time.

LINE 27. **obsidēre**, pres. inf. act. of *obsidēō*, -ēre, *obsidē*, *obsessum*, 2 (*ob* + *sedēō* = lit. *I sit down before*, hence *I beset, invest*); complementary inf., predicative with *dēsinant*. — **cum**, prep.; gov. the abl. *gladiīs*. — **gladiīs**, abl. plur. of *gladius*, -ī, m. 2d; governed by the prep. *cum*. *Cum gladiīs* is an idiomatic phrase (apparently belonging to the abl. of accompaniment) = *armāti* = *under arms*; do not suppose that it expresses the instrument, for this can only be expressed by the abl. without a preposition. — **cūriam**, acc. sing. of *cūria*, -ae, f. 1st; direct obj. of *obsidēre*. The *cūria* here mentioned is the *cūria Hostilia*, north of the *Forum*, in which the Senate regularly met, except when it was specially summoned to meet in one or other of the different temples. For meetings of the Senate, and for the various *cūriæ*, refer to the note on *locus*, Chap. I, l. 8. — **malleolōs**, acc. plur. of *malleolus*, -ī, m. 2d (diminutive of *malleus* = a hammer); direct obj. of *comparāre*. A *malleolus* or *firebrand* derives its name from the likeness of its appearance to a *mallet*. It was a missile used in sieges, etc., for setting on fire houses, shipping, etc., belonging to an enemy. It consisted of a mallet-shaped body, with a wire frame, filled with tow and other combustible material which was ignited before the missile was hurled; projecting from this brand was a short shaft with a barbed point, and the missile was so discharged that the arrow-head would stick fast in woodwork, etc., and allow the flames from the tow to do their destructive work.

collect stores of fire-brands and torches for setting fire to the city. In a word, let every man have it printed upon his forehead what his political sympathies are. I promise you this, Con-

et	facēs	ad	inflammādām	urbēm	28		
and	torches	for	burning (lit. to be burnt)	the city			
comparārē : sit			dēnique	īscriptūm	29		
to provide : let it be			Finally	inscribed	upon		
frontē			ūnius	cūiusque,	quid	dē	30
the forehead			one	of each (man),	what	about	
rē pūblicā			sentiat.	Policeor	vōbīs	31	
the commonwealth			he feels.	I promise	to you		

LINE 28. *et*, cop. conj.; connects *malleolōs* and *facēs*. — *facēs*, acc. plur. of *fax*, *facis*, f. 3d; direct obj. of *comparārē*; joined by *et* to *malleolōs*. *Facēs* or *torches* = (1) pieces of resinous wood, dipped into oil or pitch and then ignited; (2) tubes of metal or wattled laths enclosing inflammable materials, such as tow steeped in tallow, pitch, rosin, and the like. — *ad*, prep.; gov. the acc. *inflammādām urbēm*, expressing purpose. — *inflammādām*, acc. sing. f. of *inflammāndus*, -a, -um, gerundive of *inflammō*, -dre, -dvī, -ātūm, I (*in* + *flammō*); agrees with *urbēm* in the construction of gerundival attraction. *Ad* + the acc., and *cāsū* + the gen., of the gerund or gerundive, express purpose; so *ad inflammādām urbēm* = *ut urbēm inflammātum*. — *urbēm*, acc. sing. of *urbs*, *urbis*, f. 3d; governed by *ad* in the gerundival construction.

LINE 29. *comparārē*, pres. inf. act. of *comparō*, -āre, -dvī, -ātūm, I (*com* + *parō*); complementary infin., predicative with *dēsinant*. — *sit*, 3d pers. sing. pres. subjunct. of *sum*, *esse*, *fūi*; the true subj. is the clause *quid dē rē pūblicā sentiat*. The subjunct. is *hortatory*; see the note on *sēcānt*, l. 21. — *dēnique*, adv. = *in a word*; concludes the series of exhortations; see *dēnique*, l. 22. — *īscriptūm*, nom. sing. n. of *īscriptus*, -a, -um, perf. part. pass. of *īscribō*, -ere, *īscripti*, *īscriptum*, 3 (*in* + *scribō*); *īscriptum* + *sit* above = the *hortative* perfect, which tense is as common as the pres. subjunct. when the person is third. The phrase recalls the branding of a mark upon runaway slaves. — *in*, prep.; gov. the abl. *frontē*.

LINE 30. *frontē*, abl. sing. of *frōns*, *frontis*, f. 3d (Sanskrit *bhrū* = *eyebrow*; cf. Greek *ōphūs*, and English *brow*); governed by the prep. *in*. — *ūnius*, gen. sing. m. of the numeral adj. *ūnus*, -a, -um; agrees with *cūiusque*. — *cūiusque*, gen. sing. m. of the indef. pron. *quisque*, *quaeque*, *quidque* (adjectival neut. *quodque*; *quis* + *que*); poss. gen., limiting *frontē*; *ūnus quisque* in combination = *every single one*. Distinguish: (1) *ambō* = *both*, of two, together; (2) *uterque* = *each of two*, singly; often in apposition with two names, e.g. *Dēmosthēnēs et Cicerō*, *uterque fācundissimus*; (3) *quisque* = *each*, of several. Note the idiom of a superl. + *quisque*, e.g. *fortissimus quisque* = *all the most resolute men*. — *quid*, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; direct obj. of *sentiat*. Observe that *quid* introduces an indirect question, hence the subjunct. *sentiat*; also that the clause *quid . . . sentiat* is the subj. of *īscriptum sit*, to which it is subordinate. — *dē*, prep. = *concerning*; gov. the abl. *rē pūblicā*.

LINE 31. *rē*, abl. sing. of *rēs*, *rēi*, f. 5th; governed by the prep. *dē*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rē*. — *sentiat*, 3d pers. sing. pres. subjunct. act. of *sentīō*, -ire, *sensi*, *sensum*, 4; understand *quisque*, from *cūiusque* above, as subject; as often, *sentire* = *to hold political views*. *Quid . . . sentiat* is an indirect question. Indirect questions: (1) are introduced by an interrog. pron., adj., or adv.; (2) are subordinate to a leading verb or verbal expression, as subj. or obj.; thus *quid . . . sentiat* is subj. of *sit īscriptum*, cf. *sciō quis sit*, *quis sit* being obj. of *sciō*; (3) the verb of the contained question is subjunct., and conforms to the rule of tense sequence. A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. — *Policeor*, 1st pers. sing. pres. ind. of the deponent verb *polliceor*, -ērī, *pollicitus sum*, 2 (*port* +

32 hōc, patrēs cōscriptī, tantam in nōbīs | script Fathers, that  
*this thing, fathers enrolled, (that) so great in us* such will be the dis-  
 33 cōnsulibus fore diligentiam, tantam in | play of zealous assidu-  
*the consuls will be (see NOTE) carefulness, so great in* ity in us consuls, of  
 34 vōbis auctōritātem, tantam in equitibus | authority in you sena-  
*you authority, so great in the knights* tors, of manly bearing

*līceor = I bid largely; port* is an old prep., and = the *po* of compound expressions, serving to denote power or possession or else to emphasize the verbal meaning; cf. *pōnō*, for *pōsnō*, for *pōsinō*, for *port + sinō*); the subj. *ego* is implied by the personal ending. Synonyms: (1) *prōmittere* = lit. to send forth, i.e. to hold out, to promise; generic, denoting every kind of promise; (2) *pollicēri* (as opposed to *abnuere*) = to proffer, to voluntarily pledge oneself; (3) *recipere* = to pledge oneself, at the same time guaranteeing the risks and results; cf. Cic., *dē aestāte pollicēris vel potius recipis*. — *vōbis*, dat. of *vōs*; indirect obj. of *pollicēor*.

LINE 32. *hōc*, acc. sing. n. of the dem. pron. *hic*, *haec*, *hōc*; direct obj. of *pollicēor*; *hōc* is defined by the following appositional acc. and inf. clause *tantam in nōbīs fore diligentiam, etc. . . . videātis* (ll. 32-38). — *patrēs*, voc. plur. of *pater*, *patris*, m. 3d.; the case of address. — *cōscriptī*, voc. plur. of *cōscriptus*, -a, -um, perf. part. of *cōscrībō*, -ere, *cōscripti*, *cōscriptum*, 3 (*con* + *scribō*); agrees with *patrēs*; see the note on *cōscriptū*, l. 2. — *tantam*, acc. sing. f. of the dem. adj. *tantus*, -a, -um; predicative; agrees with the subj.-acc. *diligentiam*. — *in*, prep.; gov. the abl. *nōbīs*. — *nōbīs*, abl. of *nōs*, 2d plur. personal pron.; governed by the prep. *in*.

LINE 33. *cōnsulibus*, abl. plur. of *cōsul*, -is, m. 3d.; in apposition with *nōbīs*. — *fore*, fut. inf. of *sum*, *esse*, *fūi*; agrees with the subj.-acc. *diligentiam*. The verb *sum* has two forms of the fut. inf., viz. (1) *fore*, (2) *futūrus*, -a, -um + *esse*, i.e. fut. part. + *esse*, as most fut. infinitives act. are formed. The clause *tantam fore diligentiam*, is in apposition with *hōc*, which is direct obj. of *pollicēor*; instead of rendering *I promise such carefulness to be about to be*, etc., it is usual in English to commence the indirect discourse with the word *that*, and turn the Latin inf. into the English ind., e.g. *I promise that there will be such carefulness*, etc. — *diligentiam*, acc. sing. of *diligentia*, -ae, f. 1st (from *diligēns*, adj. and pres. part. of *diligo*); subj.-acc. of *fore tantam* in indirect discourse; the acc. and inf. clause = the acc. of the verbal noun, in apposition with the acc. *hōc*. — *tantam*, acc. sing. f. of the adj. *tantus*, -a, -um; predicative, with *fore* supplied from the coördinate clause preceding; agrees with the subj.-acc. *auctōritātem*; this clause, and the others following with *tantam*, are in apposition with *hōc*, l. 32. The repetition of *tantam* at the beginning of each coördinate clause is an instance of the rhetorical device known as *anaphora*. A. & G. 344, f; B. 350, 11, b; G. 636, NOTE 4; H. 636, III, 3. — *in*, prep.; gov. the abl. *vōbis*.

LINE 34. *vōbis*, abl. of the 2d personal pron. plur. *vōs*; governed by the prep. *in*; *in vōbis*, i.e. in the Senate, as distinguished from the *ōrdō equestris* and the *civēs Rōmāni*. — *auctōritātem*, acc. sing. of *auctōritās*, -atis, f. 3d; subj.-acc. of *tantam* (*fore*); *auctōritātem* here has a general meaning of *authoritative influence*, i.e. making itself felt and respected in the city. — *tantam*, acc. sing. f. of the adj. *tantus*, -a, -um; predicative, with *fore* understood; agrees with the subj.-acc. *virtūtem*. — *in*, prep.; gov. the abl. *equitibus*. — *equitibus*, abl. plur. of *equēs*, *equitis*, m. 3d (*equus* = a horse, hence lit. a horseman, knight); governed by the prep. *in*. See the note on *equitēs*, Chap. IV, l. 33. The whole sentence, ll. 31-38, is an appeal to all classes of Roman society to take joint action against the conspirators; the appeal is disguised by the flattering attribution to the Senate, knights, and populace of the qualities which the orator desired them to show.

a short while ago | vōcēs paulō ante exaudire potuistī. <sup>so</sup>  
 you yourself could distinctly hear their voices. These same men, whose hands and weapons I have for a long time scarcely been able to keep off from you, I | the voices a little before to hear clearly (you) were able.  
 Quōrum ego vix abs tē iam diū <sup>so</sup>  
 Whose I scarcely from you already for a long time  
 manūs ac tēla contineō, eōsdem <sup>so</sup>  
 hands and weapons (I) am holding back, (these) same men

with *potuisti*, or with the pres. *potes* understood. — *et*, cop. conj.; connects the objective complementary infinitives *perspicere* and *exaudire*.

LINE 58. *vōcēs*, acc. plur. of *vōx*, *vōcis*, f. 3d; direct obj. of *exaudire*; the allusion may be to bursts of applause from those knights who caught Cicero's remarks from time to time, e.g. when Cicero bade Catiline retire into exile. — *paulō*, adverbial abl. neut. sing. of the adj. *paulus*, -a, -um (*paullus*); abl. of measure of difference, modifying *ante*. This abl. is employed with comparative adjectives and adverbs, and with *ante* and *post* (which imply comparison); cf. *dimidiō minor*. — *ante*, adv. (cf. *anted*; *ante* is more common as a prep. + the acc.); limits *exaudire*. *Paulō ante* may be a reference to the time when Catiline was on his way to the senate; or it may refer to some dramatic episode in the course of the speech. At any rate a considerable body of citizens, gathered at the open folding-doors of the temple, followed the proceedings and acquainted the rest of the crowd outside with what was occurring within. — *exaudire*, pres. inf. act. of *exaudiō*, -re, -ivi, -itum, 4 (*ex* + *audiō*); complementary inf. with *potuisti*. Synonyms: (1) *audire* = to hear, in general; *audire aliquem* = to hear some one; *audire ex (ab)* *aliquō* = to hear something from some one; (2) *exaudire* = to hear plainly, in spite of the distance of the sound or the low pitch of voice, etc.; (3) *auscultare* (probably = *ausculturare*, from *auscula* = *auricula* = the external ear) + dat. *alicui* = to listen attentively to any one. — *potuisti*, 2d pers. sing. perf. ind. act. of *possum*, *posse*, *potuī*, no supine, irreg.; agrees with the emphatic subj. *tū*, l. 56; *potuisti* is the verb of the rel. clause with *quōrum*. Possibly *potes* is to be supplied with *vidēre* and *perspicere*, while *potuisti* alone goes with *paulō ante exaudire*; see the marginal translation. *Possum* is a verb which suggests a further action of the same subject, and is therefore assisted in its predication by a complementary or epexegetical inf., e.g. *vidēre*, *perspicere*, *exaudire*.

LINE 59. *Quōrum*, gen. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *eōsdem*, and is a poss. gen. limiting *manūs* and *tēla*. When special emphasis is to be thrown on the principal sentence, the rel. clause stands out of its logical position and precedes the main clause. — *ego*, gen. *meī*; nom. sing., subj. of *contineō*; *ego* is emphatic. — *vix*, adv.; limits *contineō*. Distinguish: (1) *vix* is objective and negative, = almost not, scarcely; hence may often be used for *nōn*, e.g. *dīcī vix potest* = it can scarcely be said; (2) *aegrē* (adv. from *aeger*) = scarcely, with trouble, subjective, i.e. with reference to the person who feels troubled; e.g. *aegrē ferō* = I bear with difficulty, I chase under; *aegrē* is affirmative. — *abs* (a form of *ā*, *ab*), prep.; gov. the abl. *tē*, expressing separation, in dependence on *contineō*. *Abs* is common with *tē*; in composition, *abs* is used before the letters *c*, *q*, *t*, and *p*. — *tē*, abl. sing. of *tū*; governed by the prep. *abs*. — *iam*, adv. of time; strengthens *diū*; cf. *iam dūdum*, *iam nunc*, etc. — *diū*, adv. of time; modifies *contineō*.

LINE 60. *manūs*, acc. plur. of *manus*, -ūs, f. 4th; direct obj. of *contineō*. — *ac*, cop. conj., connects *manūs* and *tēla*. — *tēla*, acc. plur. of *tēlum*, -ī, n. 2d; direct obj. of *contineō*. *Tēlum* = lit. a hitting thing, hence (1) a missile, esp. spear, dart, arrow, etc.; (2) a weapon, sword, etc., held in the hand. The old derivation from *τῆλε*

- 61 facile addūcam ut tē haec, quae shall without difficulty induce to escort you all the way  
easily I will persuade that you this (neighborhood), which to the city-gates, on condition only that  
62 vāstāre iam pridem studēs, you leave this city  
to ravage already long since you are eager,  
63 relinquentem ūsque ad portās and neighborhood which you have long  
leaving (=if you leave) as far as to the city-gates since been eager to bring to ruin.  
64 prōsequantur.  
they attend.

= *as far* (hence *missile*, i.e. as hurled from afar) is no longer accepted; so some derive from *tendō* (which = *I hurl* in poetry), as if for *tend-lum*; but the most likely derivation is from the Ind.-Eur. root *tak* or *tuk* = (1) to hit, (2) to prepare, (3) to generate, i.e. *tēlum* = *tec-lum*, cf. Greek *rōfōv* = a bow. — *contineō*, 1st pers. sing. pres. ind. act. of *contineō*, -ēre, -ūi, *contentum*, 2 (*con + teneō*); agrees with the subj. *ego*. *Contineō* is the *historic pres.*, regular with *iam diū*, *iam dūdūm*, etc., which is used when action begun in the past continues into the present; see the references under *hortor*, Chap. V, l. 45. The indicatives *contineō* and *addūcam* give a proper balance to the antithesis; otherwise we might have expected a concessive subjunct. *contineam* = *although I am only with difficulty keeping off*, etc. (see the note on *quī*, l. 13). — *eōdem*, acc. plur. of *īdem*, *eadem*, *idem*, determinative pron.; antecedent of *quōrum* and direct obj. of *addūcam*; *eōdem* is more emphatic than *ōs* would be, and marks the antithesis between *vix contineō manūs* and *addūcam ut prōsequantur*.

LINE 61. *facile*, adv. (in origin the acc. sing. n. of the adj. *facilis*, -e, 3d); modifies *addūcam*. — *addūcam*, 1st pers. sing. fut. ind. act. of *addūcō*, -ere, *addūxi*, *adduc-* *tum*, 3 (*ad + dūcō*); the subj. *ego* is implied by the personal ending. — *ut*, conj.; followed by the subjunct. *prōsequantur* in the substantive clause of purpose dependent on *addūcam*. Verbs of willing, desiring, persuading, warning, exhorting, etc., are followed by the final subjunctive, with *ut* or *nē*. A. & G. 331; B. 205, 1; G. 546, esp. NOTE I; H. 498, I. — *tē*, acc. sing. of *tū*; direct obj. of *prōsequantur*. — *haec*, acc. plur. n. of the dem. pron. *hic*, *haec*, *hōe*; direct obj. of *relinquentem*; *haec* = *all this*, i.e. Rome and all the neighborhood. — *quae*, acc. plur. n. of the rel. pron. *quī*, *quod*; agrees with the antecedent *haec*, and is direct obj. of *vāstāre*.

LINE 62. *vāstāre*, pres. inf. act. of *vāstus*, -āre, -āvī, -ātūm, 1 (= to make *vāstus*, i.e. desolate; *vāstus* is akin to *vacuus* = empty); complementary inf. with *studēs*. — *iam*, temporal adv., strengthening *pridem*; cf. *iam diū*, etc. — *pridem* (from a root *pra* = before; cf. Greek *πρό*, *πρίν*, and Latin *prae*, *primus*, *princeps*), adv. of time; limits *studēs*. With *iam pridem* + the *historic pres.* *studēs*, cf. the similar Greek construction *πάλαι ἤδη ἐτίθουει*. — *studēs*, 2d pers. sing. pres. ind. act. of *studeō*, -ere, *ūi*, no supine, 2; the subj. *tū* is implied by the personal ending.

LINE 63. *relinquentem*, acc. sing. m. of *relinquēns*, -entis, pres. part. act. of *relinquō*, -ere, *reliquī*, *relictum*, 3 (*re* = behind + *linquō* = I leave); agrees with and extends *tē*, the obj. of *prōsequantur*. The part. *relinquentem* represents a disguised condition, = *addūcam ut tē, sī haec, quae vāstāre iam pridem studēs, relinquere volēs, ūsque ad portās prōsequantur*. A. & G. 310; B. 305; G. 600; H. 507, I-3. — *ūsque*, adv. of extent in space (or time); modifies the adverbial phrase *ad portās*; see the note on *ūsque*, Chap. I, l. 1. — *ad*, prep.; gov. the acc. *portās*, expressing motion to. — *portās*, acc. plur. of *porta*, -ae, f. 1st; governed by the prep. *ad*. For synonyms, and note on the gates of Rome, refer to the note on *portae*, Chap. V, l. 3.

LINE 64. *prōsequantur*, 3d pers. plur. pres. subjunct. of the deponent verb *prō-*  
*sequor*, *prōsequi*, *prōsecutus sum*, 3 (*prō + sequor*); understand as subj. a pron. *ei* or *illi*

IX. And yet, what use is there in my talking? Just imag- ine anything forcing you into subjection,	<b>IX.</b> <i>Quamquam</i> <i>And yet</i>	<i>quid</i> <i>why</i>	<i>loquor?</i> <sup>1</sup> <i>do I speak?</i>		
	<i>tē</i> ( <i>is it possible</i> ) <i>you</i>	<i>ut</i> <i>that</i>	<i>ūlla</i> <i>any</i>	<i>rēs</i> <i>thing</i>	<i>frangat?</i> <sup>2</sup> <i>may crush?</i>

(referring to the persons indicated by *eōdem*, l. 60). The subjunct. is final with *ut*; see note on *ut*. See the note on *adsequeris*, Chap. VI, l. 49, for a comparison of the different means which *sequor* assumes in composition with different prepositions. *Prōsequī* = *to escort*, usually in a good sense: so here Cicero means that the city will be so glad to get rid of him that just before he starts off it will be almost friendly to him, and accord him the honor of an escort (such as a man's friends were accustomed to give him when departing on a long journey).

LINE 1. *Quamquam* (*quam* + *quam*), conj., = *and yet*; connects the sentence with the one preceding, and has the force of an adversative conjunction. Observe that *quamquam* (and *etsi* also, but less often) may be used purely as a copulative conj.; usually it is a subordinate conj., used in concessive clauses, = *although*, and followed by the ind. mood. See the note on *quamquam*, Chap. V, l. 29. — *quid*, adverbial acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; here and in similar cases *quid* is practically an interrog. adv. = *cūr*, *why?* Originally the feeling of the case was present to consciousness, and *quid* was an acc. of the inner object (closely akin to the cognate acc.), e.g. *quid gloriāris* = *what (boasting) do you boast?* = *what does your boasting mean?* or *why do you boast?* — *loquor*, 1st pers. sing. pres. ind. of the deponent verb *loquor*, *loqui*, *locutus sum*, 3; the subj. *ego* is implied by the personal ending.

LINE 2. *tē*, acc. sing. of *tū*; direct obj. of *frangat*. The usual position of the direct object is between the subject and the verb, e.g. *ut ūlla rēs tē frangat*, but *tē* is here spoken with great emphasis and scorn. — *ut*, conj.; introducing the exclamatory question *tē . . . frangat*. NOTE. The construction *ut* + the subjunct. in exclamatory questions is variously explained: (1) some think that *ut* is final and the subjunct. denotes *purpose*, and that the *ut* clause depends on a preceding sentence, e.g. *and yet why do I speak? (is it) in order that anything may crush you?* The interrogative form of the *ut* clause would thus mark the impossibility of the action suggested; (2) Allen and Greenough and others regard the construction as elliptical, and regard *ut* as the consecutive conj. + the consecutive subjunct., in a substantive clause of result dependent on some phrase or idea which may be supplied, e.g. (*spērandumne sit fore*) *ut ūlla rēs tē frangat?* = *can it be expected that anything will crush you?* In the words supplied *sit*, the deliberative subjunct., seems to be more suitable to the idea of the question than the ind. *est*. The above may very well be the origin of the construction; (3) some think the question is an indirect one, dependent on a principal verb understood, e.g. (*I do not know*) *how anything will ever crush you*; but this explanation of the construction is not satisfactory; (4) Gildersleeve and Harkness agree in thinking that the construction is not elliptical, but the former classifies under the head of Consecutive Sentences. Harkness renders *ut* as *how*, and considers the subjunct. potential, = *how should anything subdue you?* The last seems to be the preferable explanation. A. & G. 332, c; B. 277, a; G. 558; H. 486, II, NOTE. Frequently exclamatory questions with *ut* are accompanied by the interrog. particle *-ne* (inserted and appended to one of the emphatic words), e.g. *egone ut mentiar?* (Plautus) = *that I should speak falsely!* Observe that the question asks not what is the case, but what might be the case, and that a negative answer is always implied; moreover, the question expresses great indignation or surprise. The force of the exclamation is exactly like that of the exclamatory acc. and inf., cf. Vergil, *Aen.* I, l. 37, *Mēne inceptō dēsistere victam?* = *must I retire from my purpose baffled?* So here

8 tū ut umquam tē corrigās?	tū	you ever reforming
you that ever yourself may improve?	you	your character, you
4 ut ullam fugam meditēre?	tū ut ullum	giving even so much
that any flight may consider?	you that any	as a thought to exile
5 exsiliūm cōgītēs?	Utinam tibi istam	or having any kind
exile may meditate?	Would that to you that	of notion of banishment!
		Ah, if only

Cicero might have said, *tēne ullam rem frangere = is anything likely to crush you?* A. & G. 274; B. 334; G. 534; H. 539, III. — *ulla*, nom. sing. f. of the adj. *ullus*, -a, -um (gen. *ullius*, dat. *ulli*); agrees with *rēs*. *Ullus* is only used in negative sentences, or those implying total negation; cf. the note on *ullā*, Chap. VII, l. 35. Here *ulla* is properly used, because the exclamatory question is equivalent to an indignant and emphatic negative statement. — *rēs*, gen. *rei*, f. 5th; nom. sing., subj. of *frangat*. — *frangat*, 3d pers. sing. pres. subjunct. act. of *frangō*, -ere, *frāgi*, *fractum*, 3 (root *bhrag* = to break; cf. root *phay*, and *p̄trvnu* = I break); agrees with the subj. *rēs*; the subject follows *ut* in the idiomatic construction discussed in the note on *ut* above.

LINE 3. *tū*, gen. *tūi*; nom. sing., subj. of *corrīgās*. Like *tē* above, *tū* is very emphatic, *YOU ever reform yourself!* — *ut*, conj., followed by the subjunct. *corrīgās*, in exclamatory question; the construction is similar to that of the line above. — *umquam* (*unquam*), adv.; modifies *corrīgās*; the force of *umquam* in this sentence is parallel to that of *ulla* in the preceding sentence. — *tē*, acc. sing. of *tū*; direct obj. (reflexive) of *corrīgās*. — *corrīgās*, 2d pers. sing. pres. subjunct. act. of *corrīgō*, -ere, *corrēxi*, *corrēctum*, 3 (*cum + regō*); agrees with the subj. *tū*; for the subjunct., see the note on *ut* l. 2. — *tū*, nom. sing.; subj. of *meditēre*; emphatic. Observe the repetition of *tū* at the beginning of each question (*anaphora*); the exclamatory questions thus emphasized are far more forcible than would be denunciatory statements, and well illustrate Cicero's mastery of rhetoric and his skill in driving a point home.

LINE 4. *ut*, conj., introducing an exclamatory question, exactly as above. — *ullam*, acc. sing. of the adj. *ullus*, -a, -um; agrees with *fugam*; *ullam* (like *ulla* above) implies complete negation, *you think of exile indeed!* — *fugam*, acc. sing. of *fuga*, -ae, f. 1st (root *bhug* = *phv* = fug, to turn one's self, to flee; cf. *phvth* = flight, exile, *fugiō*, *fugō*, etc.); direct obj. of *meditēre*. *Fugam* is here a synonym of *exsiliūm*; *phvñ* is the regular word for *exile* in Greek literature. — *meditēre*, 2d pers. sing. pres. subjunct. of the deponent verb *mediator*, -ārī, -ātūs sum, I; agrees with the subj. *tū*; the subjunct. mood is in similar construction with *corrīgās* and *frangat* above. In this oration Cicero uses the termination in -re twice in the pres. subjunct., and that in -ris once; for a comparison with other tenses, refer to the note on *verēbere*, Chap. VII, l. 41. — *tū*, nom. sing.; subj. of *cōgītēs*; emphatic. — *ut*, conj., introducing an exclamatory question, exactly as in the sentences above. — *ullum*, acc. sing. n. of the adj. *ullus*, -a, -um; agrees with *exsiliūm*.

LINE 5. *exsiliūm*, acc. sing. of *exsiliūm*, -ī, n. 2d; direct obj. of *cōgītēs*. See the note on *exsiliūm*, Chap. V, l. 53. — *cōgītēs*, 2d pers. sing. pres. subjunct. act. of *cōgītō*, -āre, -āvī, -ātūm, I (*con + agītō*, hence to turn over and over in the mind, to ponder upon); agrees with the subj. *tū*; the subjunct. is in similar construction to *corrīgās* and *frangat* above. — *Utinam* (*utī + nam*), adv. = *oh that! would that!* introduces a wish with the pres. subjunct. *aūnt* for the future. In wishes the optative or volitive subjunct. is always used, with or without the introductory particles *utī* (*utī* o sī (rare), *utinam*). The regular negative particle is *nē*, e.g. *nē fiat* = *may it not happen!* Sometimes a second wish may be added by *neque* (rare in classical Latin, and never in Caesar). *Utinam nē* and *utinam nōn* are both found. The pres. subjunct. of the verb

the immortal gods would put such an idea into your head ! Although, if from ter- ror at my words you	mentem dī immortālēs duint !	Tametsī &
	intention the gods immortal may give !	Although
	videō, sī meā vōce perterritus īre in 7	
	I see, if my by voice frightened to go into	

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is used when the wish, no matter how extravagant, is for the future ; the imperf. subjunct., when the wish is for the present, and therefore unrealized ; the pluperf. subjunct., when the wish is expressed for the past, and consequently also unrealized. A. & G. 267; B. 279; G. 260, 261; H. 483. — *tibi*, dat. sing. of *tū*; indirect obj. of *duint*. — *istam*, acc. sing. of *iste, ista, istud*, dem. pron. of the 2d pers.; agrees with *mentem*; observe that *istam* does not have the implication of scorn which *iste* usually has in the orations ; see the note on *iste*, Chap. I, l. 3.

LINE 6. *mentem*, acc. sing. of *mēns, mentis*, f. 3d ; direct obj. of *duint*. — *dī*, nom. plur. of *deus*, *-ī*, m. 2d (cf. *diēs, Juppiter*, etc.); subj. of *duint*. The voc. sing. of *deus* is the same as the nom. sing. ; in the plur. are found nom. *dēi, dīi*, and *dī* (contraction of *dīi*), gen. *deōrum* and *deūm*, dat. and abl. *dēi, dīi, dīs, dīs*, acc. *dēoī*. — *immortālēs*, nom. plur. m. of the adj. *immortālis, -ē*, 3d (*in = not + mortālis = mortal*, from *mors*) ; agrees with *dī*. — *duint*, 3d pers. plur. pres. subj. act. of an obsolete verb *dūō* (perhaps an archaic form of *dō, I give*, but by many referred to some other root) ; agrees with the subj. *dī*; the subjunct. is optative with *utinam*, and the pres. tense marks the wish as one for the future. *Dūim, dūis, dūit, and dūint* are archaic survivals, found in solemn oaths or attestations, in legal formulae, and in the comic writers Plautus and Terence. For the letter *i* as the characteristic vowel (instead of the usual *a*), cf. the pres. subjunctives *sim* (of *sum*), *velim* (of *volō*), *nōlim* (of *nōlō*), *mālim* (of *mālō*), *possim* (of *possum*), etc. In ordinary phraseology *dēnt* (3d pers. plur. pres. subjunct. act. of *dō, dare, dēdi, datum, i*) would have been used. A. & G. 128, e; B. 116, 4, d; G. 130, 4; H. 240, 3. — **Tametsī** (for *tamen etsī*), conj., used copulatively ; connects the sentence with the one preceding, and adds adversative force to its own clause. Some take *tametsī* as a subordinate conj. = *although*, and introducing the clause *tametsī . . . impendat* in concessive subordination to the main clause *utinam . . . duint*; but it is better to render *tametsī* as *and yet, or however*, connecting two principal sentences ; cf. *quamquam* and *etsī*, which must frequently be considered as copulative.

LINE 7. *videō*, 1st pers. pres. ind. act. of *video, -ēre, vidi, visum, 2*; the subj. *ego* is implied by the personal ending. — *sī*, conditional particle, introducing the *protasis* of the condition *sī . . . impendat*. Observe that the condition is reported in the form of an indirect exclamation dependent on *video*. The direct form of the hypothesis = *sī . . . anūmū indūxeris* (fut. perf. ind.), *quanta tempestās . . . impendet* = *if you (shall) make up your mind*, etc. . . . , *how great a storm . . . threatens*, i.e. the *apodosis* is an exclamation, and so, in dependence on *video*, may perhaps be better described as an indirect exclamation than an indirect question (the construction being identical in both cases ; see the references under *ēgeris*, Chap. I, l. 14). For indirect conditions, see the note and references under *sī*, Chap. VIII, l. 31. — *meā*, abl. sing. f. of the poss. adj. *meus, -a, -um* ; agrees with *vōce*. — *vōce*, abl. sing. of *vōx, vōcis*, f. 3d ; abl. of the means or instrument, with *perterritus*. — *perterritus*, nom. sing. m. of *perterritus, -a, -um*, perf. part. pass. of *perterreō, -ēre, -uī, -itum, 2* (per intensive + *terreō = I frighten greatly* ; cf. *permovēō, persacilis*, etc.); predicative, agreeing with the implied subj. of *indūxeris*, viz. *tū*. Observe that the part. here takes the place of a clause coördinate with *sī indūxeris* and a cop. conj., e.g. *sī perterritus sīs et . . . anūmū indūxeris* ; in such cases the part. always denotes action prior in time to that of the verb of the clause in which it stands, and serves to weld the sentence closer together in respect of unity and logical subordination. A. & G. 292, REM. ; B. 336, 3 ; 337, 2 ; G. 437 ; H. 549, 5. —

8	exsilium	animum	indūixeris,	quanta	make up your mind
	exile	your mind	<i>you shall make up, how great</i>		to withdraw into exile, I see how violent
9	tempestās	invitiae	nōbīs, sī minus in		a storm of ill-will
	a storm	of ill-will	over us, if less (=not) for		threatens to burst
10	praesēns	tempus,	recentī memorīa scelerum		over me, if not at
	present	the time,	(being) fresh the memory of crimes		the present moment

īre, pres. inf. act. of *eō, īre, īvī, īi, ītūm*, irreg.; complementary inf. in the pred. with *animū indūixeris* and expressing the further action of the same subject which *animū indūixeris* implies. Many kinds of verbs imply a further action of the same subject, and are followed by the inf. alone without a subj.-acc., e.g. verbs of *knowing, daring, seeming, learning, beginning, ceasing*, etc. A. & G. 271; B. 326; G. 423; H. 533.—in, prep.; gov. the acc. *exsilium*.

LINE 8. **exsilium**, acc. sing. of *exsilium*, -ī, n. 2d; governed by the prep. *in*. — *animū*, acc. sing. of *animus*, -ī, m. 2d; direct obj. of *indūixeris*. *Animū indūcere* is an idiom = lit. *to bring one's mind to something*, and may be rendered in English idiom by *to make up one's mind*. The noun *animus* figures in several idiomatic expressions, which may be readily studied in a reliable dictionary. For synonyms, see the note on *animō*, Chap. VII, l. 18. — *indūixeris*, 2d pers. sing. perf. subjunct. act. of *indūcō, -ere, indūxi, indūctum*, 3 (*in + dūcō*); the subj. implied is *tū*; *indūixeris* is subjunct. because the hypothesis is indirect in form and dependent on the leading verb *videō*, and the tense is primary because *videō* is primary; see the note on *sī* above. — *quanta*, nom. sing. f. of the adj. *quantus, -a, -um* (used as interrog., and as rel. often with correlative *tantus*; cf. *tam . . . quam, tālis . . . quālis*); agrees with *tempestās* and introduces the *apodosis* of the condition (*quanta . . . impendat*), which is in the form of an indirect exclamation.

LINE 9. **tempestās**, gen. *tempestātis*, f. 3d (akin to *tempus*, from root *tam = to cut*; so *tempestās = a portion of time, a period*, in respect of its physical qualities, hence *weather, storm*, and figuratively *calamity*); nom. sing., subj. of *impendat*. The metaphor, *a storm of unpopularity*, is a familiar one in English, as in Latin. — *invitiae*, gen. sing. of *invitiae*, f. 1st (from the adj. *invīsus*, cf. *invīdeo = I envy*); gen. of material, explaining of what the *tempestās* consists. A. & G. 214; B. 197, 202; G. 361; H. 395. — *nōbīs*, dat. plur. of *ego* (plur. *nōs*); dat. of the indirect obj., governed by the compound of *in, impendat*. Intransitive verbs, compounded with *in, con, prae*, and other prepositions, frequently govern a dat. of the indirect object. A. & G. 228; B. 187, III; G. 347; H. 386. Observe that *nōbīs* is used instead of *mihi*; such pluralizing is rhetorical, and begins with Cicero; it is common in English in official references to one's self, cf. the royal or the editorial *we*; an excellent Latin example is the following (from Cicero): *librum ad tē dē senectūte misimus = we* (i.e. *I*) *have sent you a treatise on old age*. A. & G. 98, b; B. 187, II, a; G. 204, NOTE 7; H. 446, NOTE 2. — *sī*, conditional particle; *sī minus* is often used without the verb being expressed, but the omission can always be easily supplied from the context; so here we may supply *impendat* with *sī minus* (= *impendat* of direct condition). Refer to the notes on *sī minus*, Chap. V, l. 6. — *minus*, adv., practically = *not*; modifies *impendat*, which may be supplied with *sī*. *Minus* is the acc. neut. sing. of *minor, minus*, adj. 3d, compar. of *parvus*, superl. *minimus*. — *in*, prep.; gov. the acc. *tempus*.

LINE 10. **praesens**, acc. sing. n. of *praesēns, -entis*, pres. part. of *praesum*; agrees adjectively with *tempus*. *Sum* and its compounds have no pres. part., except *praesum* and *absum*, which have *praesens* and *absens*. — **tempus**, acc. sing. of *tempus, temporis*, n. 3d (root *tam = to cut*, hence *a section of time*; cf. *τέμνω = I cut*); governed by the

while the recollection of your crimes is fresh, at all events at a future period. But the risk is worth the price, provided	tuōrum, at in posteritātem impendeat. 11 your, however for the future time may overhang.  Sed est tanti, dum modo ista 12 But it is of so much (worth), provided that
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prep. *in*. Synonyms: (1) *tempus* = *time*, in general; the plur. *tempora* = *the times*, i.e. the circumstances of the time, e.g. *in the time of Augustus* = *temporibus* (not *tempore*) *Augusti*; (2) *tempestās* = *a point or a space of time, a period*; (3) *aerūm* (poetical) = *a lifetime, an age, a generation*; cf. *āuv* = *āfāw*, *a lifetime*, and the English word *aeon*; (4) *ātēs* (contracted from *āevīlēs*) = *a period of life, an epoch*. — *recenti*, abl. sing. f. of the adj. *recēns*, -ētis, 3d; *recenti* is predicative, and agrees with *memoriā* in the abl. abs. construction; as regularly when an adj. agrees predicatively with a noun or pronoun in this construction, the abl. of the missing pres. part. of *sum* may be mentally understood, i.e. *the memory of your crimes (being) fresh* = *while the recollection of your crimes is fresh in the mind*. For a full note on the abl. absolute, see the note on *dimissō*, Chap. IV, l. 38. Synonyms: (1) *novus* (opposed to *āntiquus*) = *new*, in reference to not having been before; cf. *rēs nova* = *a novelty*; *novus homō* = *an upstart* politically, i.e. the first of a family to hold curule office; (2) *recēns* (opposed to *vetus* = *of old standing*) = *fresh, new*, in reference to recent occurrence for the first time; e.g. *recēns lac* = *fresh milk*; *recēntēs cōpiae* = *fresh troops*, which must be distinguished from *novī miliēs* = *new troops*, i.e. *recruits*. — *memoriā*, abl. sing. of *memoriā*, -āe, f. 1st (from adj. *memor*, root *smar* = *spar*, *μαρ* = *mor*, to keep in mind; cf. *μέμηντα* = *anxious thought*, *μαρπόμαι* = *I call to witness*); agrees with *recenti* in the abl. abs. construction. — *scelerum*, gen. plur. of *scelus*, *sceleris*, n. 3d; objective gen., with *memoriā*. Nouns and adjectives expressing agency often take the gen. case. A. & G. 217; B. 200; G. 363, 2; H. 396, III.

LINE 11. *tuōrum*, gen. plur. n. of the poss. adj. *tuus*, -a, -um; agrees with *scelerum*. — *at*, conj.; introduces the qualification *in posteritātem*, in opposition to *in praesēns tempus* in the *si* clause above. *At* is here used in the *apodosis* like *δέ* in the *apodosis* of a Greek sentence. — *in*, prep.; gov. the acc. *posteritātem*; *in* + the acc. in reference to time = *for*. — *posteritātem*, acc. sing. of *posteritās*, -ātis, f. 3d; governed by the prep. *in*. *In posteritātem* = *in posterum tempus*; *posteritās* (from *posterus*, from *post*) = (1) *future time*, hence (2) *people of a future age, posterity*. — *impendat*, 3d pers. sing. pres. subjunct. act. of *impendeō*, -ēre, no perf., no supine, 2 (*in* = *upon* + *pendeo* = *I hang*, intrans.); agrees with the subj. *tempestās*; the verb is subjunct., because *quanta* introduces an indirect exclamation in dependence on *videō*. Observe that *quanta . . . impendat* is the *apodosis* of the indirect condition, of which *si . . . induxeris* is the *protasis*.

LINE 12. *Sed*, adversative conj.; joins the sentence to the one preceding, and introduces an idea in opposition. — *est*, 3d pers. sing. pres. ind. of *sum*, *esse*, *fū*; the subj. of *est tanti* is understood, viz. an acc. and inf. clause such as *tempestātem istam invidiae mihi impendere* = *it is worth while (that this storm of hatred should threaten me)*, if only, etc. — *tanti*, gen. sing. n. of the adj. *tantus*, -a, -um; *tanti* is predicative with *est*, and is a gen. of value = *it is of so much value*, i.e. *it is worth while*. When definite value or cost is stated, the abl. is used, e.g. *vīgīnī talentī vēndidit* = *he sold it for twenty talents*; the gen. expresses indefinite or general value or cost, and the gen. neut. sing. of several adjectives is found, e.g. *magni*, *parvī*, *nihilī*, *minimī*, *plūris*, etc. A. and G. 252, a; B. 203, 3-5; G. 380; H. 404, 405. The gen. of value or cost is an extension of the regular gen. of quality. But observe that *est tanti* is always used with the sense of *operae pretium est* = *it is worth while*; cf. a similar passage in II, Chap. VII, *Est mihi tanti*,

- 13 sit privāta calamitās et ā  
may be private disaster and from only such disaster be  
mine alone and do  
not involve the state  
in any peril. How-  
ever, it is quite out  
of the question to  
expect you, you, I  
14 reī pūblicae periculis sēiungātūr. Sed  
of the commonwealth the perils may be divided. But  
15 tū ut vitiis tuis commoveāre, ut lēgum  
you that by vices your should be startled, that of the laws

*Quirites, huius invidiae falsae atque iniuriae tempestatem subire.* — **dum**, conditional conj.; regularly followed by the subjunct. *sit* and *seiungatur*. A proviso may be introduced by *dum* alone, or by *modo* alone, or by *dum modo* (*dummodo*) in combination; the negative is *dum nō* or *modo nō*. A. & G. 314; B. 310; G. 573; H. 513, I. The verb, according to the sense, is either pres. or imperf. subjunctive. — **modo**, adv. = *only*, in combination with the conj. *dum*. *Modo* is often used alone as a conditional conj.; cf. *modo . . . interdit*, Chap. V, l. 8. — **ista**, nom. sing. f. of the dem. pron. of the 2d pers. *iste, ista, istud*; agrees with *calamitatis* = *that misfortune* (of which you are the cause).

LINE 13. *sit*, 3d pers. sing. pres. subjunct. of *sum*, *esse*, *fui*; agrees with the subj. *ista calamitatis*; the subjunct. mood is necessary after *dum modo*. — **privata**, nom. sing. f. of the adj. *privatus*, *-a*, *-um* (properly perf. part. pass. of *privō*); complement in the pred. with *sit*, and agrees with the subj. *calamitatis*. *Privata* = personal, i.e. affecting only Cicero, and that purely as an individual, and not in any way involving the state; cf. the proviso in the following coördinate clause. Refer to the note on *pūblici*, Chap. I, l. 20. — **calamitatis**, gen. *calamitatis* f. 3d (from *calamus* = straw or a reed, hence lit. *damage to the crop*, then *loss*, *misfortune*, in general); nom. sing., subj. of *sit*. *Calamitatis* in Cicero almost invariably expresses *political misfortune* or *ruin*, very seldom *calamity* or *misfortune* in the general sense. See the synonyms given in the note under *calamitatis*, Chap. V, l. 30. It may be here pointed out that *to suffer loss* is expressed in Latin by *damnum facere*, *iacturām facere*, *calamitatem accipere* (not by *damnum*, etc., *pati* = *to submit to loss*), the particular noun being selected according to the nature of the damage, for which see the list of synonyms. — **et**, cop. conj.; joins *sit privata* and *seīungatur*. — **ā**, prep. with the abl.; gov. *periculis*, expressing separation in combination with the verb *seīungatur*.

**LINE 14.** *rei*, gen. sing. of *rēs*, f. 5th; poss. gen. limiting *pericūlūs*; in English we would rather say *peril to the state*. — *públicae*, gen. sing. f. of the adj. *públicus*, -a, -um (for derivation, etc., see *públici* and note, Chap. I, l. 20); agrees with *rei*; *rei públicae*, as usual, represents one idea, and = *of the state*. — *periculis*, abl. plur. of *periculum*, -ī, n. 2d (akin to *porta*, *expior*, *repdō* = *I pass through*, etc., from root *par* = *to go through*; hence, *periculum* = *something to be gone through*, with an added notion of difficulty, and so *a trial, danger*); governed by the prep. *ā*. — *sēiungātūr*, 3d pers. sing. pres. subjunct. pass. of *sēiungō*, -ere, *sēiünxi*, *sēiünctum*, 3 (sē or sēd, old prep. + the abl. = *apart, without*, only used in composition in classical Latin + *iungō*; cf. *sēcēdō*, *sēcernō*, etc.); agrees with the subj. *calamitās*, and is subjunct. in similar construction to *sit*, above, with which its clause is connected by the conj. *et*. — **Sed**, adversative conj.; introduces an oppositional idea, but as a conj. preserves the interconnection of thought between its own and the previous sentence.

**LINE 15.** *tū*, gen. *tūi*; nom. sing., subj. of *commoveāre* (*pertimescās* and *cēdās*). *Tū* is emphatic by position, and scornful; moreover, it should be remembered that the nom. of the personal pronouns is only expressed for emphasis or contrast. — *ut*, final conj.; followed by the subjunct. of purpose *commoveāre*; the *ut* clause is a complementary substantival final one, and is part of the subj. of *est postulandum* (the rest of the subj. being completed by the other *ut* clauses following). Final substantival clauses (with *ut* or *nē* +

say, to be startled at your misdoings, terrified at the penalties of the law, or yield to the superior claim | **poenās pertimēscās, ut temporibus 16**  
*the penalties you should dread, that to the times (= exigencies)*  
**rei pūblicae cēdās, nōn est 17**  
*of the common weal you should yield, not is*

the subjunct.) accompany verbs of *willing, warning, beseeching, urging, demanding, resolving, etc.*, and the substantival clause acts as subj. when the verb of *willing, etc.*, is pass. (as here), as obj. when the verb of *willing, etc.*, is active. It should be noted that the inf. is often used with many verbs of the above classes; it is common with *postulō*, esp. in early Latin, but *rogō, quæsō, flāgitō, pōscō*, and *örō* all preferably (and some invariably) take *ut* and the subjunctive. A. & G. 331; B. 295, 296; G. 546, and NOTES 1 and 3; H. 498. — *vītīls*, abl. plur. of *vītīum, -ī, n.* 2d (root *vī* = *to entwine*, hence *vītīum* = *lit. a twist, hence fault, offence, vice, defect*; related are *vītīs* = *a vine, vītēō* = *I plait, lītēa* = *a willow, and our word with*); abl. of the means, with *commovēdīre*, or else abl. of the cause. — *tūis*, abl. plur. n. of the poss. adj. *tūus, -a, -um*; agrees with *vītīs*. — *commovēāre*, 2d pers. sing. pres. subjunct. pass. of *commovēō, -ēre, commōvī, commōtūm, 2 (con + moveō)*; agrees with the subj. *tū*; the subjunct. is final, following *ut*. Note the ending in *-re* instead of in *-ris*, and note the comparisons in the note on *verēbere*, Chap. VII, l. 41. *Commovēre* and *permovēre* imply greater violence of motion or of agitation than the simple verb *movēre*. — *ut*, final conj.; followed by *pertimēscās* = a complementary final clause, like the one above. Observe the *asyndeta*, i.e. the absence of conjunctions to connect the coördinate substantival clauses. — *lēgūm*, gen. plur. of *lex, lēgis, f. 3d*; poss. gen., limiting *poenās*; *lēgūm poenās* = *the penalties ordained by the laws*.

LINE 16. **poenās**, acc. plur. of *poena, -ae, f.* 1st (cf. *pūniō*; similar in form is the connection between *mōnia* and *mūniō*); direct obj. of *pertimēscās*. Synonyms: (1) *poena* (*πονή*) = originally *punishment* in the shape of a fine, then *punishment in general*; (2) *multa* = *a fine*; (3) *supplicium* (*supplex, sub + plicō*) = (a) *bending down in entreaty, hence supplication*, (b) *bending down to receive punishment, hence execution*; (4) *castigatiō* (*castum + agere* = *to correct*, cf. *pūrgō* for *pūrum agō*, hence) = *correction*, for the purpose of improving, the means used being *verba* or *verbera* (*words* or *lashes*). Similar distinctions exist between the verbs, viz.: (1) *poenā afficere aliquem* or *poenās ab aliquō petere* (*expetere, repetere*); *pūniō* is less common; (2) *multāre*; (3) *supplicium sūmēre*; (4) *castigāre*. — *pertimēscās*, 2d pers. sing. pres. subjunct. act. of *pertimēcō, -ere, pertimūi, no supine, 3 (per + timescō, inchoative form of timeō)*; the subj. *tū* is implied; the subjunct. follows *ut* final; cf. *commovēdīre*. The inceptive verb is specially appropriate here, for it suggests that fear of the law would be a new experience for Catiline. — *ut*, final conj.; followed by the subjunct. of purpose, *cēdās*, similar in construction to *commovēdīre* and *pertimēscās*. — *temporibus*, dat. plur. of *tempus, temporis, n. 3d*; dat. of the indirect obj., with *cēdās*. A. & G. 226; B. 187, II; G. 346; H. 384, I. *Tempora* here = *the needs of the time, the exigencies of the state*, in reference to a political crisis; the meaning is that it is impossible to expect that Catiline would set a higher value on the needs of the state than on his own desires, and sacrifice the latter to the former.

LINE 17. **rei**, gen. sing. of *rēs, f. 5th*; poss. gen., limiting *temporibus*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus, -a, -um*; agrees with *rei*. — *cēdās*, 2d pers. sing. pres. subjunct. act. of *cēdō, -ere, cessi, cessum, 3*; the implied subj. is *tū* (expressed with the first verb *commovēdīre*, and understood with those following in like construction). Cicero uses this verb = *to give way to* in other passages with similar meaning, e.g. *rei pūblicae cēdere* (speech for Sulla). A few editors read *concēdās*, the compound of *cēdō*, and this used to be the popular lection; but now *cēdās* is recognized as the better and more authoritative

18 postulandum. Neque enim is of the state's necessity. For you are  
to be demanded. Neither for that (kind of) man not at all the kind  
19 es, Catilina, ut tē aut pudor umquam of man, Catiline, to  
you are, Catiline, that you either shame ever be ever reclaimed by  
20 à turpitūdine aut metus à periculō aut a sense of shame from  
from baseness or fear from danger or the path of dishonor,

reading. — **nōn**, neg. adv.; limits *postulandum est.* — **est**, 3d pers. sing. pres. ind. act. of *sum, esse, fui*; *est + postulandum* = the 3d pers. sing. pres. ind. of the periphrastic pass. conjugation of *postulō*, and is quasi-impersonal = *it is not to be asked that you should be startled, etc., etc.*; observe that the substantival clauses (*that you should be startled, etc., etc.*) are really the subj. of *postulandum est*, i.e. we may render *that you should be startled, etc., is a thing not to be expected.*

LINE 18. **postulandum**, nom. sing. n. of *postulandus*, *-a, -um*, gerundive of *postulō*, *-are, -āvī, -ātum*, I (akin to *pōscō*); may be considered impersonal with *est*, hence the neut. sing., or as neut. in agreement with the nearest of the subject-complementary *ut* clauses, and understood with each of the rest. A. & G. 113, *d*; 129; B. 337. 7, *b*, 1); G. 251; H. 234; 466, NOTE. For synonyms, refer to the note on *rogō*, Chap. IV, l. 22.

— **Neque** (*ne + que = and . . . not*), cop. conj.; *neque + enim* connects the sentence with the previous one; *neque* negatives the pred. *is es.* — **enim**, causal conj, which, in combination with *neque*, connects this and the preceding sentence; *neque enim = καλ γδρ ὅν* in Greek. Remember that *enim* is always post-positive, and that *nam* (in prose) is always pre-positive. — **is**, nom. sing. n. of the dem. pron. *is, ea, id*; *is* is predicative, and agrees in gender and number with *tū* (the implied subj. of *es*). *Is* here practically = *tālis*, i.e. *you are not the man to, etc. (the kind of man, or such a man as to, etc.)*.

LINE 19. **es**, 2d pers. sing. pres. ind. act. of *sum, esse, fui*; the subj. implied by the personal ending is *tū*. — **Catilina**, voc. sing. of *Catilina, -ae, m.* 1st; the case of address. — **ut**, consecutive conj.; followed by the subjunct. of result *revocāverit*. This sentence admirably illustrates the kind of subjunct. found in clauses of relative characteristic, for we might very well have had in this passage: *neque enim is es, quem aut pudor . . . revocāverit*, i.e. the character of the verb is identical, whether the consecutive clause be introduced by *quem* or by *ut*. A. & G. 319; B. 284; G. 552; H. 500. — **tē**, acc. sing. of *tū*; direct obj. of *revocāverit*. — **aut**, disjunctive conj., used correlativey with *aut* following, = *aut (either) . . . aut (or) . . . aut . . . (or)*. Disjunctives: (1) *aut*, when each alternative excludes the other (as do *pudor* and *metus*, and *metus* and *ratiō*); (2) *sīve (sive)* offers a choice between two names of the same thing; (3) *vel (ve)* is the weakest conj., and merely gives a choice between two alternatives. Correlatives are *aut . . . aut*, *sīve . . . sīve*, etc., but not *aut . . . sīve* or other dissimilar combinations. A. & G. 156, *c*; B. 342; G. 494; H. 554, II, 2. — **pudor**, gen. *pudoris*, m. 3d (from verb *pudeō*); nom. sing., a subj. of *revocāverit*. Synonyms: (1) *pudor* = *sense of shame, modesty* (in opposition to *impudentia*); (2) *pudicitia* = *purity, chastity* (in opposition to *impudicitia*). — **umquam**, adv.; limiting *revocāverit*. *Umquam* was not found in the old common texts, but occurs in Quintilian's quotation of this passage, and is adopted by modern editors of the Catilianian speeches.

LINE 20. **à**, prep.; gov. the abl. *turpitūdine*, expressing separation with the verb *revocāverit*. Remember that separation is usually expressed by a prep. and the abl. (*ab, dē, ex*), except with a few simple verbs, e.g. *liberō, privō*, etc. — **turpitūdine**, abl. sing. of *turpitidō, -inis*, f. 3d (from adj. *turpis*; cf. *fortitidō* from *fortis*); governed by the prep. *à*. Observe that *pudor* is contrasted with its natural opposite *turpitidō*, and

from pursuits of dan-	ratiō	ā	fūrōre	revocāverit.	Quam 21
ger by fear, or from	reason	from	madness	may have recalled.	Which
madness by reason.	ob	rem,	ut	saepe iam	dixi, 22
Wherefore, as I have		on account of	thing,	as often already	I have said,
already frequently					

that a similar opposition is felt between *metus* and *periculum*, and between *ratiō* and *furor*; Prof. Wilkins quotes a very apposite passage from the speech in behalf of Cluentius: *vicit pudorem libidō, timorem audacia, rationem dementia.* — aut, disjunctive conj.; joins *pudor* and *metus*. — *metus*, gen. *metūs*, m. 4th; nom. sing., a subj. of *revocāverit*, which must be supplied from the coördinate clause *ratiō ā furōre revocāverit*. — ā, prep.; gov. the abl. *periculū*, expressing *separation*. — *periculū*, abl. sing. of *periculum*, -i, n. 2d; governed by the prep. *ā*. — aut, disjunctive conj.; joins *metus* and *ratiō*.

LINE 21. *ratiō*, gen. *rationis*, f. 3d; nom. sing., subj. of *revocāverit*; *ratiō* = here *sound reasoning, proper judgment*. *Ratiō* has many different meanings, of which the most important are: (1) reckoning, calculation; (2) a list, register; (3) a sum, number; (4) a business affair, transaction; (5) relation, reference, in the abstract; (6) respect, regard, concern, consideration, e.g. *rationēm habēre*; (7) course, conduct, manner; (8) condition, sort; (9) the reasoning faculty, judgment, reason; (10) a motive, reason; (11) in rhetoric, an argument, based on reasoning; (12) reasonable-ness, propriety, rule, order; (13) theory, doctrine; (14) knowledge, etc. From the above it may be seen that *ratiō* is a word of frequent occurrence in Latin, esp. in philosophical treatises. — ā, prep.; gov. the abl. *fūrōre*, expressing *separation*. — *fūrōre*, abl. sing. of *furor*, -is, m. 3d (from verb *furō* = *I rage*); governed by the prep. *ā*. — *revocāverit*, 3d pers. sing. perf. subjunct. act. of *revocō*, -āre, -āvī, -ātum, I (*re* = back + *vocō* = *I call*); agrees with the subj. *ratiō*; the subjunct. is consecutive with *ut* above. Note that *revocāverit* is sing., and agrees only with the nearest (*ratiō*) of its three subjects, being understood with each of the first two; frequently it happens that the verb. will be sing. in agreement with the nearest subject, even though one or more subjects of plural number precede the sing. subject. A. & G. 205, d; B. 255, 2 and 3; G. 285, EXCEPTION I; H. 463, I. Of course, the regular rule is that the verb will be plural if there be more than one subject. Many editors read *revocārit*, the contracted form of *revocāverit*; for references, etc., consult the note on *cōfirmāsſi*, Chap. IV, l. 30. — *Quam*, acc. sing. f. of the rel. pron. *quī*, *quae*, *quod*; agrees with *rem*. *Quam ob rem, quā rē*, and other adverbial phrases with the rel. are classed as *illative* conjunctions like *itaque*, *igitur*, etc.; see the references under *quādrē*, Chap. V, l. 36. *Quam ob rem* connects the sentence with the preceding one, and denotes that the statement which it introduces is a logical result of previous argument or discussion.

LINE 22. *ob*, prep.; gov. the acc. *rem*. Synonyms: because of = (1) *ob*, as indicating the objective reason; (2) *propter*, stating the subjective reason; (3) *causā* (following its gen.), stating the purpose in view; (4) *per*, stating the permitting or the hindering cause, esp. + *licet* or *posse*, e.g. *per tē licet* = it is allowed so far as you are concerned; *per aetātem pugnāre nōn potest* = he is unable to fight on account of his age; (5) *prae* + the abl., stating the hindrance, and only in negative clauses, e.g. *prae lacri-mis loquī nōn possum* = I am not able to speak for (because of) my tears. — *rem*, acc. sing. of *rēs*, *rei*, f. 5th; governed by the prep. *ob*. — *ut*, adv. = as; followed by the ind. *dixi*. *Ut*, meaning as or when, is in direct discourse followed by the ind. mood. — *saepe* (compar. *saepius*, superl. *saeplissimē*), adv.; modifies *dixi*. — *iam*, adv. of time; modifies *dixi*. — *dixi*, 1st pers. sing. perf. ind. act. of *dicō*, -ere, *dixi*, *dictum*, 3; the subj. implied by the personal ending is *ego*. “Leave Rome” is the burden of Chap. II, and indeed of the whole oration.

- 23 proficiscere; ac, si mihi inimicō, ut said, take yourself  
set out; and, if against me enemy, as off; and if you want  
to fan the flame of  
24 praedicās, tuō cōflāre vīs invidiam, hatred against me,—  
you proclaim, your to blow (= excite) you wish ill-will,  
your personal enemy,  
25 rēctā perge in exsilium: vix as you openly declare  
straightway proceed into exile: scarcely me,— make haste  
away into exile. If  
26 feram sermōnēs hominum, si id you do that, I shall  
I shall bear the talk of men, if this find it hard to endure

LINE 23. *proficiscere*, 2d pers. sing. pres. imperative of the deponent *proficiscor*, *proficisci*, *proiectus sum*, 3 (*prō + root fac*, in compounds *fic*, with inchoative termination = lit. *to put one's self forward, to set out*); the subj. implied by the personal ending is *tū*. — *ac*, cop. conj.; connects the sentence with the previous one. — *si*, conditional particle, followed by the ind. *vīs*. In logical conditions (i.e. those which assert that *if this is (was, will be) so and so, that is (was, will be) so and so*, without consideration of possibility, probability, and simply as a formula) the verb of the *protasis* is ind., and the verb of the *apodosis* must be either ind., imperative, or subjunct. in one of its independent uses. A. & G. 306; B. 302; G. 595; H. 508, and 4. — *mihi*, dat. sing. of *ego*; dat. of the indirect obj. with *cōflāre*. Remember that compounds, trans. and intrans., of *con*, *ad*, *ante*, *ob*, *prae*, *in*, etc., take the dat. of the indirect obj., and trans. compounds like *cōflāre* have also an acc. of the direct obj., e.g. *invidiam* following. — *inimicō*, dat. sing. of *inimicus*, -ī, m. 2d (substantival mas. of the adj. *inimicus*, -a, -um, from *in* = not + *amicus* = friendly); in apposition with *mihi*; *inimicō . . . tuō* = an adjectival enlargement of *mihi*, *quem inimicum esse tuum praedicās*. *Inimicus* = a personal enemy, whereas *hostis* = a public enemy, i.e. a foreign state. — *ut*, adv. = as; with the ind. *praedicās*.

LINE 24. *praedicās*, 2d pers. sing. pres. ind. act. of *praedicō*, -āre, -āvī, -ātum, 1 (*prae* = before all, openly + *dicō* = I proclaim; akin to *dicō*, from root *dak* = to show; cf. *delkvymu*); the subj. *tū* is implied by the personal ending. Carefully distinguish *praedicō* (1st conjug.) = I proclaim, from *praedicō* (3d conjug.) = I foretell, predict. The adverbial clause *ut praedicās* modifies *inimicō tuō*, as its position clearly indicates; see the note on *inimicō* above. — *tuō*, dat. sing. m. of the poss. adj. *tuus*, -a, -um; agrees with *inimicō*. — *cōflāre*, pres. inf. act. of *cōflō*, -āre, -āvī, -ātum, 1 (*con* + *flō* = I blow; root *bhal*, *bbla*, *bllu* = to blow, swell, blow; cf. *flōrō* = I bloom, blow, of flowers, *flūo*, *flēo*, etc.); complementary object-inf. of *vīs*. For the construction of verbs of wishing, see the note on *mällem*, Chap. VII, l. 28. The metaphor is taken from blowing the fire of the blacksmith's forge. — *vīs*, 2d pers. sing. pres. ind. act. of the irreg. verb *volō*, *velle*, *volū*, no supine; the implied subj. is *tū*. — *invidiam*, acc. sing. of *invidia*, -ae, f. 1st (*invideō* = I envy, I feel ill-will towards); direct obj. of *cōflāre*. *Invidia* is not so well rendered in English by the kindred word *envy*, as by *hatred*, ill-will, odium, unpopularity (subjective or objective).

LINE 25. *rēctā*, abl. sing. f. of the adj. *rectus*, -a, -um, used adverbially, with *vīd* understood, = straightway; modifies *perge*. — *perge*, 2d pers. sing. pres. imperative act. of *pergō*, -ere, *perriēxī*, *perriēctum*, 3 trans. and intrans. (*per* + *regō*); the subj. *tū* is implied by the personal ending. — *in*, prep.; gov. the acc. *exsilium*, expressing motion to. — *exsilium*, acc. sing. of *exsilium*, -ī, n. 2d; governed by the prep. *in*. — *vix*, adv., limiting *feram*; *vix feram* is idiomatic, = I shall find it hard to endure; cf. *aegrē ferre*, and see the note on *vix*, Chap. VIII, l. 59.

LINE 26. *feram*, 1st pers. sing. fut. ind. act. of the irreg. verb *ferō*, *ferre*, *tulī*, *tātum*; the subj. *ego* is implied. — *sermōnēs*, acc. plur. of *sermō*, *ōnis*, m. 3d (akin to

what men will say of | fēceris, vix mōlem istius 27  
 me; if you go into | you shall have done; scarcely the burden that  
 exile at the consul's | invidiae, sī in exsilium iussū cōnsulis 28  
 orders, I shall find | of ill-will, if into exile by order of the consul

*serō = I weave, from root *svar* = to arrange, bind together, hence words woven together, conversation, discourse; others derive from root *svar* = to tune, sound, cf. *susurrus* = whispering, σύργε = a musical pipe); direct obj. of *feram*. Cicero here and in some other passages seems to use *sermō* in an uncomplimentary sense, = the comments, remarks of censure, cf. *in sermōnē hominum atque vituperatiōnē venire* (speech in Verrem). Synonyms: (1) *sermō* = (a) conversation among several, (b) colloquial speech, language, e.g. *sermō cotidiānus*, *sermō patrius* = native speech; (2) *lingua* = lit. the tongue, hence utterance, language, speech; (3) *ōrātiō* (from *ōrāre* = originally to speak, from *ōs, ōris*, n. 3d = the mouth) = (a) speech, i.e. the ability to express thoughts in words, e.g. *ferae ūrātiōnis expertēs sunt* = beasts are devoid of the faculty of speech; (b) a speech, oration, i.e. a discourse artistically arranged and put together; (c) style of expression, e.g. *ōrātiō pūra*. — *hominūm*, gen. plur. of *hōmō*, *hominis*, m. 3d (old form *hemō*; akin to *humus* = the earth); poss. gen., limiting *sermōnēs*; *hominūm* = of men, in general, cf. *omnēs hominēs* = every one. Synonyms: (1) *homō*, *hominēs* = a man (men, mankind), as distinguished from the gods on the one side and the lower animals on the other; (2) *vir* = a man, as distinguished from a woman, or a husband as distinguished from a wife; a special meaning is hero. The general word for men = mankind is *hominēs*, including male and female members of the human race. — *sī*, conditional particle; with the ind. *fēceris*, in a logical hypothesis. — *id*, acc. sing. n. of the dem. pron. *is, ea, id*; direct obj. of *fēceris*; *sī id fēceris* = *sī in exsilium exieris*.*

LINE 27. *fēceris*, 2d pers. sing. fut.-perf. ind. act. of *faciō*, -ere, *fēci*, *factum*, 3; the implied subj. is *tū*; *sī id fēceris* is the protasis of the condition, while *vix feram*, etc., is the apodosis, the usual order of the clauses being reversed. — *vix*, adv., limiting *sustinebō*. — *mōlem*, acc. sing. of *mōles*, -is, f. 3d (etymology uncertain; = (1) a mass, hence (2) a huge structure, (3) a dam, mole, (4) weight, bulk, (5) labor, difficulty, (6) a large number, a crowd); direct obj. of *sustinebō*. — *istius*, gen. sing. of the dem. pron. of the 2d pers. *iste, ista, istud*; agrees with *invidiae*; *istius* = of which you will be cause.

LINE 28. *invidiae*, gen. sing. of *invidia*, f. 1st; gen. of the substance or material, explaining *mōlem*. — *sī*, conditional particle; with the ind. *ieris*, in a logical condition. — *in*, prep.; gov. the acc. *exsilium*, expressing motion to. — *exsilium*, acc. sing. of *exsilium*, -i, n. 2d (from *exsul*; the forms *exul* and *exilium* are not correct); governed by the prep. *in*. — *iussū*, abl. sing. of *iussus*, -us, m. 4th (cf. *iussum*, -i, n. 2d, from *iubēō*; only the abl. sing. *iussū* is in use); abl. of cause, modifying *ieris*. Cause (by reason of which, or in accordance with which anything is said to be or to be done) is usually expressed by the abl. without a prep., esp. in combination with verbs of emotion (e.g. *dolēō*, *laetor*, *exultō*, *gaudeō*, etc.), perf. participles pass. (e.g. *odīō adduc-tus, commōtus*, etc.), or adjectives (e.g. *amōre dīgnus, ardēns*). It may also be expressed (1) by the abl. with *ab, aē, ex, or prae*, e.g. *ex invidiā labōrāre* = to suffer from unpopularity (Cic.), (2) by the acc. with *ob, per, propter*, e.g. *propter timōrem fūgērunt* = on account of their fear they fled. Observe that a number of ablatives of cause, including *iussū*, are phraseological, and are used in combination with a poss. adj. or a poss. gen., e.g. *cōnsulis* (or *meō, tuō*, etc.) *iussū*, *missū*, *rogatū*, *cōsiliō*, *arbitratū*, *hortatū*, *meā auctōritatē*, etc.; these are all verbs. A. & G. 245; B. 219; G. 408; H. 416. — *cōnsulis*, gen. sing. of *cōsul*, -is, m. 3d; poss. gen., limiting *iussū*.

29 ieris,	sustinēbō.	Sīn	autem	it hard to bear up under the burden of the odium which you have excited. If on the other hand you would rather promote my credit and renown, depart with your savage gang of
<i>you shall have gone, I shall support.</i>		<i>But if</i>	<i>however</i>	
30 servīre meae laudī et glōriae māvīs,				
<i>to work for my (for) glory and renown you prefer,</i>				
31 ēgredere cum importūnā scelerātōrum manū,				
<i>go out with savage of criminals your band,</i>				

LINE 29. *ieris*, 2d pers. sing. fut.-perf. ind. act. of the irreg. verb *ēō, īre, īvī* or *īi, itum*; the implied subj. is *tū*. In the condition *sī in exsiliū . . . sustinēbō* observe that the verb of the *protasis* is fut.-perf., and that of the *apodosis* fut.-simple; this is a very common variation with Cicero from the fut.-simple in both clauses; the fut.-perf. in both clauses of a future condition is comparatively rare in Cicero. — *sustinēbō*, 1st pers. sing. fut. ind. act. of *sustineō, -ēre, -ūi, sustentum, 2 (subs, old form of sub, + teneō; from the supine *sustentum* is formed the frequentative verb *sustento*); the subj. *ego* is implied by the personal ending.* *Sustinēre = to sustain, bear, support aloft, i.e. a burden which presses one down, metaphorically; sustentare = to sustain, in the sense of to keep, maintain, support, a very different sense from that of *sustinēre*.* For synonyms of *sustinēre*, see the note on *patimur*, Chap. II, l. 15. — *Sīn* (*Si + nē*), conditional particle, = *but if, if however*; with the ind. *māvīs*, in a logical hypothesis. When two conditions exclude one another, the first is led by *sī*, and the second by *sīn*; *sīn* is frequently strengthened by *autem, vērō, minus, secus, or aliter* (*sī minus, sīn minus, and sīn aliter* are especially common in the sense *if not, if otherwise, without a verb, which can be supplied from the context*). — *autem*, adversative conj. (always post-positive); connects the clause with the previous one, and adds further oppositional force to *sīn*.

LINE 30. *servīre*, pres. inf. act. of *serviō, -ēre, -īvī, -ītūm, 4 (servus)*; objective complementary inf. with *māvīs*; *servīre* is one of the number of verbs that govern a dat. of the indirect object. — *meae*, dat. sing. f. of the poss. adj. *meus, -a, -um*; agrees with *laūāi*. — *laudī*, dat. sing. of *laus, laudis, f. 3d* (for *claus*, so *laudo* for *claudō*, from root *klu* = to hear; cf. *clueō* or *cluō*, and *kλbω* = I hear myself called in some way, *I am called*, *clārus* and *κλvbs* = renowned, *glōria*, etc.); dat. of the indirect obj., dependent on *servīre*. *Laudi* here has the second of the three following meanings of *laus*: (1) *praise*; (2) *glory, fame, renown*; (3) *merit, credit*, as the ground of praise. — *et*, cop. conj.; joins *laudī* and *glōriae*. — *glōriae*, dat. sing. of *glōria, -ae, f. 1st*; dat. of the indirect obj., dependent on *servīre*; joined by *et* to *laudī*; *mea*, expressed with *laudī*, is understood with *glōriae*. — *māvīs*, 2d pers. sing. pres. ind. act. of *mālō, malle, mālūi*, no supine, irreg. (*magis + volō = I wish rather, I prefer*); the subj. *tū* is implied by the personal termination.

LINE 31. *ēgredere*, 2d pers. sing. pres. imperative of the deponent verb *ēgredior, ēgredi, ēgressus sum, 3 (ē + gradior)*; the subj. *tū* is implied by the personal ending. — *cum*, prep.; gov. the abl. *manū*, expressing *accompaniment*. — *importūnā*, abl. sing. f. of the adj. *importūnus, -a, -um*; agrees with *manū*. The original meaning of *importūnus* is *unsuitable, out of place*, hence *harsh, rude, dangerous, outrageous, savage, etc.*, according to the nature of the substantive with which it is used. — *scelerātōrum*, gen. plur. of *scelerātus, -i, m. 2d* (substantival mas. of *scelerātus, -a, -um*, perf. part. pass. of *scelerō* = I pollute, cf. *scelus*); gen. of the substance or material, explaining of what *manū* consists. *Scelerāti, perditū, and latrōnēs* are Cicero's favorite terms for Catiline's associates. — *manū*, abl. sing. of *manus, -īs, f. 4th* (root *ma* = to measure, hence *the hand, as the measuring thing; band, gang, company* is a later sense); governed by the prep. *cum*.

criminals, betake yourself to Manlius,  
uprouse the worthless among the citizens,  
cut yourself off from honest men,  
make offensive war upon your country,  
revel in your wicked | cōfer tē ad Mānlium, concitā perditōs <sup>22</sup>  
betake yourself to Manlius, rouse up abandoned  
cīvēs, sēcerne tē ā bonis, <sup>23</sup>  
the citizens, separate youself from the loyal (men),  
infer patriae bellum, exultā impiō <sup>24</sup>  
carry in upon your country war, exult impious

LINE 32. *cōfer*, 2d pers. sing. pres. imperative act. of *cōferō*, *cōferre*, *contulī*, *collūsum*, irreg. (*cō* + *ferō*); the subj. *tū* is implied by the personal ending. *Ferō* and its compounds omit the final *e* of the 2d pers. sing. of the above tense; cf. *dic*, *fac*, *dūc*, *ēduc*, etc. (but *perfice*, *cōfice*, etc., with compounds of *faciō*). *Sē cōferre* is a common synonym of simple verbs of motion, e.g. *veniō*, *ēō*. — *tē*, acc. sing. of *tū*; direct obj. (reflexive) of *cōfer*. — *ad*, prep.; gov. the acc. *Mānlium*. — *Mānlium*, acc. sing. of *Mānlius*, *-i*, m. 2d; governed by the prep. *ad*. Refer to the note on *Mānlium*, Chap. III, l. 16. — *concitā*, 2d pers. sing. pres. imperative act. of *conciō*, *-dre*, *-āvi*, *-ātum*, 1 (frequentative form of *conciō* or *conciētō*); the subj. *tū* is implied. Observe the string of imperatives beginning with *ēgredere*, l. 31, and note the crisp directness of the injunctions given through them, which is heightened by the *asyndeton*. — *perditōs*, acc. plur. m. of the adj. *perditus*, *-a*, *-um* (properly perf. part. pass. of *perdi*), *-ere*, *perditī*, *perditum*, 3, from *per + dō* = *I make away with, destroy*; agrees with *cīvēs*. Synonyms: (1) *āmittere* (*d* + *mittō*) = *to lose*, with or without blame; (2) *perdere* = *to lose*, by one's own fault; hence *perditī* = *men morally lost, i.e. corrupt, profligate, abandoned*.

LINE 33. *cīvēs*, acc. plur. of *cīvis*, *-is*, m. (and f.) 3d; direct obj. of *concitā*; the *perditī cīvēs* are contrasted with the *boni cīvēs* (see the clause following). — *sēcerne*, 2d pers. sing. pres. imperative act. of *sēcernō*, *-ere*, *sēcrēvi*, *sēcrētum*, 3 (*sē* = *apart* + *cernō* = *I distinguish*); the implied subj. is *tū*. *Cernō*, though its usual meaning is *I see, perceive*, implies *discrimination*, as it is derived from the root *skar* = *kpi* = *cer*, cf. *kplw* = *I separate, I judge*. — *tē*, acc. sing. of *tū*; direct obj. (reflexive) of *sēcerne*. — *ā*, prep.; gov. the abl. *bonis*, expressing *separation*. — *bonis*, abl. plur. m. of the adj. *bonus*, *-a*, *-um* (compar. *meliōr*, superl. *optimus*); *boni* is here substantival, and the abl. is governed by the prep. *ā*. *Bonus* and *boni*, substantival, are political terms, = *loyal citizens*; they are frequently applied by Cicero to members of the aristocratic party (*optimātēs*). Refer to the note on *bonōrum*, Chap. I, l. 7.

LINE 34. *infer*, 2d pers. sing. pres. imperative act. of *inferō*, *inserre*, *intuli*, *illātum*, irreg. (*in* + *ferō*); the implied subj. is *tū*. *Bellum inferre* + the dat. = *to invade*. — *patriae*, dat. sing. of *patria*, *-ae*, f. 1st (= *patria terra*, from the adj. *patrius*); dat. of the indirect obj., governed by *infer*. Compounds of *in*, *ob*, *prae*, etc., govern a dat. of the indirect obj., and if trans. take also the acc. of the direct obj. — *bellum*, acc. sing. of *bellum*, *-i*, n. 2d (for *duellum* = *war between two nations*, from *duo*; cf. *perduellō* = *treason*, and the English word *duel*); direct obj. of *infer*. *Bellum* is the regular word used by Latin writers for *war* between Rome and a foreign nation; thus it is implied that Catiline has forfeited all right to be considered a Roman citizen. — *exultā*, 2d pers. sing. pres. imperative act of *exsultō*, *-are*, *-āvi*, *-ātum*, 1 (frequentative form of *exsiliō*, hence lit. = *leap about, bound*, i.e. *revel, exult*); the implied subj. is *tū*. — *impiō*, abl. sing. n. of the adj. *impious*, *-a*, *-um* (*in* = *not* + *pius* = *reverent, dutiful*); agrees with *latrōciniō*. *Pius* does not = *pious*, but rather *loyal, dutiful*, i.e. displaying proper respect and deference for a higher authority, esp. the authority of one's parents, the gods, or one's country (so in the frequent Vergilian phrase, *pius*

85 latrōciniō,	ut	ā	mē	nōn	ēiectus	ad	brigandage, so that
in brigandage,	that	by	me	not	cast forth	to	it may be seen that
86 aliēnōs,	sed		invitātus		ad	tuōs	you went forth not
strangers	but		invited		to	your friends	into the midst of

87 isse	videāris.	Quamquam	quid	ego			forth by me, but into
to have gone	you may seem.	And yet		why	I		the midst of friends

							And yet why should
--	--	--	--	--	--	--	--------------------

*Aenēas*); the neg. *impiō* is therefore appropriate in this passage, as Catiline treats his country, not with dutiful obedience, but with armed hostility.

LINE 35. *latrōciniō*, abl. sing. of *latrōcinium*, -i, n. 2d (cf. *latrōcinor* = *I practise highway robbery*, from *latrō* = *a robber, brigand*; root *lu* or *lav* = *to get booty*; cf. *λελα* = *booty*, *λαρπέων*, *ληγόων* = *I seize booty, lucrum* = *gain*); abl. of the cause, with the verb of emotion *exsultā*. A. & G. 245; B. 219; G. 408; H. 416. Cicero here uses *latrōcinium* to correct *bellum* above, as the latter was too honorable a word to apply to Catiline's hostile attitude. *Latrō* originally = *a mercenary soldier* (*λαρπέων*, i.e. fighting for hire); mercenary soldiers have little or no respect for life or property, and so their marauding habits soon earned for them a reputation no better than that of highwaymen. *Varrō* derives from *latus* = *the side*, i.e. of the general, as if *latrōnēs* were the body-guard — an amusing instance of ancient etymological inaccuracy. — *ut*, conj.; followed by the subjunct. *videāris*. Observe that *ut . . . videāris* may be regarded as a purpose clause (denoting the intention in Cicero's mind in ordering Catiline to leave Rome and take the field), or as a result clause (denoting the natural consequence of such action as Cicero would have Catiline take). Both ideas seem to be blended, just as they do in English with *that* introducing the clause. The use of *nōn* in the clause does not guide us, for *nōn* does not limit the verb *videāris* but only the word *ēiectus*. — *ā*, prep.; gov. the abl. *mē*, expressing the agency. — *mē*, abl. sing. of *ego*; governed by the prep. *ā*. — *nōn*, neg. adv.; limits *ēiectus*. — *ēiectus*, nom. sing. m. of *ēiectus*, -a, -um, perf. part. pass. of *ēiciō*, *ēicere*, *ēiectum*, 3 (ē + *iaciō*); agrees with *tū* (the implied subj. of *videāris*); the participles *ēiectus* and *invitātus* are predicative, and take the place of infinitives, e.g. *ut ā mē nōn ēiectus esse* (*et isse*) *ad aliēnōs*, *sed invitātus* (*esse et*) *ad tuōs isse videāris*. See the references under *perterritus*, l. 7. — *ad*, prep.; gov. the acc. *aliēnōs*, expressing motion to.

LINE 36. *allēnōs*, acc. plur. of *aliēnus*, -i, m. 2d = *a stranger, foreigner* (substantival mas. of the adj. *aliēnus*, -a, -um, formed from *alius*, hence = *belonging to another, strange, foreign, unfriendly*, etc.); governed by the prep. *ad*; with *ad aliēnōs* supply *īsse* from below. — *sed*, adversative conj., connecting *nōn ēiectus ad aliēnōs* (*isse*) with *invitātus ad tuōs īsse*. — *invitātus*, nom. sing. m. of *invitātus*, -a, -um, perf. part. pass. of *invitō*, -āre, -āvi, -ātum, I (for *in-vic-iō* = *in-vec-iō*, from *in* + root *vak* = *voc*, *vec*, *to sound, speak, call*; akin to *vōx*, *vocō*, *ōψ*, etc.); agrees with *tū*, the implied subj. of *videāris*; *invitātus* is predicative, and for use see *ēiectus* above. — *ad*, prep.; gov. the acc. *tuōs*, expressing motion to. — *tuōs*, acc. plur. of *tū*, -ōrum, m. 2d (substantival mas. of the poss. adj. *tuus*, -a, -um; cf. the substantival neut. *tua*, -ōrum, = *your possessions*; so *mei*, *mea*, *sui*, *sua*, etc.); governed by the prep. *ad*. *Tui* substantival = *your friends, your party*. The substantival use of adjectives is very common in Latin; see A. & G. 188, 189; B. 236-238; G. 204, NOTES 1-4; H. 441.

LINE 37. *isse*, perf. inf. act. of *eō*, *ire*, *īvi* or *īi*, *ītum*, irreg.; complementary inf. with *videāris*. *īsse* is a contracted form of *īssem*. — *videāris*, 2d pers. sing. pres. subjunct. poss. of *videō*, -āre, *īvidi*, *īsīsum*, 2 (the pass. *videor* usually = *I seem*); the subj. *tū* is implied by the personal ending. — *Quamquam* (*quam* + *quam*), conj., = *and*.

I urge you, seeing | tē invītem, ā quo iam sciam 88  
 that I know that you should invite, by whom already I know  
 you have already esse praemissōs, qui tibi ad Forum 89  
 sent men on to (men) to have been sent on, who for you at Forum  
 await you under Aurēlium praestōlārentur armāti? cui 40  
 arms at Forum Au- Aurelium should stand ready armed? by whom  
 relium — seeing that

yet; connects the sentence with the previous one in oppositional relation. *Quamquam*, *cum*, *etsī*, etc., which usually introduce subordinate clauses, not seldom serve as co-ordinating conjunctions; thus *quamquam* here = *at tamen* = *but yet*. The meaning of the following passage (to l. 47) is that it is not really necessary to urge Catiline to leave Rome, as it is well known that he has already made independent arrangements to do so as a rebel. — *quid*, adverbial acc. neut. sing. of the interrog. pron. *quis*, *quae*, *quid* (practically = *cūr*, *why*); introduces the question following. *Quid*, as an acc. of the inner obj., = *with reference to what?*; see the note on *quid*, l. 1. — *ego*, nom. sing. of the 1st personal pron.; subj. of *invītem*. The subj., though a personal pronoun, is here expressed in order to make a contrast with *tē*; pronouns, personal or poss., frequently stand next to one another in this way.

LINE 38. *tē*, acc. sing. of *tū*; direct obj. of *invītem*. — *invītem*, 1st pers. sing. pres. subjunct. act. of *invītō*, *-āre*, *-āvī*, *-ātūm*, *i*; agrees with the subj. *ego*; the subjunct. is *deliberative*. The *deliberative* subjunct. is used in questions implying *doubt*, *indignation*, or else the *impossibility* or *futility* of doing something; *quid invītem* here expresses futility. There is little difference between this and the potential subjunctive. Allen & Greenough regard it as developed from the *hortatory* subjunct., e.g. *quid dicām* = *what am I to say*, = *dicām*, *quid?*, i.e. *let me say, what?*; when once established in the pres. tense, it might be easily transferred to the past, e.g., *quid dicerem* = *what was I to say?* A. & G. 268; B. 277; G. 265; H. 484, V. — *ā*, prep.; gov. the abl. *quo*, expressing *agency*. — *quo*, abl. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with the antecedent *tē*, and is governed by the prep. *ā*. — *iam*, temporal adv.; modifies either *sciam* or *esse praemissōs*. — *sciam*, 1st pers. sing. pres. subjunct. act. of *sciō*, *-ire*, *sciō*, *scitūm*, 4 (root *ski* = *to split, distinguish*; cf. *secō* = *I cut, ked̄w = I split, etc.*); the implied subj. is *ego*; the subjunct. is causal, i.e. *ā quo iam sciam* = *cum iam ā tē sciam*, etc., *seeing that I know*, etc. When *qui* is followed by the causal subjunct., *ut*, *utpote*, or *quippe* frequently accompanies the relative; *qui* is sometimes used with the concessive subjunctive. A. & G. 320, *e*; B. 283, 3; G. 633, 634; H. 517; 515, III, and NOTE 4.

LINE 39. *esse praemissōs*, perf. inf. pass. of *praemittō*, *-ere*, *praemisi*, *praemissum*, 3 (*prae* = *before* + *mittō* = *I send*); *esse praemissōs* is the regular combinative perf. inf. pass., = *esse* + the perf. part. pass.; agrees (*praemissōs* adjectively) with *eōs* or *homīnēs* understood as subj.-acc. (being the implied antecedent of the rel. *qui* following) in the acc. and inf. construction (*ā quo . . . armāti*) dependent on the leading verb *sciam*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with *eōs* or *homīnēs* understood as subj.-acc. of *praemissōs esse* and as antecedent of the rel. pronoun; subj. of *praestōlārentur*. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj., with *praestōlārentur* (as a compound of *prae*). — *ad*, prep.; gov. the acc. *Forum Aurēlium* = *at Forum Aurelium*. — *Forum*, acc. sing. of *Forum*, *-i*, n. 2d; governed by the prep. *ad*.

LINE 40. *Aurēlium*, acc. sing. n. of the adj. *Aurēlius*, *-a*, *-um*; agrees with *Forum*. *Forum Aurēlium* (or *Forum Aurēli*; cf. *Appi Forum* on the *via Appia*, and *Forum Iūlium* or *Iūli* in *Gallia Narbonensis*), now called *Montalto*, is a small town in Etruria,

- 41 sciam pactam et cōnstitūtam cum I know you have set-  
*I know to have been agreed and to have been arranged with* tled and arranged a  
 42 Mānliō diem? ā quō etiam aquilam illam day with Manlius—  
*Manlius the day? by whom also eagle that* seeing moreover that
- 

situated on the great *via Aurélia* (running north from Rome to Pisa); it is called after the road on which it stood, cf. *Forum Appiī*. This and other small towns of a similar kind of name were originally settlements made for the comfort of workmen building the roads (e.g. the *via Appia* and the *via Aurélia*), where they might have shelter at night, store food, and the like. — *praestōlarentur*, 3d pers. plur. imperf. subjunct. of the deponent verb *praestōlōr*, -ārī, -ātus sum, 1 (*prae* + root *stol* = *to set, place*, cf. στέλλω = *I set, send, στόλος = an expedition*); agrees with the subj. *qui*: *praestōlarentur* is the final subjunct., expressing purpose, for *qui* = *ut ei*. A. & G. 317; B. 282; G. 545; H. 497. The tense is imperfect, in accordance with the regular rule of tense sequence in subordinate clauses, in dependence on the historic *esse praemissōs*. A. & G. 336; B. 318; G. 516-518; H. 525. — *armāti*, nom. plur. m. of the adj. *armātus*, -a, -um (properly perf. part. pass. of *armō*, -āre, -āvī, *ātum*, 1 = *I equip with arms (arma, -ōrum, n. 2d)*); agrees with and adjectively enlarges the subj. *qui*. Cicero might have said *ā quō iam sciam armātōs praemissōs esse, qui . . . praestōlarentur*, but by using *armāti* in the rel. clause instead of *armātōs* in the main clause, and by placing *armāti* at the end of the *qui* clause, the fact that Catiline's friends bore arms to resist lawful authority is made specially prominent and emphatic. — *cui*, dat. sing. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *et*, l. 38 (which is also antecedent of *quō*, l. 38, and of *quō*, l. 42); dat. of the agent with the participles (with which supply *esse*) *pactam* and *cōnstitūtam*. It should be remembered that the dat. of the agent is regular after a gerund or gerundive, and also common after compound passive tenses, and esp. after perf. participles passive. Except with the gerund or gerundive, there is generally a strong idea of personal interest in the so-called dat. of the agent, and the dat. is in most cases a dat. of a personal pronoun; cf. the Greek *τὰ μὲν περιπατεῖν*. This dat. recurs in the 2d Oration, cf. *quem ad modum esset ei ratiō belli descripta*, and again *MIHI cōsultum ac prōvisum est*. A. & G. 232, a; B. 189, 2; G. 354; H. 388. Observe that *cū sciam* states a reason, like *ā quō iam sciam* above. All the MSS. read *cum sciam*, but modern editors all read *cū* as preserving the rel. character of the clauses.

LINE 41. *sciam*, 1st pers. sing. pres. subjunct. act. of *scīo, scīre, scītū, scītūm*, 4; the subj. *ego* is implied. *Sciam* is a causal subjunct.; see *sciam*, l. 38. — *pactam*, acc. sing. f. of *pactus*, -a, -um, perf. part. pass. of *paciscō, ere*, no perf., *pactum*, 3, or perhaps the perf. part. (used passively, cf. *comitatus*, etc.) of the more common deponent form *pacis̄cor*, -ī, *pactus sum*, 3 (root *pag* = πάγ = *pag*, or *pac*, to bind fast; cf. πήγνυμ (τ-πάγ-ην) = *I fix, pangō*, etc.); agrees with the subj.-acc. *diem*; with *pactam* supply *esse*, = the perf. inf. pass., agreeing with *diem* in the acc. and inf. construction dependent on *sciam*. — *et*, cop. conj.; joins *pactam (esse)* and *cōnstitūtam (esse)*. — *cōnstitūtam*, acc. sing. f. of *cōnstitūtus*, -a, -um, perf. part. pass. of *cōnstituō, ere, -ui, cōnstitūtum*, 3 (*con + statuō = I cause to stand, from root sta = to stand*; hence *cōnstituō = I set up, arrange, appoint, establish*); like *pactam* (to which it is joined by *et*), *cōnstitūtam* agrees with the subj.-acc. *diem*, and similarly *esse* must be supplied (= the perf. inf. passive). — *cum*, prep.; gov. the abl. *Mānliō*.

LINE 42. *Mānliō*, abl. sing. of *Mānlius*, -i, m. 2d; governed by the prep. *cum*. — *diem*, acc. sing. of *diēs*, -ei, m. 5th (*diēs* here has the less common f. gender; in the plur. the gender is regularly m.); subj.-acc. of *pactam (esse)* and of *cōnstitūtam (esse)* in the acc. and inf. object-clause (indirect discourse) of the leading verb *sciam*. The allusion in *pactam . . . diem* may be to the date of Catiline's departure from Rome, so

I know that you have | argenteam,      quam      tibi      ac      . tuis &  
 sent on also that won- | silver,      which      to you      and to your (party)

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that the men sent on to Forum Aurēlium might know exactly when to expect him, or to the date when Mānlius would be in arms, cf. Chap. III, ll. 11-17; possibly, to avoid delay, Catiline's junction with the rebel forces and Mānlius' armed movement were timed for one and the same day. — *ā*, prep.; gov. the abl. *quō*, expressing agency. — *quō*, abl. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *tē*, l. 38 (which is antecedent also of *quo*, l. 38, and of *cū*, l. 40), and is governed by the prep. *ā*. Observe that *quō*, like the relatives referred to above, is causal, and so the verb *sciam*, l. 46, is subjunctive. This sentence is slightly involved; rearranged it reads *ā quō etiam aquilam illam argenteam praemissam esse sciam*; *quam . . . futūram* and *cū . . . fuit* are adjectival enlargements of *aquilam*, and are inserted parenthetically, hence the verb of each clause (viz. *cōfidō* in the one, and *cōstitūm fuit* in the other) is in the ind. mood, although the clauses are in form subordinate to the acc. and inf. object-clause *aquilam praemissam esse*. — *etiam* (*et + iam*), adv., modifying either *sciam* or *praemissam esse* below. — *aquilam*, acc. sing. of *aquila*, -ae, f. 1st (possibly root *ac* = *swift*, sharp; cf. ὄκρις = *swiftness*, ὄχειρ = *swifter*, *άστερ*, etc.); subj.-acc. of *praemissam esse* (l. 47) in the acc. and inf. construction dependent on *sciam* below. The silver eagle referred to was, according to Sallust, Chap. 59, the one which Marius had had when he overcame the Cimbri ("quā bellō Cimbricō C. Marius in exercitū habuisse dicēbatur"). NOTE A. It appears that before the time of Marius there had been only one standard for a whole Roman army, and not a particular one for each legion; according to Ovid, this *signum* consisted of a bundle of hay set upon the end of a long pole. According to Pliny, before Marius the eagle was only one of five kinds of standards, the others being a representation in bronze or silver of a wolf, boar, minotaur, and horse. Marius, in his second consulship, fixed the *aquila* (usually of silver, in later times of gold) with out-stretched wings as the legionary standard, and it was intrusted to the *primipilus* and carried in the front line (whereas it had been carried in the third line, viz. the *tridrīs*). While the *aquila* always continued to be the principal standard, there were several other *signa* or *vexilla*, for each cohort and each century had its own standard (some supposing that *signum* = the standard of a *cohors*, and that *vexillum* = the standard of a *centuria*, though this distinction is not strictly kept by Roman writers). The purpose of the standards was to guide the evolutions, etc., of the soldiers, e.g. *signa inferre* = to advance, *signa convertere* = to wheel, etc. NOTE B. Prof. Beesly and a few other scholars quote Catiline's superstitious care and adoption of the old *aquila* which Marius had used among their reasons for describing Catiline as the accepted leader of the democratic party. Thus Prof. Beesly says, "He was the successor in direct order of the Gracchī, of Sāturninus, of Drūsus, of Sulpicius, and of Cinna, and was recognized as such both by friends and enemies." But an overwhelming majority of modern classical authorities maintain that, while Catiline might have taken this position, he lacked the necessary strength and decision of character to do so, and set his own selfish desires before the political necessities of the popular party. Thus Caesar, who had hoped to make political use of him, presently withdrew his support as Catiline's political sponsor, and Catiline became a discontented revolutionist, possessed of no real influence with the better part of the popular party. — *illam*, acc. sing. f. of the dem. pron. *ille*, *illa*, *illud*; agrees with *aquilam*; *illam* is emphatic. When *ille* follows a noun, it = that well-known, that famous, or that notorious; the usual place of the dem. pronouns is before the nouns which they qualify.

LINE 43. *argenteam*, acc. sing. f. of the adj. *argenteus*, -a, -um (from the noun *argentum*, -i, n. 2d = *silver*; root *arg* = Sanskrit *raj* = Greek *ἀργυρός* = Latin *arg*, to be

44 omnibus cōfidō perniciōsam ac fūnestam	the very eagle (which will, I trust, prove baleful and fatal to
all I trust baleful and fatal	to
45 futūram, cui domī tuae sacrārium	you and all your confederates) to whose to be about to be, for which at house your the shrine

bright, to shine; cf. Sanskrit *rajatam* = silver, *ἀργυρός* = silver, *argilla* = white clay, etc.); agrees with *aquilam*. Silver, and sometimes bronze, was the most common metal of which *aquilae* were made; gold *aquilae* became more common later, esp. during the empire. — *quam*, acc. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *aquilam*, and is subj.-acc. of *futuram (esse)* in the acc. and inf. object-clause dependent on *cōfidō*. Observe: (1) that the *quam* clause by no means defines *aquilam*, but *quam* rather = *etiam*; (2) that *quam* is a subordinate clause in indirect discourse, and yet the verb *cōfidō* is ind.; the reason is that neither the *quam* clause nor the clause of *cui* following is an integral part of the indirect discourse, but is a kind of “aside” comment made parenthetically by the speaker. — *tibi*, dat. sing. of *tū*; dat. of the indirect obj., with *perniciōsam* ac *fūnestam*, *futuram*. — *ac*, cop. conj.; joins *tibi* and *tuīs*. — *tuīs*, dat. plur. of *tūi*, -ōrum, m. 2d = your friends (kinsmen, party, or other appropriate noun); dat. of the indirect obj., like *tibi* above, to which it is joined by *ac*. *Tūi*, -ōrum, is the mas. plur. of the poss. adj. *tuīs*, -a, -um, used substantively; cf. *bona* = lit. good things, hence property, possessions.

LINE 44. *omnibus*, dat. plur. m. of the adj. *omnis*, -e, 3d; agrees with *tuīs*. — *cōfidō*, 1st pers. sing. pres. ind. of the semi-deponent verb *cōfidī*, -ere, *cōfisus sum*, 3 (a perf. *confidī* is sometimes found; so *diffidī* and *diffisus sum* from *diffidō*; *cōfidō* is a compound of *con* and the semi-deponent *fidō*); the subj. *ego* is implied by the personal ending. For semi-deponents refer to the note on *audeat*, Chap. II, l. 47. — *perniciōsam*, acc. sing. f. of the adj. *perniciōsus*, -a, -um (from *perniciēs*); agrees with the subj.-acc. *quam*; *perniciōsam* is predicative, being a complement of *futuram (esse)*. — *ac* (short form of *atque*), cop. conj.; connects *perniciōsam* and *fūnestam*. — *fūnestam*, acc. sing. f. of the adj. *fūnestus*, -a, -um (formed from the noun *fūnus*, *fūneris*, n. 3d = death, funeral; hence *fūnestus* = fatal); agrees with the subj.-acc. *quam*, and is predicative like *perniciōsam*, to which it is joined by *ac*.

LINE 45. *futūram*, acc. sing. f. of *futūrus*, -a, -um, fut. part. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *quam* in gender and number; with *futuram* must be supplied *esse* = the fut. inf. of *sum*, agreeing with *quam* in the acc. and inf. object-clause dependent on *cōfidō*. — *cui*, dat. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *aquilam*. Observe: (1) that, like the preceding clause *quam* . . . *futūram*, the clause *cui* . . . *fuit* is parenthetic, and so, in spite of its being subordinate in indirect speech, the verb remains ind. instead of being subjunct. (for subjunct. it would have to be, if the clause were really a part of the indirect discourse; see the note on *vitemus*, Chap. I, l. 24); (2) that the connection of coöordinate rel. clauses by a cop. conjunction is avoided in Latin just as it is in English (*asyndeton*); hence the *cui* clause follows the *quam* clause without any connecting word. — *domī*, locative case of *domus*, -īs, f. 4th (with several 2d decl. case-forms); denotes place where, and modifies the pred. *cōstitūtum fuit*. For the locative case, consult the note on *Rōmae*, Chap. IV, l. 28; and for the cases of *domus*, see the note on *domus*, Chap. III, l. 4. — *tuae*, gen. sing. f. of the poss. adj. *tuīs*, -a, -um; agrees with *domī* (the locative), which, for purposes of adjectival attribution, is regarded as equivalent to a genitive. — *sacrārium*, nom. sing. of *sacrārium*, -ī, n. 2d (from adj. *sacer*); subj. of *cōstitūtum fuit*. Catiline is said to have paid peculiar veneration to the eagle which was Marius' legacy, and to have declared *sacred* a certain room of his house in which he kept the eagle. A parallel is intended between the *sacrārium* of Catiline (“a shrine of crime”) and the *sacrārium* or little chapel in which the legionary

service you dedicated in your own house your secret chamber of crime? What an idea, to suppose that you could for any length of time do

scelerum [tuōrum] cōnstitūtum fuit, sciam 46	of villanies [your] established was I know
esse praemissam?	Tū ut illā 47
to have been sent forward? You (is it possible) that that	
carēre diūtius possis, quam venerāri 48	to do without longer you may be able, which to reverence

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eagle was kept in camp; when the army was in camp, the eagles were always kept near the general's headquarters (*praetōrium*) in a spot which the soldiers held *sacrum*. The superstitious Roman soldiers were fearful of anything that might bring ill-luck upon their arms; hence they paid adoration to the eagle as the emblem of their success; cf. Dion Cassius, who speaks of the eagle's repository as *reūs* (= a temple). The nouns *sacrum*, *sacrīdium*, and *sacellum* may be used of a *chapel*, but often they signify a portion of ground made sacred by the presence of an altar, and not necessarily covered over.

LINE 46. *scelerum*, gen. plur. of *scelus*, *sceleris*, n. 3d; subjective gen., limiting *sacrīdium*. Some editors consider *scelerum tuōrum* as an interpolation; *tuōrum* has not very good authority in the MSS., but *scelerum* is well supported. — *tuōrum*, gen. plur. n. of the poss. adj. *tuus*, -a, -um; agrees with *scelerum*. *Tuōrum* is bracketed, because it should probably be omitted; however, Hahn retains it. — *cōnstitūtum fuit*, 3d pers. sing. periphrastic perf. tense pass. of *cōnstituō*, -ere, -uī, -ūtūm, 3 (= *cōnstitūtum*, nom. sing. n. of the perf. part. pass. of *cōnstituō* + *fuit*, 3d pers. sing. perf. ind. of *sum*); agrees with the subj. *sacrīdium*; the verb is ind., because the clause is not ind. in form, but included parenthetically within the ind. object-clause of *sciam*. For the difference between *cōnstitūtum fuit* and the ordinary perf. pass. *cōnstitūtum est*, refer to the note on *cōnstitūtū fūerunt*, Chap. VII, l. 15. — *sciam*, 1st pers. sing. pres. subjunct. act. of *sciō*, -ire, -iv̄, -itūm, 4; the implied subj. is *ego*; the mood is subjunct., because *ā quō* is causal (see note on *sciam*, l. 38).

LINE 47. *esse praemissam*, perf. inf. pass. of *praemittō*, -ere, *praemisi*, *praemissum*, 3 (*prae + mittō*); agrees with the subj.-acc. *aquilam*, l. 42, in the acc. and inf. construction dependent on *sciam*; as is the rule in combinative passive infinitives, the participle agrees adjectively with the subj.-accusative. — *Tū*, nom. sing. of the 2d personal pron.; subj. of *possis*; *tū* is emphatic. — *ut*, conj., followed by the subjunct. *possis*; *tū ut . . . possis* is the exclamatory idiom explained in the note on *ut*, l. 2. — *illā*, abl. sing. f. of the dem. pron. *ille*, *illa*, *illud*; *illā* refers to *aquilam*, l. 42; the abl. case is governed by *carēre*. Verbs and adjectives expressing *plenty* or *want* are followed by the abl. of that of which there is abundance or lack; occasionally, however, the gen. case takes the place of the abl., and the gen. is preferred after *egō* and *indigō*. A. & G. 243, f; 223, NOTE; B. 214, I; G. 405; H. 414, I; and 410, V, I.

LINE 48. *carēre*, pres. inf. act. of *careō*, -ere, -uī, no supine, 2 (fut. part. *caritūrus*; akin to *kelpw* = *I shear*); complementary inf., expressing the further action of the same subject which *possis* suggests. — *diūtius*, adv.; modifies *carēre possis*; *diūtius* is the compar. of *diū*, superl. *diūtissimē*. — *possis*, 2d pers. sing. pres. subjunct. of *possum*, *posse*, *potuī*, no supine, irreg. (*potis + sum*); agrees with the subj. *tū*; the pres. subjunct. is employed in exactly similar construction to *ut . . . frangat*, l. 2. — *quam*, acc. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *illā*, and is direct obj. of *venerāri*. — *venerāri*, pres. inf. pass. of *veneror*, -dri, *ātus sum*, 1 deponent (cf. Sanskrit root *van* = to tend, worship; the act. form *venerō*, -drei, no perf., *venerātum*, 1, is only rarely found); complementary or prolatrice inf., predicative with *solēb̄s*. Observe that Cicero puts a bad construction on every action of Catiline, e.g. he calls the *sacrīdium*, where he kept the *aquila*, a secret chamber of crime.

- 49 ad caudem proficisciens solebas, a | without that eagle,  
to bloodshed going forth you were wont, from which it was your  
constant custom to worship when setting  
forth on an errand of bloodshed, from  
whose altar you have often turned away  
your sinful hand to the murder of citizens!  
50 cuius altaribus saepe istam impiam  
of which the altars often that of yours impious  
51 dexteram ad necem civium transstulisti?  
right hand to the murder of citizens you transferred?

LINE 49. *ad*, prep.; *gov.* the acc. *caudem*; *ad* here denotes both *purpose* and *motion*. — *caudem*, acc. sing. of *caeda*, -is, f. 3d (cf. *caedō* = *I cut, kill*; root *skidh* = *σχιδ* = Latin *scid, cid, caed* = *to cut, cleave*; cf. *σχίζω* = *I split*); governed by the prep. *ad*. — *proficisciens*, nom. sing. m. of *proficisciens*, -entis, pres. part. of the deponent verb *proficisci*, -i, *profectus sum*, 3 (*pro* + inceptive form of root *fic* = lit. *I put myself forward*, hence *set out*); agrees with *tū*, the implied subj. of *solebas*. Participle may be used attributively, like adjectives, or predicatively, in the place of a clause; *proficisciens* here = *cum vīs proficisci*. Observe that, like the pres. ind., the pres. part. may mark *attempted* or *intended* action; so *proficisciens* = *when intending to set out*; there is little difference between this and the fut. participle. — *solebas*, 2d pers. sing. imperf. ind. of the semi-deponent verb *soleō*, -ere, *solutus sum*, 2; the subj. *tū* is implied by the personal ending. Remember that semi-deponents have active forms of the pres.-stem tenses, but as they lack perf.-active stems, the perf. tenses are supplied in the passive form, but with active meanings. A. & G. 136; B. 114, 1; G. 167, 1; H. 268, 3; 465, 2, NOTE 2. — *a*, prep.; *gov.* the abl. *altaribus*, expressing *separation* in combination with *transstulisti*. Observe: (1) that the rel. word begins a rel. clause, unless it be governed by a prep., in which case the prep. stands first and the rel. second; (2) that the clause *a ciuius altaribus . . . transstulisti* is coördinate with the preceding rel. clause *quam venerari . . . solebas*, and that they stand together without connection by a cop. conj.; this is preferred in English as well as in Latin.

LINE 50. *cuius*, gen. sing. f. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *illa* (i.e. *aquīdā*), and is poss. gen. limiting *altaribus*. — *altaribus*, abl. of the plur. noun *altaria*, -ium, n. 3d (from the adj. *altus* = *high*); governed by the prep. *a*. The regular word for *altar* is *ara*, -ae, f. 1st; *altaria* (which may be used in plur. sense = *altars*, or in sing. = *an altar*) = properly the upper or higher (*altus*) part of the *āra* upon which the sacrifices were set, but by *synecdoche* commonly signifies the altar itself, cf. *carīna* = lit. *keel*, hence = *nāvis*; so many other poetical words. A. & G. 386; B. no reference; G. 695; H. 637, IV. — *saepe* (compar. *saepius*, superl. *saepissimē*), adv.; modifies *transstulisti*. — *istam*, acc. sing. f. of the dem. pron. *iste, ista, istud*; agrees with *dexteram*. — *impiam*, acc. sing. f. of the adj. *impius*, -a, -um (*in + pius*); agrees with *dexteram*; see the note on *impio*, l. 34.

LINE 51. *dexteram*, acc. sing. of *dextera*, -ae, f. 1st (more often as *dextra*, -ae, f. 1st; the f. sing. of the adj. *dexter*, *dextera* or *dextra*, *dexterum* or *dextrum*, with *manus* supplied, root *dak* = *to take hold of*; cf. *δεξιός* = *on the right hand, ἀριστερός* = *with two right hands, i.e. using either hand equally well, dexterous, etc.*); direct obj. of *transstulisti*. — *ad*, prep.; *gov.* the acc. *necem*. — *necem*, acc. sing. of *nex*, *necis*, f. 3d (root *nak* = *to destroy*; cf. *necō* = *I kill, νέκυς* = *a corpse*); governed by the prep. *ad*. — *civium*, gen. plur. of *civis*, -is, m. and f. 3d; objective gen., following *necem*. — *transstulisti*, 2d pers. sing. perf. ind. act. of *transferō*, *transferre*, *transstulī*, *translātū*, irreg. (*trāns + ferō*); the subj. *tū* is implied by the personal ending.

X. Ere long you will go whither those raging and unbridled passions of yours long since began to hurry you; for such a	X. <i>Ibis tandem aliquandō, quō tē i</i> <i>You will go finally some time, whither you</i> iam pridem ista tua cupiditās effrēnāta <i>already long ago that of yours desire uncurbed</i> ac furiōsa rapiēbat. Neque enim tibi s and raging began to hurry. Neither for to you
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LINE 1. *Ibis*, 2d pers. sing. fut. ind. act. of *eō, ire, īvī* or *īi, itum*, irreg. (compounds make perf. in *-ii*, not in *-īvī*, e.g. *exīi, abiī*); the subj. *tū* is implied by the personal ending. — *tandem* (*iam* + suffix *-dem*), adv.; modifies *ibis*. — *aliquandō* (*alius* + *quando*), adv.; strengthens *tandem*, cf. the opening words of Oration II. — *quō* (abl. of *qui*), rel. adv. = *whither*; introduces the clause *quō . . . rapiēbat*. *Quō* denotes *place whither*, and *quā* denotes *place where*; cf. the corresponding dem. adverbs *eō* = *thither*, and *eā* = *there*. *Quō . . . rapiēbat* = that Catiline will be hurried into civil war. For other uses of *qui*, see the note on *quō*, Chap. V, l. 2. — *tē*, acc. sing. of *tū*; direct obj. of *rapiēbat*.

LINE 2. *iam*, adv. of time; strengthens *pridem*. *Iam* frequently combines with and adds force to other adverbs, cf. *iam diū, iam dūdum, iam nunc*, etc. — *pridem* (root *pra = pri, pro, before*, + suffix *-dem*), adv. of time; modifies *rapiēbat*. — *ista*, nom. sing. f. of the dem. pron. *iste, ista, istud*; agrees with *cupiditās*. Observe that *tua* assigns the possession to the proper person, and *ista* lends it demonstrative emphasis and at the same time expresses the speaker's contempt. — *tua*, nom. sing. f. of the poss. adj. *tuus, -a, -um*; agrees with *cupiditās*. For the combination *ista tua*, cf. *furor iste tuus*, Chap. I, l. 3. — *cupiditās*, gen. *cupiditatis*, f. 3d (from the adj. *cupidus*, formed in turn from the verb *cupiō*; cf. the Sanskrit root *kup*, which expresses violent emotion, e.g. (1) to be angry, (2) to desire strongly); nom. sing., subj. of *rapiēbat*. The relation of *cupiditās* to synonyms, e.g. *optiō*, etc., may be gathered from a consideration of the kindred verbs, *cupiō, optiō*, etc.; see the note on *cupientem*, Chap. I, l. 34. — *effrēnāta*, nom. sing. f. of the adj. *effrēnātus, -a, -um* (*ex* + part. *frēnātus*, of *frēnō*; or else direct perf. part. pass. of *effrēnō, -āre*, no perf., *effrēnātum, I*; *frēnum = a bridle, frēnō = I curb, firmus*, and *fortis* are akin, from root *dhara = to hold in*); agrees with *cupiditās*. Catiline, at the mercy of his passions, is compared to the driver of a runaway horse; *furiōsa* and *rapiēbat* following admirably sustain the familiar metaphor.

LINE 3. *ac*, cop. conj.; joins *effrēnāta* and *furiōsa*. — *furiōsa*, nom. sing. f. of the adj. *furiōsus, -a, -um* (formed from the noun *furia, -ae*, f. 1st = *rage, madness*; cf. *furō*); agrees with *cupiditās*; joined by *ac* to *effrēnāta*. — *rapiēbat*, 3d pers. sing. imperf. ind. act. of *rapiō, -ere, -ui, raptum*, 3 (root *rāp = to seize*; cf. *rapiātus, raptor, rapinā*, and Greek root *ἀρπ, ἀρπάζω = I seize, plunder, ἀρπάξ = grasping, etc.*); agrees with the subj. *cupiditās*. The imperf. tense has particular force, which may be interpreted by either of the following explanations or perhaps by a combination of both: (1) the emphasis may be laid on the gradually accelerated progress of Catiline's defection, and the imperf. is the *historic* imperf. which is used in narrative in close conjunction with *iam diū, iam pridem*, etc., marking the continuation of an action begun in the past to a period nearer the present; (2) the emphasis falls on the remoteness in regard to time of Catiline's first tendency towards treason, and the imperf. is *inchoative (inceptive)*, = *began to hurry*. A. & G. 277; B. 260; G. 231-234; H. 468, 469. — *Neque* (*ne + que*), neg. cop. coördinating conj. = *and not*; connects the sentence with the preceding one. — *enim*, causal conj.; in combination with *neque*, connects the sentence in the light of an explanation with the preceding sentence. *Neque enim* cor-

4 haec rēs adfert dolōrem, sed quandam	course, so far from
this thing does bring sorrow, but certain	causing you pain, affords you altogether
5 incrēdibilem voluptātem. Ad hanc tē	inconceivable delight.
incredible a pleasure. For this you	It was for this career

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responds to the common Greek idiomatic combination *καὶ γάρ οὐ = and . . . for . . . not*; the explanation is that there is an ellipse of an idea easily supplied after *καὶ (que)*, which idea is explained by the clause with *γάρ (enīm)* by means of denying a supposition contrary to the one ellipsed; e.g. in the present passage we may supply as follows: **AND (you will go willingly), FOR this revolution does NOT cause you pain.** — *tibi*, dat. sing. of *tū*; dat. of the indirect obj. dependent on *adfert* (a compound of *ad*); *tibi* is emphatic by position.

LINE 4. *haec*, nom. sing. f. of the dem. pron. *hīc, haec, hōc*; agrees with *rēs*; *haec* refers to Cicero's general description of Catiline's attitude, and *haec rēs* signifies not merely his departure to the camp of Manlius (*ibis tandem*, etc.) but the fact of the existence of civil war. — *rēs*, gen. *rei*, f. 5th; nom. sing., subj. of *adfert*. — *adfert*, 3d pers. sing. pres. ind. act. of *adferō* (*afferō*), *adferre* (*afferre*), *attulī*, *allatum* (*adlātum*), irreg. (*ad + ferō*); agrees with the subj. *haec rēs*. — *dolōrem*, acc. sing. of *dolor*, -ōris, m. 3d (*dolēō*); direct obj. of *adfert*. Synonyms: *grief, pain* = (1) *aegritūdō*, the generic word, whose application was in Augustan times confined to mental disorder, though afterwards extended to bodily disorder and disease; cf. Cicero *aegritūdīnī subiciuntur angor, maeror, dolor, luctus, acrumna, afflictatiō*; (2) *dolor* (*aegritūdō cruciāns*, i.e. torturing grief, Cic.) = either *pain of body*, or *grief of mind*; in the latter case it is opposed to *gaudītō*; (3) *maeror* (= Cicero's *aegritūdō flēbilis*, i.e. *tearful grief*) = *grief, melancholy*, and its expression by the countenance or by weeping; (4) *angor* (Cicero's *aegritūdō premēns*) = *sharp pain, of mind or body*; (5) *luctus* (from *lugēō*; Cicero defines as *aegritūdō ex ēius quī cārus fuit interitū*) = *grief, mourning*, esp. for the death of a relative or dear friend; it also signifies the outward demonstration of the emotion by means of sombre garb, lamentations, etc., cf. Livy, *senātū cōsultō diēbus trīginta luctus est finitus* = *by a decree of the senate the mourning was brought to an end in thirty days*; (6) *maestītia* = *lasting melancholy*; (7) *tristitia* (from adj. *tristis*) = *sadness, sorrow*, which exhibits itself in gloomy looks, as opposed to *laetitia* (= *joy, gladness*, exhibited in the countenance). — *sed*, adversative conj.; connects and opposes *neque adfert dolōrem* and *quandam . . . voluptātem (adfert)*. — *quandam*, acc. sing. f. of the indef. pron. *quīdam, quaequam, quiddam* (adjectival neut. *quoddam*); agrees with *voluptātem*. *Quandam* serves to apologize for so direct an accusation, and softens the violence of *voluptātem* in the reference to treasonable doings. See the note on *quāsdam*, Chap. II, l. 4, for the apologetic force which sometimes attaches to *quīdam* and *aliquis*. Observe that the *m* of *quam-dam* changes to *n* before *d*: so *quendam* for *quēsdam*, *eundem* and *eandem* (from *idem*, *is + -dem*), etc.

LINE 5. *incrēdibilem*, acc. sing. f. of the adj. *incrēdibilis*, -e, 3d (*in = not + crēdibilis = believable; crēdō*); agrees with *voluptātem*. — *voluptātem*, acc. sing. of the noun *voluptās*, -ātis, f. 3d (from the adj. and adv. *volup*, shortened for *volupis*; cf. the adjectives *voluptarius* and *voluptuosus*; the root is *val* = Greek *φέλτη*, *to hope, desire*, as *Ἐλπίζω* (for *φέλτηζω* = *I hope*); direct obj. of *adfert* (understood after *sed* from *adfert* in the preceding coördinate clause). — *Ad*, prep.; gov. the acc. *āmentiam*; *ad* here expresses purpose or end in view, with reference to each of the coördinate verbs following, *peperit*, *exercuit*, and *servāvit*. — *hanc*, acc. sing. f. of the dem. pron. *hīc, haec, hōc*; agrees with *āmentiam*. — *tē*, acc. sing. of *tū*; direct obj. of *peperit*, and understood as direct obj. of *exercuit* and *servāvit*. Like *tibi* in l. 3, *tē* is rendered emphatic by its position.

of madness that nature brought you into the world, that inclination trained you, that fortune reserved you. Never have you set your heart upon peace, nay more,

āmentiam nātūra peperit, voluntās ē  
madness nature brought into life, your inclination  
exercuit, fortūna servāvit. Numquam tū ?  
has trained, fortune has preserved. Never you  
nōn modo ōtium, sed nē bellum quidem s  
not only (sc. not) peace, but not war even

LINE 6. *āmentiam*, acc. sing. of *āmentia*, -ae, f. 1st (formed from the adj. *āmēns*, = *ab + mēns*, *out of one's senses, mad*); governed by the prep. *ad*. — *nātūra*, gen. *nātūrae*, f. 1st (from *nātus*, perf. part. of *nāscor*, for *gnascor*; root *gna* or *gan* = *to beget, bring forth*; cf. *gīgnō*); nom. sing., subj. of *peperit*. — *peperit*, 3d pers. sing. perf. ind. act. of *parō*, -ere, *peperī*, *partum*, 3 (fut. part. *paritūrus*; cf. *parturiō*, *paris*, *pārēō*, and perhaps *pārō*); agrees with the subj. *nātūra*. Distinguish the parts, conjugation, and meaning of : (1) *parō*, -ere, -āvī, -ātum, I = *I make ready, prepare*; (2) *pārēō*, -ere, -ui, -itum; 2 = *I appear*, or, in different relation, *I obey*; (3) *pariō* = *I bring forth*, conjugated as described above. — *voluntās*, gen. *voluntatis*, f. 3d (akin to *volō*, *voluptās*, etc.); nom. sing., subj. of *exercuit*; observe the absence of conjunctions to connect this sentence with the one preceding and the one following (*asyndeton*). *Voluntās* = simply *inclination*, the literal sense, and not *policy*, in the sense of *political inclination*. Sallust states that while a youth Catiline entered upon a career of violence and crime, in which he found extraordinary satisfaction and delight.

LINE 7. *exercuit*, 3d pers. sing. perf. ind. act. of *exerceō*, -ere, -ui, -itum, 2 (*ex* + *arceō*); agrees with the subj. *voluntās*. — *fortūna*, gen. *fortūnae*, f. 1st (lengthened from *fors*, akin to *ferō*; *fors* = *whatever brings itself*, hence *chance*; cf. *fortasse*, *fortuitus*, etc.); nom. sing., subj. of *servāvit*. Cicero here takes a fatalistic view, and represents Catiline as a criminal, spared the ordinary punishments which would have fallen to any one but Catiline, in order that he might accomplish a special destiny. Synonyms: (1) *fors* = *chance, luck*; (2) *fortūna* = *the fortune* which intermingles with individual lives; often personified, as the goddess of fortune; (3) *felicitās* (root *fe*, cf. *secundus*) = *the happy conditions caused by fortune*; (4) *rēs secundae* = *fortune, prosperity, lit. fortunate events, concrete*. — *servāvit*, 3d pers. sing. perf. ind. act. of *servō*, -ere, -āvī, -ātum, I ; agrees with the subject of *fortūna*. — *Numquam* (*ne + unquam*), adv.; limits *concupisti*. — *tū*, nom. sing. of the 2d personal pron. ; subj. of *concupisti*; *tū* is emphatic, and as spoken reflects the speaker's contempt.

LINE 8. *nōn*, neg. adv. ; in the phrase *nōn modo* (*nōn*), which modifies *ōtium concupisti*, followed by the adversative combinante *sed nē . . . quidem*. Just as an affirmation is made by *nōn modo* (*sólum* or *tantum*) . . . *sed (verum) etiam (quoque)*, so a negation may be made by *nōn modo* (*sólum* or *tantum*) *nōn . . . sed nē . . . quidem* (or *sed vix*). NOTE. (1) If the two clauses constituting the sentence have each the same verb (e.g. *concupisti* in this passage) and the verb stands in the second of the clauses with the second member, *nōn modo* usually takes the place of *nōn modo nōn*, i.e. the negation is only actually expressed in the second clause (viz. by *nē . . . quidem*) and is understood from it in the first clause (just as *nōn concupisti* is understood, from *nē . . . quidem concupisti*, after *nōn modo* in the first clause). Thus our passage practically = the following: *tū nōn modo nōn ōtium nisi nefārium concupisti, sed nē bellum quidem nisi nefārium concupisti*, = *you not only did not desire peace (unless it were wicked), but did not even desire a war, unless it were wicked*. (2) Observe the distribution of the negation, for *nunquam* and *nōn* in the first clause and *nunquam* and *nē* do not cancel one another and make an affirmative; in fact *nōn* and *nē* repeat the

9 nisi nefārium concupistī.	Nanctus es ex	never upon war, ex-
unless heinous you desired.	You obtained from	cept its price be
10 perditis atque ab omni nōn modo	raked up a gang of	crime. You have

abandoned (men) and by every not only scoundrels, a gang

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negative. This is the regular rule of negative distribution; Upcott quotes Cicero, *Ea Caesar nunquam negue fecit neque fecisset = Caesar never did and never would have done those things*; cf. also II, Chap. IV, at the end, *Nēmō nōn modo Rōmae sed nē tūlō quidem in angulo tōtius Italiæ oppressus aera alienō fuit*. Carefully study the examples in A. & G. 209, a; B. 343, 2; G. 482, 5; H. 552, 2. — *modo*, adv.; in the phrase *nōn modo (non)*, limiting *concupistī* understood (from the second clause) as governing *ōtium* in the first clause. — *ōtium*, acc. sing. of *ōtium*, -i, n. 2d; direct obj. of *concupistī* (expressed in the next clause, and understood in this one). Synonyms: (1) *ōtium*, in opposition to *negōtium* = (a) *leisure*, rest from business, e.g. *ōtīō frūi* = to enjoy leisure, (b) *peace*, as a state or condition of freedom from external enemies; (2) *pāx* (from stem *pac*, as in *pacīscor*, *pāngō*) = *peace*, as the outcome of diplomatic conference and agreement with an enemy. — *sed*, adversative conj.; connects and opposes *nōn modo (nōn)* *ōtium* and *nē bellum quidem*. — *nē*, adv.; *nē + quidem = not . . . even*, and limits *bellum*; the word or words limited by *nē . . . quidem* always stand between the *nē* and the *quidem*, as *bellum* does in this passage. For the uses of *nē* refer to the note on *nē*, Chap. II, l. 2. — *bellum*, acc. sing. of *bellum*, -i, n. 2d (for *duellum*, from *duo*; hence lit. *conflict between two combatants*; cf. *duel*); direct obj. of *concupistī*. — *quidem*, adv.; limits *bellum* in the combination *nē . . . quidem*.

LINE 9. *nisi (nē + sī)*, conj.; here used absolutely, with adverbial force, modifying *nefārium*. For this construction of *nisi* without a verb, refer to the note on *nisi*, Chap. VII, l. 39. — *nefārium*, acc. sing. of the adj. *nefārius*, -a, -um (from the indecl. noun *nefās*, *ne + fās*, = *that which is contrary to divine law, heinous crime*; the root is *fa* = to speak, cf. *fārī*, *fāma*, etc., and *nefandūs* = lit. *not to be spoken*, hence execrable); agrees with *bellum*, and is to be supplied with *ōtium* as well. — *concupistī*, 2d pers. sing. perf. ind. act. of *concupiscō*, -ere, *concupī*, *concupitum*, 3 (con + cupiscō, an inceptive or inchoative form of *cupiō*); agrees with the subj. *tū* above. *Concupistī* is a contraction for *concupivitī*; such contractions are common before s or r in the perf. (fut.-perf., or pluperf.) of verbs which make the perf. in -*avī*, -*ēvī*, or -*ōvī*, cf. *confīrmāstī*, but only occur before -st in perfects in -*ivī*; notice that not only does the v disappear, but the two vowels between which it stood in the full form coalesce and combine into one long vowel. — *Nanctus es*, 2d pers. sing. of the combinative perf. tense ind. of *nanciscor*, -i, *nancus sum*, 3 deponent (*nactus sum* is another form of the perf.; root *nak* = Greek *ērek* = to reach, obtain, carry away, cf. θρεγκον, θρέχθην, etc.); agrees (the part. *nancitus* agreeing in gender and number) with *tū*, the subj. understood. Synonyms: (1) *nancisci* = to obtain, usually implying by chance; (2) *adsequī* and *cōsequī* = to obtain, by determined effort; (3) *adipiscī* (ad + apiscī = lit. to reach out for something) = to obtain, something worth obtaining, e.g. *victoriām*; (4) *potūrī* = to obtain, get possession of, usually implying by force; (5) *impetrāre* = to obtain, in answer to a petition. — *ex*, prep.; gov. the ablatives *perditis* and *dērelictis*, expressing the source or origin. Note that *ex perditis* and *ex dērelictis* are adverbial modifiers of *cōflātam*. This rather involved sentence may be simplified by arranging thus: *nanctus es improbōrum manū cōflātam ex perditis atque (ex) dērelictis nōn modo ab omni fortūnā vērūm etiā (ā) spē*. Observe that *dērelictis* is coöordinate with *perditis*, and that *dērelictis* is limited by *nōn modo ab omni . . . spē*.

LINE 10. *perditis*, abl. plur. m. of *perditus*, -a, -um, perf. part. pass. (used substantively, = *ex hominibus perditis*) of *perdō*, -ere, *perdidī*, *perditum*, 3; governed by the

welded together out  
of worthless fellows  
whom fortune and  
hope alike have  
abandoned. What  
gratification you will  
derive in their com-  
pany! What de- | fortūnā, vērum etiam spē dērelictis 11  
fortune but also (by) hope (from men) forsaken  
cōflātam improbōrum manum. Hic tū 12  
welded together of wicked (associates) a band. Here you  
quā laetitiā perfruēre! quibus gaudiis 13  
what pleasure (you) will enjoy! what in delights

prep. ex. — atque, cop. conj.; connects *ex perdītis* and (*ex*) *dērelictis*. — ab, prep.; gov. the abl. *fortūnd*, and must be understood with *spē*. *Ab omni fortūnd* and (*ab omni*) *spē* express agency (i.e. *fortūnā* and *spē* are personified) and are modifiers, not of *perdītis*, but of *dērelictis*. — omni, abl. sing. f. of the adj. *omnis*, -e, 3d; agrees with *fortūnā*. — nōn, negative adv.; combined with *modo*, = not only, modifying *ab omni fortūnā*. — modo, adv.; for *nōn modo* in the first clause, followed by *vērum etiam* in the second, see the note on *nōn*, Chap. III, l. 18.

LINE 11. *fortūnā*, abl. sing. of *fortūna*, -ae, f. 1st (see l. 7); governed by the prep. *ab*. — *vērum* (adverbial acc. sing. n. of the adj. *vērus*, -ā, -um, cf. *vērō*, abl. sing. n., used as adv. and conj.), adversative conj., connecting *nōn modo ab omni fortūnā* with *etiam (ab omni) spē*. — *etiam (et + iam)*, adv.; modifies *dērelictis*, with reference to its modifier (*ab omni*) *spē*. — *spē*, abl. sing. of *spēs*, *spēi*, f. 5th; governed by *ab*, understood from the coördinate phrase *ab fortūnā* above; *omni* is also to be supplied from above with *spē*. — *dērelictis*, abl. plur. m. of *dērelictus*, -a, -um, perf. part. pass. of *dērelinquō*, -ere, *dēreliquī*, *dērelictum*, 3 (*dē* + *relinquo*; *relinquō* = *re* + *linquō*); *dērelictis* is coördinate with *perdītis*, and so is an abl. of source or origin governed by *ex* (supplied from *ex perdītis*). *Ex dērelictis ab omni spē*, etc. = *ex hominibus dērelictis ab omni spē* or *ex hominibus quā ab omni spē*, etc., *dērelicti sunt*.

LINE 12. *cōflātam*, acc. sing. f. of *cōflātus*, -a, -um, perf. part. pass. of *cōflō*, *dre*, -āvū, -ātūm, I (com + flō, = lit. *I blow together, kindle, weld together*; root bħla = flā, to blow, cf. flōrēō, flāmen; flō, flōw, flēō, and flōw are from kindred roots); *cōflātam* agrees with *manum*, and is predicative, i.e. = a clause *manum quae cōflāta est ex perdītis*. *Cōflātam* = fused together or welded together; the metaphor is taken from working in metals, and is common in Cicero; cf. Virgil, Georgics I, l. 508, *falcēs cōflāntur in ensē*. The Greek verb συμφωνār = cōflāre, and is used in similar metaphor. — *improbōrum*, gen. plur. m. of the adj. *improbos*, -a, -um (*in* = *not* + *probos* = upright, honest); gen. of substance or material, defining *manum* and explaining of what *manum* consists; this gen. is practically identical with the so-called *appositional*, *epexegetic*, or *adnominal* genitive. Compare: *adnominal*, A. & G. 214, f; B. 202; G. 361; H. 395; and gen. of material, A. & G. 214, e; B. 197; G. 361; H. 395. Observe that *improbōrum* is substantival, = of wicked men; the use of adjectives as nouns is very common, cf. *amicus* = a friend, *bona* = property. — *manum*, acc. sing. of *manus*, -ūs, f. 4th; direct obj. of *nanctus es*; *manum* here = band, gang. — *Hic*, demonstr. adv.; modifies *perfruēre*; *hic* = inter eius modi comitēs. — *tū*, nom. sing. of the 2d personal pron.; subj. of *perfruēre*; *tū* is emphatic, = you, such a man as you are.

LINE 13. *quā*, abl. sing. f. of *qui*, *quaē*, *quād*; agrees with *laetitiā*; the sentence is exclamatory. — *laetitiā*, abl. sing. of *laetitia*, -ae, f. 1st (from the adj. *laetus*); obj. of *perfruēre*. *Fruor* and its compounds, like *fugor*, *útor*, *potior*, etc., govern the abl. case. A. & G. 249; B. 218, 1; G. 407; H. 421, I. Synonyms: (1) *gaudium* (cf. *gaudeō*) = joy, such as is felt inwardly, as opposed to *dolor*; (2) *laetitia* (cf. *laetor*) = joy, which reveals itself in the expression and actions; *laetitia* is opposed to *tristitia*, and is a stronger term than *gaudium*. — *perfruēre*, 2d pers. sing. fut. ind. of the deponent verb *perfruor*, -i, *perfrūctus sum*, 3 (*per* intensive, = thoroughly + *fruor* = I

14 exsultābis ! quantā in voluptāte bacchābere,	lights you will run
you will exult ! how great in pleasure you will revel	wild in ! In what
15 cum in tantō numerō tuōrum neque	pleasure will you
when in so great a number of your (friends) neither	revel, when in all
16 audiēs virum bonum quemquam nec	the number of your
you will hear man good any at all nor	associates you will
	neither hear nor see
	even a single man

enjoy); agrees with the subj. *tū*. Cicero prefers the termination in *-re* to that in *-ris* for the fut. ind. passive, and uses *-re* seven times in this speech and *-ris* not at all. But other writers use *-ris* as much as *-re* in this tense, and, like Cicero, in the pres. ind. and pres. subjunct. passive. — *quibus*, abl. plur. n. of *qui*, *quae*, *quod*; agrees with *gaudiis*; *quibus* marks this sentence as exclamatory. — *gaudiis*, abl. plur. of *gaudium*, *-ī*, n. 2d (root *gau* = to be glad; cf. *γαύω* = *exulting, haughty*, and *γῆθος* = *joy*); abl. of cause, with *exsultābis*. Remember that this abl. is common with verbs expressive of emotion, and esp. with past participles, e.g. *commotus*, *incitatus*, etc. Note that *laetitiae* is a more forcible word than *gaudiis*, but the balance is maintained by adding a stronger verb with *gaudiis* (than *perfūre* with *laetitiae*), viz. *exsultābis*.

LINE 14. *exsultābis*, 2d. pers. sing. fut. ind. act. of *exsultō*, *-are*, *-āvī*, *-ātum*, I (frequentative form of *exsitiō*); agrees with the implied subj. *tū*. *Exsultābis* etymologically = *you will leap (dance)*, hence metaphorically *you will riotously delight*. — *quantā*, abl. sing. f. of the adj. *quantus*, *-a*, *-um*; agrees with *voluptāte*. *Quantus* may be used: (1) in exclamations, as in this passage, = *how great !*; (2) interrogatively, direct and indirect, *how great ?*; (3) relatively, corresponding to dem. *tantus*, = *as great . . . as*. — *in*, prep. gov. the abl. *voluptāte*. — *voluptāte*, abl. sing. of *voluptās*, *-atis*, f. 3d (see *voluptātem*, l. 5, for derivation, etc.); governed by the prep. *in*. — *bacchābere*, 2d pers. sing. fut. ind. of the deponent verb *bacchor*, *-āri*, *-ātus sum*, I (from the noun *Bacchus*); agrees with the implied subj. *tū*; observe the *asyndeta*. *Bacchāri* = *to revel*, and *bacchātiō* = *revēl*, are derived from the name *Bacchus* (*Bάκχος*), given both by Greeks and Romans to the god Dionysus (*Διόνυσος*). Bacchus was the god of wine and of riotous enjoyment. He was the son of Jupiter and Semelē, the daughter of Cadmus of Thebes. Héra (*Jūnō*) drove him mad, and in this state he wandered through Egypt, Asia, and India, teaching the cultivation of the vine. On his return to Europe he compelled the nations to pay him divine worship. On his travels he was accompanied, first by the Graces, but later by the *Bacchae* or *Bacchantēs* (*Bάκχαι*), a number of women devoted to his service. The name of *Bacchae* or *Bacchantēs* was also given to those women who in later times kept up his worship, exciting themselves to frenzy by drinking wine. It is from the dithyrambic choruses sung at the festivals of Dionysus that the Greek drama was developed.

LINE 15. *cum*, temporal conj.; followed by the ind. *audiēs*; *cum* here = *quō tempore* = *nam eō tempore*. The ind. mood is regular with *cum* in primary tenses, and occurs for special reasons in the historic tenses also; but the subjunct. is the rule with the imperf. and pluperfect. See the note on *cum*, Chap. III, l. 23. — *in*, prep.; gov. the abl. *numerō*. — *tantō*, abl. sing. m. of the dem. adj. *tantus*, *-a*, *-um*; agrees with *numerō*. — *numerō*, abl. sing. of *numerus*, *i*, m. 2d (root *nam* = to allot; cf. *νέμω* = *I distribute*, etc.); governed by the prep. *in*. — *tuōrum*, gen. of *tui*, plur. m. 2d (substantival m. of the poss. adj. *tuis*, *-a*, *-um*; so *mei*, *nostri* (as in Caesar, *sui*, etc.); not so much a partitive gen. as a descriptive gen., limiting *numerō*). — *neque* (*ne* + *que*), negative cop. conj.; used correlatively with *nec* below, = *neither . . . nor*.

LINE 16. *audiēs*, 2d pers. sing. fut. ind. act. of *audiō*, *-ire*, *-āvī*, *-ātum*, 4 (root *av* = *to hear*; cf. *ātw*, for *ἀτίω*, = *I hear*); agrees with the subj. *tū* implied by the personal

true to his country. | vidēbis. Ad hūius vītae studiū meditāti 17  
 It is for the living of | you will see. For this of life the pursuit studied  
 a life like this that | illi sunt qui feruntur labōrēs tui, 18  
 your so-called train- | those have been (lit. are) which are called labors your;

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ending. — **virum**, acc. sing. of **vir**, *-i*, m. 2d; direct object of **audīs**, and supplied in the coördinate clause following as the direct obj. of **vidēbis**. **Vir** or **homō** may be used when a complimentary attribute is added (as **bonum** here); but if the attribute be uncomplimentary (e.g. **improbus**, **malus**, etc.), **homō** and not **vir** is the noun to employ. For further distinctions consult the note on **vīri**, Chap. I, l. 23. — **bonum**, acc. sing. m. of the adj. **bonus**, *-a*, *-um*; agrees with **virum**; **bonum** = *loyal*, *patriotic*, in a political sense. — **quemquam**, acc. sing. m. of the indef. pron. or adj. **quisquam**, **quaecquam**, **quidquam** or **quicquam** (*quis* + *quam*); agrees with **virum**. **Quisquam** and **ullus** are rarely used except in negative sentences, or sentences whose import is a negation, e.g. a rhetorical question. — **nec** (abbreviated form of **neque**), cop. conj.; connects **audīs** and **vidēbis**. Some editors prefer to read **neque** here. Of the various negative correlative combinations the most common are **neque . . . neque**, and **nec . . . nec**; but **neque . . . nec** is not unusual, though the inverse order **nec . . . neque** is rare. Now and then **et . . . neque**, and **neque . . . et** may be met with, but opportunities for the correlation of an affirmative and negative conjunction are not common. A. & G. 155, *a*; B. 341, *3*; G. 480, NOTE 3; H. 554, I, 5.

LINE 17. **vidēbis**, 2d pers. sing. fut. ind. act. of **videō**, *-ēre*, *vidē*, **vīsum**, 2; agrees with the subj. **tū** implied by the personal ending. — **Ad** prep.; gov. the acc. **studium**, expressing *purpose* or *end in view* and modifying **meditāti**. — **hūius**, gen. sing. f. of the dem. pron. **hīc**, **haec**, **hōc**; agrees with **vītae**, and = (*a life*) of this kind, i.e. comfortless camp-life, with the dregs of Italy for camp-mates. — **vītae**, gen. sing. of **vīta**, f. 1st; objective gen., with **studium**; **vītae** here = *mōdi vivendi*. — **studium**, acc. sing. of **studium**, *-i*, n. 2d (from **studeō**; **studium** = (1) *inclination*, *zeal*, *enthusiasm*; (2) *pursuit*, *study*, as here; (3) *devotion*, *attachment*); governed by the prep. **ad**. — **meditāti**, nom. plur. m. of **meditātus**, *-a*, *-um*, perf. part. of the deponent verb **meditor**, *-āri*, *-ātus* **sum**, *1*; agrees with the subj. **illi** (**labōrēs**). Observe: (1) that **meditāti**, + **sunt** following, = 3d pers. plur. perf. ind. of **meditor**, agreeing with **illi** (**labōrēs**) as subj.; (2) that, like the perf. participles of some other deponents, **meditāti** has passive force, hence **meditāti sunt** = *have been studied*; for the passive signification, cf. **comitātus**, **testātus**, etc., and **meditātum** et **cōgītātum scelus** (Cic. *Philippics*). A. & G. 135, *b* and *f*; B. 112 *b*; G. 167, NOTE 2; H. 231, *2*.

LINE 18. **illi**, nom. plur. m. of the dem. pron. **ille**, **illa**, **illud**; subj. of **meditāti sunt**; the full subj. is **illi labōrēs**, but **labōrēs** is emphasized by being included as complement of **feruntur** in the relative clause; see the note on **feruntur**. — **sunt**, 3d pers. plur. pres. ind. of **sum**, **esse**, **fūi**; agrees with the subj. **illi**; **sunt** combines with **meditāti**, forming the perf. tense of **meditor** (see note above). — **qui**, nom. plur. m. of the rel. pron. **qui**, **quae**, **quod**; agrees with the subj. **illi**. — **feruntur**, 3d pers. plur. pres. ind. pass. of **ferō**, **ferre**, **tuli**, **tūtum**, irreg.; agrees with the subj. **qui**. The sentence **illi qui feruntur labōrēs tui (meditāti sunt)** admits of two constructions: (1) *those practices which are called your training-exercises*; here **feruntur** is copulative, and **labōrēs tui** is predicative; we find the mas. **illi** instead of a neut. **illa** (e.g. **illa quae feruntur labōrēs tui**) by reason of the attraction exerted by the emphatic word **labōrēs**; (2) *those training-exercises of yours which are so much talked about (which are matter of common talk)*; here **illi labōrēs** = the antecedent of **qui**, and **feruntur** is not copulative, but a full predicate (= *praedicāntur*); the sentence is colloquial, and = *οἱ λέγουσιν τὸν* (so Uppcott). The editor of this book has adopted the first construction, but the second is equally good,

- 19 *iaceō humī nōn sōlum ad obsidendum* (viz.) to lie on the ground not only for to be looked out for  
 20 *stuprum, vērum etiam ad facinus obeundum,* debauchery, but also for crime to be undertaken;
- ing has been practised—your lying on the ground, not only to watch for chances of debauchery, but also to perpetrate
- 

and finds favor with many; in any case, observe the meaning of *feruntur*, and cf. the common expression *ferunt = men say (report, narrate)*. — *labōrēs*, nom. plur. of *labor*, -ōris, m. 3d (root *labh* = *λαβ*, to lay hold of, to work; cf. *λαβή*, Λόγημα = produce, gain); predicative with *feruntur*, and therefore in the same case as the subj. *qui*. Consultation of a dictionary indicates that there are two forms *labor* and *labos*, and the same is the case with several other nouns, e.g. *honor* (*honos*), *lepor* (*lepos*), *arbor* (*arbos*), *pavor* (*pavos*), *clāmor* (*clāmōs*), etc. It appears that the original ending was in *s*, though Madvig asserts that nouns derived from verbs can only end in -or, e.g. *amor* (not *amos*); but Quintilian permits *clāmos* (*clāmor*, from verb *clāmō* = I shout). The change from *s* to *r* began with the oblique cases, and then gradually *s* yielded to *r* in the nominative case also. The change belongs to a period somewhat about 350–300 B.C., as we may gather from Cicero's statement (in one of his letters) that *L. Papīrius Crassus*, who was consul in 336 B.C., was the first of his gēns to cease being called *Papīrius* (*qui primum Papīrius est vocāri dēsitus*). The Medicean Virgil always reads *arbos*, *honos*, and *labor* (not *arbor*, *honor*, and *labos*). However, it is certain that Cicero preferred *labor*, and *honos* and *lepos* are also regularly found in his works. Most monosyllabic words retain *s* in the nominative, with the change to *r* in the oblique cases, e.g. *mās*, gen. *māris*; *aes*, gen. *aeris*; *flos*, gen. *floris*. [The substance of the above discussion is taken from Prof. Mayor's note on *honos*, in Chap. VI of Cicero's 2d Philippic Oration.] — *tūi*, nom. plur. m. of the poss. adj. *tuus*, -a, -um; agrees with *labōrēs*.

LINE 19. *iaceō*, pres. inf. act. of *iaceō*, -ēre, -ūi, no supine, 2 (intrans. form of *iaciō*; root *i* = to go, cf. *ēō*, ēui; just as *iaciō* = lit. *I make to go*, hence *I throw*, so *iaceō* = *I am thrown*, hence *I lie*); substantival, and in the nom. case, being an appositive of *labōrēs*; compare *vigilāre* following, which is also an appositive, and note the absence of a connecting conjunction (*asyndeton*). An inf. is a noun, inasmuch as it may be the subj. or obj. of a sentence, e.g. *mentīri est turpe* (subj.); it is a verbal, inasmuch as it admits of tenses, is modified by adverbs, and governs an object. Consult A. & G. 270; B. 326–328; G. 280; H. 532, 538. — *humī*, locative case of *humus*, -ī, f. 2d (cf. *homō* (old form *hemō*), *xāyal* = on the ground, *hūmānus*, *humilis*); modifies *iaceō*. *Humus* is one of the few nouns which, apart from the names of towns and small islands (e.g. *Rōmae* = at *Rome*), retain the old locative case; cf. *domī* = at home, *rūrī* = in the country, *militiae* = on military service, *vesperī* = in the evening. — *nōn*, neg. adv.; *nōn sōlum* modifies *ad obsidendum stuprum*. — *sōlum*, adv. (in origin acc. sing. n. of the adj. *sōlus*, -a, -um; cf. *multum*, *facile*, etc.); in the common combination, *nōn sōlum*, preceding *vērum etiam*, which introduces something still more emphatic. — *ad*, prep.; gov. the acc. *obsidendum stuprum*, expressing purpose. Other ways of expressing purpose are: (1) *causā* or *grātid* + the gen. of the gerund or gerundive; (2) *ut* (*nē*), or *quō* (if the purpose clause contain a comparative adverb or adjective) + the subjunct. mood; (3) *quā* + the subjunct.; (4) the supine in -um, after verbs expressing or implying motion; (5) sometimes by the fut. part. in -rus. — *obsidendum*, acc. sing. n. of *obsidēre*, -a, -um, gerundive of *obsidēō*, -ēre, *obsēdi*, *obsēsum*, 2 (ob + *sēdō*); agrees with *stuprum* in the construction of gerundival attraction. See the note on *habendī*, Chap. I, l. 8. In addition to its military sense of to besiege, to invest, *obsidēre* often = to lie in wait for, to be secretly on the watch for.

LINE 20. *stuprum*, acc. sing. of *stuprum*; -ī, n. 2d; governed by *ad*, and in the gerundival construction with *obsidendum*. There is a low play on the words in the above phrase;

crimes; your spying by night and secret designs not only upon the husbands' slumbers, but also upon the property of peaceable citizens. You

vigilāre	nōn	sōlūm	īnsidiantem 21
<i>to watch</i>	<i>not</i>	<i>only</i>	(subj. = <i>you</i> ) plotting
somnō	maritōrum,	vērum	etiam 22
<i>against the sleep</i>	<i>of husbands,</i>	<i>but</i>	<i>also</i>
bonīs	ōtiōsōrum..	Habēs,	ubi 22
<i>against the goods of peaceful men.</i>	<i>You have (a place) where</i>		

the meaning is that Catiline cultivated his remarkable physical powers to serve him not only as a soldier in the camp, but also as a libertine in the vicious enterprises of his private life. — *vērum*, adversative conj. (and adv.; in origin acc. neut. sing. of the adj. *vērus*; cf. the abl. sing. n. *vērō*, used similarly); connects *ad obsidendum stuprum* and *ad facinus obeundum*. — *etiam* (*et + iam*), adv.; intensifies *ad facinus obeundum*. — *ad*, prep.; gov. the acc. *facinus obeundum*, expressing purpose. — *facinus*, acc. sing. of *facinus, facinoris*, n. 3d (*faciō*, hence lit. = *deed*, but, as a rule, in a bad sense, *misdemeanor, crime*); governed by *ad*, and in the gerundival construction with *obeundum*. See the synonyms in the note on *sceleris*, Chap. IV, l. 9. — *obeundum*, acc. sing. n. of *obeundus, -a, -um*, gerundive of *obēō, obire, obīt, obitum*, irreg. trans. and intrans. (*ob + eō* = lit. *I go to meet, hence often = to meet regularly*); agrees with *facinus* in the construction of gerundival attraction. Though *eō* is intrans., *obeō, praeterēō*, etc., are trans., as intrans. verbs frequently acquire an active force when compounded with *ad, ante, praeter, ob, trāns*, etc. A. & G. 228, a; B. 175, 2, a; G. 331; H. 372.

LINE 21. *vigilāre*, pres. inf. act. of *vigilō*, -āre, -āvī, -ātūm, 1 (from the adj. *vigil* = *wakeful, watchful*; root *vag* or *aug* = *to be awake, to be active*; cf. *vrȳhs* = *healthy, vigeō, augeō*, etc.); agrees with the subj.-acc. *tē* understood; *vigilāre* is coördinate with *tacere*, and like it is an appositive of *labōrēs*. Remember that the inf. may be subj. or obj., no matter if it agrees with an expressed or implied subj.-acc. or not. It is evident that *tē* must be supplied with *vigilāre* as subj.-acc., for the participle *īnsidiantem* refers to and enlarges the subj. of *vigilāre*. — *nōn*, negative adv.; *nōn sōlūm* modifies *īnsidiantem somnō maritōrum*. — *sōlūm*, adv.; in combination with *nōn*. — *īnsidiantem*, acc. sing. m. of *īnsidīans, -antis*, pres. part. of *īnsidīor, -āri, ātūs sum, 1 deponent* (from *īnsidiae* = *an ambush, in + sedeō*; hence *īnsidīārī* = *to lay an ambush for, to plot against*); agrees with *tē*, the implied subj.-acc. of *vigilāre*.

LINE 22. *somnō*, dat. sing. of *somnus, -ī, m. 2d* (for *sop-nus*, from root *snap* = *sop, to sleep*; cf. *vr̄vōs*, for *sv̄bos*, = *sleep; sopor, for sv̄por; somnium = a dream*); dat. of the indirect obj., governed by *īnsidiantem* (as a compound of *in*). — *maritōrum*, nom. plur. of *maritus, -ī, m. 2d* = *a husband* (in origin the substantival mas. of the adj. *maritus, -a, -um*, from *mās, māris* = *male*; cf. *marita* = *one provided with a mās, hence a wife*); poss. gen., limiting *somnō*. — *vērum*, adversative conj. (see l. 20); connects *īnsidiantem somnō maritōrum* and (*īnsidiantem*) *bonīs ōtiōsōrum*. — *etiam*, adv.; intensifies *īnsidiantem bonīs ōtiōsōrum*.

LINE 23. *bonīs*, dat. of *bona, -ōrum, n. 2d* = *property, possessions* (substantival neut. plur. of the adj. *bonus, -a, -um*; cf. *bonum, -ī, n. 2d* = *advantage; bonus = a good man; bonīs, -ōrum, = the good*, esp. as a political term); dat. of the indirect obj., governed by *īnsidiantem*; joined by *vērum* to *somnō*. — *ōtiōsōrum*, gen. plur. m. (substantival = *of peaceful men*) of the adj. *ōtiōsus, -a, -um* (from the noun *ōtium*); poss. gen., limiting *bonīs*. *Otiōsī* = *citizens of steady and quiet habits, who would be as unlikely to suspect robbery as to have the means at hand to resist it*. — *Habēs*, 2d pers. sing. pres. ind. act. of *habēō, -ēre, -ūt, -itum, 2*; agrees with the subj. *tū*, which is implied by the personal ending. Observe that the object of *habēs* is the clause *ubi ostentēs patientiam, etc.* — *ubi*, adv. (for *quo-bi*); introduces the consecutive clause

- 24 ostentēs tuam illam praeclāram patientiam | now have an opportunity of displaying  
*you may display of yours that famous endurance*
- 25 famis, frigoris, inopiae rērum omnium, | your remarkable power of enduring  
*of hunger, of cold, of lack of things all,*
- 26 quibus tē brevī tempore cōflectum esse | hunger, cold, and complete destitution,  
*by which yourself short in time overcome to be* and you will find before long your

*ubi* ostentēs patientiam; habēs *ubi* = *habēs locum in quo*, the relative word expressing characteristic and consequently followed by the subjunctive mood. The uses of *ubi* are: (1) adv. of place, interrog. or relative, = *where*; (2) adv. of time, interrog. or relative, = *when*; (3) adv. in place of the rel. pron., = *whereby, with whom*, etc.

LINE 24. *ostentēs*, 2d pers. sing. pres. subjunct. act. of *ostentō*, -āre, -āvī, -ātum, I (frequentative of *ostendō*, *obs* + *tendō*); agrees with the subj. *tū* implied by the personal ending; the subjunct. is consecutive following *ubi*, which expresses characteristic (*you have an opportunity for*, etc.). Synonyms: (1) *monstrō* (*akin to moneō*) = *I point out*, e.g. *viam dīgitō*; (2) *demonstrō* = *I indicate, I call attention to*; (3) *significō* = *I make known by signs* (*signis*), e.g. *fraudem*; (4) *indicō* = *I disclose*; (5) *exhibeo* = *I hold out to view*; (6) *ostendo* = *I stretch out to the light, display*, e.g. *potestātem*; (7) *ostenō* = *I show, esp. show off, parade, display*. — *tuam*, acc. sing. of the poss. adj. *tuus*, -a, -um; agrees with *patientiam*. — *illam*, acc. sing. f. of the dem. pron. *ille*, *illa*, *illud*; agrees with and emphasizes *patientiam*. — *praeclāram*, acc. sing. f. of the adj. *prae-clārus*, -a, -um (*prae* = *very* + *clārus* = *famous*); the other meaning of *prae* in composition is *before*, cf. *praedicō* = *I foretell*); agrees with *patientiam*. — *patientiam*, acc. sing. of *patientia*, -ae, f. 1st (from *patiens*, pres. part. of the deponent *patior*); direct obj. of *ostenēs*.

LINE 25. *famis*, gen. sing. of *famēs*, f. 3d; objective gen., dependent on *patientiam*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. — *frigoris*, gen. sing. of *frigūs*, n. 3d (cf. *pīros* = *frost, cold*); objective gen. dependent on *patientiam* and coördinate with *famis*; note the absence of conjunctions. — *inopiae*, gen. sing. of *inopia*, f. 1st (from adj. *inops*; *in* + *ops*); objective gen., dependent on *patientiam* and coördinate with *famis* and *frigoris*. — *rērum*, gen. plur. of *rēs*, *rei*, f. 5th; subjective gen., defining *inopiae*. *Omnium rērum* = *complete*, taking the place of an adjectival attribute; it is found with several nouns, e.g. *cōpīa*, *abundantia*, etc.; cf. II, Chap. XI, *cum omnium rērum dēspératiōne*. — *omnium*, gen. plur. f. of the adj. *omnis*, -e, 3d; agrees with *rērum*.

LINE 26. *quibus*, abl. plur. n. of the rel. pron. *quā*, *qua*, *quod*; refers (not to *omnium rērum* as antecedent, but) to the antecedents *famis*, *frigoris*, *inopiae*; abl. of the means or instrument, modifying *cōflectum esse*. Observe that the antecedents of *quibus* are abstract expressions and not all of the same gender, hence the relative *quibus* is neuter = *by which things* (*agencies, means, etc.*). — *tē*, acc. sing. of *tū*; subj.-acc. of the inf. *cōflectum esse* in the object-clause of *sentiōs* (a verb of *perception*). — *brevī*, abl. sing. n. of the adj. *brevis*, -e, 3d; agrees with *tempore*. — *tempore*, abl. sing. of *tempus*, *temporis*, n. 3d; abl. of *time within which*. Distinguish the following: (1) duration of time, expressed by the acc., e.g. *duās hōrās* = *for two hours*; (2) point of time, expressed by the abl., e.g. *quārtā hōrā* = *at the fourth hour*; (3) time within which, expressed by the abl. and sometimes by the abl. with *in*, e.g. (*in*) *hīs decem annīs* = *within these ten years*. In all of the above the noun usually has a modifier, but remark exceptions like *aestāte* = *in summer*. — *cōflectum*, acc. sing. m. of *cōflectus*, -a, -um, perf. part. pass. of *cōficiō*, -ere, *cōfēcī*, *cōflectū*, 3 (*con* + *faciō*; most compounds of *faciō* make the passive in -ficiō, but a few like *faciō*, e.g. *patefaciō*, *patefiō*);

strength consumed by these trials. When I kept you out of the consulship, I accomplished this much at any rate, that though you might assail the state in the character of an exile you could

sentiēs. Tantum prōfēcī tum, cum tē <sup>27</sup>  
*you will feel. So much I effected then, when you*  
ā cōsulatū reppuli, ut exsul potius <sup>28</sup>  
*from the consulship I thrust back, that as an exile rather*  
temptāre quam cōnsul vexāre rem pūblicam <sup>29</sup>  
*to attack than as consul to harass the commonwealth*

agrees with the subj.-acc. *tē*; *cōfēctum + esse* = the perf. inf. pass. of *cōficiō*. *Cōfēctum esse* = *to have been finished* (*done up, or exhausted*), colloquially. — *esse*, pres. inf. of *sum*; combines with *cōfēctum*, as described above, and agrees with the subj.-acc. *tē* in the object-clause of *sentiēs*.

LINE 27. *sentiēs*, 2d pers. sing. fut. ind. act. of *sentiō*, *-ire*, *sensi*, *sensum*, 4; agrees with the implied subject *tū* in the relative clause. — *Tantum*, acc. sing. n. of the adj. *tantus*, *-a*, *-um*; direct obj. of *prōfēcī*. *Tantum prōfēcī* = *I accomplished only so much, i.e. I accomplished so much at any rate; tantum is defined by the ut clauses following.* *Tantum* may be considered an adverbial modifier. — *prōfēcī*, 1st pers. sing. perf. ind. act. of *prōficiō*, *-ere*, *prōfēcī*, *prōfectum*, 3 (*prō + faciō* = (1) *I succeed, intrans.* (2) *I accomplish, trans.*); agrees with the implied subj. *ego*. — *tum*, adv. of time; modifies *prōfēcī*; *tum cum reppuli* defines the time of the principal verb *prōfēcī*. Observe that the *cum* clause is exactly like any other rel. clause, for *cum* refers to the antecedent *tum* (*tum cum = eō tempore quō*), and therefore the verb of the *cum* clause is indicative. — *cum*, temporal conj., correlative of *tum*; with the ind. *reppuli*. See the note on *cum*, Chap. III, l. 23. — *tē*, acc. sing. of the 2d pers. pron. *tū*; direct obj. of *reppuli*.

LINE 28. *ā*, prep., gov. the abl. *cōsulatū*, expressing *separation* in combination with *reppuli*. — *cōsulatū*, abl. sing. of *cōsulatūs*, *-ūs*, m. 4th (= *the office of cōsul, consulship*); governed by the prep. *ā*. The substance of the *ut* clauses shows that the allusion in this passage is not to Cicero's defeat of Catiline in the elections held in the year 64 B.C., but to the success of his efforts in securing Catiline's defeat when, at the elections held under Cicero's presidency in 63 B.C., he appeared as a candidate for consular office for 62 B.C. It will be remembered that Cicero prevented intimidation of the voters by appearing with a force of armed friends in the Campus Martius. — *reppuli*, 1st pers. sing. perf. ind. act. of *repellō*, *-ere*, *reppuli*, *repulsum*, 3 (*re = back + pelō = I drive*); agrees with the subj. *ego* implied by the personal ending. — *ut*, consecutive conj.; introduces the objective substantival clause of result *ut . . . possēs*; *ut* clauses of this kind are found after any verb of *effecting*, e.g. *prōficiō*, *efficiō*, *perficiō*, etc. A. & G. 332; B. 297, 1; G. 553, 1; H. 501, II. — *exsul*, gen. *exsulis*, m. (and f.) 3d (probably from root *sad* = *sed* or *sol*, = *to go, + ex = out*; thus *exsul* and not *exul* is the correct form, and *exsiliūm* (not *exilium*)); nom. sing. in apposition with the implied subj. of *possēs*, viz. *tū*. — *potius*, comparative adv. = *rather* (adj. indecl. *potis* or *pote*; compar. *potior*; superl. *potissimum*); modifies *temptāre*. Synonyms: (1) *potius* = *more, rather, of the choice between two things*; (2) *magis* = *more, qualitative, in answer to the question 'how greatly?'*; (3) *amplius* = *more, more widely, of a growth or an addition*; (4) *plus* = *more, quantitative, in answer to the question 'how much?'*.

LINE 29. *temptāre*, pres. inf. act. of *temptō*, *-are*, *-āvi*, *-ātum*, I (intensive of *tendō*); complementary or epexegetical inf., expressing the further action of the subj. of *possēs*. The celebrated scholar Bentley in a note on a passage in Terence remarks that in his study of the most ancient as well as of more recent classical MSS. he has always found either *temptāre* or more rarely *temtāre*, but never the popular form *tentāre*; ever since the time of Bentley the best scholars have read *temptare, quattuor, scaena*, etc.,

- 80 possēs, atque ut id, quod esset ā | not harass it as a  
*you might be able, and that that which was by* | consul, and that the  
81 tē scelerātē susceptum, latrōcinium potius | criminal enterprise  
*you wickedly undertaken, brigandage rather* | which you have taken  
82 quam bellum nōminārētur. | in hand should better  
*than war should be called.* | merit the name of  
*brigandage than of war.*

even when in conflict with etymological probabilities (e.g. we should etymologically expect *tentō*), because the mass of the MSS. evidence is in favor of such orthography. — *quam*, adv.; introduces an inf. clause of comparison. — *cōnsul*, gen. *cōnsulis*, m. 3d; nom. sing. in apposition with the implied subj. of *possēs*, viz. *tū*. Observe the play on the two contrasted words *exsul* and *cōnsul* (both probably from the same root). — *vexāre*, pres. inf. act. of *vēxō*, -āre, -āvi, -ātum, i (frequentative of *vehō*); complementary inf. with *possēs*. — *rem*, acc. sing. of *rēs*, *reī*, f. 5th; direct obj. of *vexāre*. — *pūblicam*, acc. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rem*.

LINE 30. *possēs*, 2d pers. sing. imperf. subjunct. of *possūm*, *posse*, *potui*, no supine, irreg. (*potis* = *able* + *sum* = *I am*); agrees with the subj. *tū* implied by the personal ending; the subjunct. is consecutive following *ut*. — *atque*, cop. conj.; joins the coördinate substantival clauses *ut . . . possēs* and *ut id . . . nōminārētur*. — *ut*, consecutive conj.; introduces the substantival clause of result *ut id . . . nōminārētur* as obj. of *prōfici*. — *id*, nom. sing. n. of the dem. pron. *is*, *ea*, *id*; subj. of *nōminārētur*. — *quod*, nom. sing. n. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the antecedent *id* in gender and number, and is subj. of *susceptum eset*. — *eset*, 3d pers. sing. imperf. subj. of *sum*, *esse*, *fui*; agrees with the subj. *quod*; *eset* + *susceptum* = the pluperf. subjunct. pass. of *suscipiō*. It is the regular rule for a verb dependent on a subjunctive (as *possēs*) to be itself subjunctive. Some editors retain the older reading *est ā tē scelerātē susceptum* (*est . . . susceptum* = perf. ind. pass.), and explain the ind. mood on the ground that the *quod* clause is not an integral part of the consecutive sentence, but an addition of the speaker explaining *id*; cf. Chap. VII, ll. 2 and 3, *nōn ut odio permotus esse videar, quō DEBEO*. — *ā*, prep.; gov. the abl. *tē*, expressing the agent after the passive verb *susceptum eset*.

LINE 31. *tē*, abl. sing. of *tū*; governed by the prep. *ā*. — *scelerātē*, adv. (formed from *sceleratus*, perf. part. pass. of the verb *scelerō*, 1); modifies *susceptum eset*. — *susceptum*, nom. sing. n. of *susceptus*, -a, -um, perf. part. pass. of *suscipiō*, -ere, *suscēpi*, *susceptum*, 3 (subs., old form of sub. + *capitō*); agrees with the subj. *quod*; *susceptum* + *eset* (above, where see note) = the 3d pers. sing. pluperf. subjunct. pass. of *suscipiō*. Synonyms: (1) *suscipere*, opposed to *recusāre*, = to undertake a thing or business, in general; (2) *recipere* = to undertake a matter assigned to one, and to engage to be responsible in oneself for the results and the risks involved. — *latrōcinium*, gen. *latrōcīnī*, n. 2d (from verb *latrōcīnor*, i; from *latrō*); nom. sing., predicative with the copulative verb *nōminārētur*. See the note on *latrōcīnō*, Chap. IX, l. 35. — *potius*, comparative adv.; modifies the pred. *latrōcinium* (*nōminārētur*).

LINE 32. *quam*, adv.; introduces a clause of comparison after *potius*. — *bellum*, gen. *bellī*, n. 2d (for *du-ellum*, from *duo*); nom. sing., predicative with *nōminārētur*. Observe the contrast between *latrōcinium* and *bellum*; if Catiline had been elected consul in 63 B.C., he might have been said in virtue of his office (with military imperium) to be waging *war*. — *nōminārētur*, 3d pers. sing. imperf. subjunct. pass. of *nōminō*, -āre, -āvi, -ātum, i (from *nōmen*; root *gnā* = to know, cf. *nōscō*, etc.); agrees with the subj. *id*; the subjunct. is consecutive, in the substantival clause of result introduced by *ut* (l. 30) in dependence on the principal verb *prōfici*.

XI. Now, Conscrip<sup>t</sup> Fathers, to enable me to escape by solemn prayer and entreaty what seems to be an almost justifiable complaint on the part of my country, lend careful at-

XI. Nunc ut ā mē, patrēs cōscriptī, 1  
*Now that from me, fathers enrolled,*  
 quandam prope iūstam patriae querimōniām 2  
*certain nearly just of my country a complaint*  
 dētester ac dēprecer, percipite, quaesō, 3  
*I may ward off and plead against, attend to, I beg,*

LINE 1. *Nunc*, adv.; with a force not so much temporal as resumptive; = Greek *vū δέ*. — *ut*, final conj.; followed by the subjunctives *dētester* and *dēprecer*, in a pure clause of purpose. — *ā* (*ā* or *ab* before consonants, *ab* before words beginning with a vowel or *h*), prep.; gov. the abl. *mē*, expressing *separation* in combination with the verbs *dētester* and *dēprecer*. — *mē*, abl. sing. of *ego*; governed by the prep. *ā*. — *patrēs*, voc. plur. of *pater*, *patris*, m. 3d; the case of address. Not all *patrēs familiās* became *patrēs* in the sense of *senators*, but only such as were chosen by the consul or censor (out of the *patriciū*, descendants of the most ancient *gentēs*), or such as succeeded to a seat in the senate by virtue of having held curule office. — *cōscriptī*, voc. plur. m. of *cōscriptus*, *-a*, *-um*, perf. part. pass. of *cōscribō*, *-ere*, *cōscripti*, *cōscriptum*, 3 (*con + scribō*); agrees with *patrēs*. *Patrēs cōscripti* = *enrolled fathers*, the epithet *cōscripti* serving to distinguish those *patrēs* (patrician heads of families) who were senators from those who were not. The old explanation, that the phrase = *patrēs et cōscripti* = (patrician) *senators and enrolled* (plebeians), is no longer accepted.

LINE 2. *quandam*, acc. sing. f. of the indef. pron. and adj. *quidam*, *quaedam*, *quidam* (adjectival neut. *quondam*; *qui + -dam*); agrees with *querimōniām*; as often, this pronoun qualifies or apologizes for something, as in this passage for *prope iūstam* = *an almost justifiable complaint, so to speak*. Observe that *m* changes to *n* before *d*; thus *quemdam* to *quendam*, and *quandam* to *quandam*. — *prope*, adv. (compar. *propius*; superl. *proximē*); limits *iūstam*. Many adverbs in early times acquired prepositional force; cf. *prope* + the acc., *ante* + acc., *palam* + abl., etc. — *iūstam*, acc. sing. f. of the adj. *iūstus*, *-a*, *-um* (from noun *iūs* = *right, law*, lit. *that which is binding*; root *yū* = *to bind*); agrees with *querimōniām*. — *patrēs*, gen. sing. of *patria*, f. 1st (in origin f. of adj. *patrīus*, *-a*, *-um*, with *terra* understood); poss. gen., limiting *querimōniām*. — *querimōniām*, acc. sing. of *querimōnia*, *-ae*, f. 1st (from verb *queror* = *I complain*; root *quer* or *ques*, akin to Sanskrit *cvas* = *to heave a sigh*); direct obj. of *dētester*, and understood as direct obj. of the coördinate verb *dēprecer*. Synonyms: (1) *questus* = *complaint in general*; (2) *querimōnia* = *complaint about what has in actual fact been suffered*; (3) *querēla* = *complaint about something suffered in fact or in imagination*.

LINE 3. *dētester*, 1st pers. sing. pres. subjunct. of the deponent verb *dētestor*, *-āri*, *-ātus sum* 1 (*dē*, marking separation + *testor*, from *testis* = *a witness*; hence lit. *I bear witness from, I avert by solemn adjuration*); the implied subj. is *ego*; the subjunct. is final with *ut*. — *ac* (abbreviated form of *atque*), cop. conj.; connects *dētester* and *dēprecer*. *Atque* (*ac*) is often used instead of *et* to join two important words or ideas. — *dēprecer*, 1st pers. sing. pres. subjunct. of the deponent verb *dēprecor*, *-āri*, *-ātus sum*, 1 (*dē*, with force as in *dētester* + *precor* = *I pray*; hence *I avert by pleading*; cf. English *I deprecate*); the implied subj. is *ego*. — *percipite*, 2d pers. plur. pres. imperative act. of *percipiō*, *-ere*, *percipi*, *perceptum*, 3 (*per + capio*); the subj. *vōs* is understood. *Percipere* = lit. *to seize completely*, i.e. with the understanding, hence *to hear, to comprehend*. — *quaesō*, 1st pers. sing. pres. ind. act. of *quaesō*, *-ere*, *-ivī* or *-ii*, no supine, 3 (old form of *quaerō*; the 1st pers. plur. is *quaesumus*; etymology doubtful); the subj. is *ego* understood. *Quaeso* is parenthetical = *I pray you*; *quaesumus* is often similarly used.

4 diligenter quae dicam, et ea  
carefully (those things) which I shall say, and them  
5 penitus animis vestris mentibusque  
deeply to minds your and to (your) intellects  
6 mandate. Etenim si mēcum patria, quae  
commit. For if with me my country, which

tention, I beg of you, to the words which I am about to speak, and lay them safely up within your inmost hearts and minds. For imagine my country, which

LINE 4. *diligenter*, adv. (from adj. *diligēns*; *diligēns* is pres. part. of *diligō*, *dis + legō* = *I select apart*; hence *diligenter* = *carefully, with discrimination*); modifies *percipite*. — *quae*, acc. plur. n. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with *ea*, understood as direct obj. of *percipite*, i.e. *quae dicam* is not the interrog. pron. + pres. subjunct. in indirect interrogation, but the rel. + the fut. ind. (= *ea quae dicam*). When the rel. + its verb = a single phrase or idea, the antecedent is frequently omitted, especially when a part of *is*, *ea*, *id*; cf. *qui adsunt audiant* = *let those present listen*. — *dicam*, 1st pers. sing. fut. ind. act. of *dico*, *-ere*, *dixi*, *dictum*, 3; the subj. *ego* is implied by the personal ending; *quae dicam* practically = *mea verba*. All commentators agree that the following elaborate defence of Cicero's policy in dealing with the conspirators could not have been a part of the speech as spoken by Cicero in the senate; it was probably worked up at a later period for publication. Yet Cicero may very well have given an extempore account of his action to his audience, which account served as the basis for his exoneration as we now find it. — *et*, cop. conj.; connects the imperatives *percipite* and *mandate*. — *ea*, acc. plur. n. of the dem. pron. *is*, *ea*, *id*; direct obj. of *mandate*; *ea* refers to *quae dicam* (*my words*).

LINE 5. *penitus* (root *pen* = *to enter*; cf. *penetrō*), adv.; modifies *mandate*, or the adverbial phrase *animis . . . mentibusque*. — *animis*, dat. plur. of *animus*, *-i*, m. 2d; indirect obj. of *mandate*. *Animis mentibusque* = *to your hearts and minds*; *animus* and *mēns* are here practically synonymous; when they are distinguished *animus* = *the heart, the mind*, as the seat of the emotions (cf. *animus* = *courage, anger, etc.*), while *mēns* = *the mind, the intellect, the seat of the reason*. — *vestris*, dat. plur. m. of the poss. adj. *vester, vestra, vestrum* (poss. of the personal pron. plur. *vōs*); agrees with *animis*, and is understood in the fem. with *mentibus*. — *mentibusque* (*mentibus + que*), *mentibus* is the dat. plur. of *mēns, mentis*, f. 3d; indirect obj. of *mandate*; joined to *animis* by *que*. *Que* is the enclitic cop. conj.; connects *animis* and *mentibus*; *que*, as distinguished from the copulative conjunctions, connects two words or ideas which have in themselves a close internal connection.

LINE 6. *mandate*, 2d pers. plur. pres. imperative act. of *mandō*, *-āre*, *-āvī*, *-ātum*, 1 (*manus + dō* = *I put in hand, commit*); the implied subj. is *vōs*, referring to the *patrēs conscripti* (l. 1); coördinate with *percipite* above. — *Etenim* (*et + enim*, = *for truly, and indeed*), causal conj.; connects what follows with what has preceded. The causal particles are: (1) *nam*, praepositive, except when yielding to metrical needs in poetry; (2) *enim*, postpositive in classical, but praepositive in ante-classical Latin; often strengthened by other conjunctions, e.g. *atenim* (*at + enim*), *enimvērō*, etc.; (3) *namque*, standing first, not very common except in Livy; (4) *etenim*, standing first, very common in classical and esp. Ciceronian Latin, but rare in ante-classical and post-classical authors. *Etenim* = the Greek *kal ydp*, with the ellipse of an idea between the two; so here *and* (*it is your duty to listen to me carefully*) *for if*, etc. A. & G. 156, d; B. 345; G. 498; H. 310, 5, and 554, V. — *si*, conditional particle; expresses an ideal conception for the immediate present or the future with the pres. subjunct. *loquātur*. Refer to the note and grammatical references under *loquātur*, Chap. VIII, l. 2. — *mēcum* (*mē + cum*), *mē* is the abl. of *ego*; governed by *cum*. *Cum* is the

is far more precious to me than my own life, imagine all Italy and the whole state thus addressing me: *mihi vītā meā multō est cārior, sī cūncta Italia, sī omnis rēs pūblica sic loquātur: sī Italia, if all the commonwealth thus were to speak:*

prep. + the abl., governing *mī* and appended to it (as regularly with the personal and reflexive pronouns, and usually with the relative; cf. *sēcum, quibuscum*). — *patria*, gen. *patriae*, f. 1st.; nom. sing., subj. of *loquātur*. *Patria* is personified, and imagined as interrogating Cicero; cf. the personification in Chap. VII, l. 44, and Chap. VIII, l. 2. — *quae*, nom. sing. f. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *patria*, and is subj. of *est* in its own clause.

LINE 7. *mihi*, dat. sing. of *ego*; dat. of the indirect obj., in dependence on *cārior est*. — *vītā*, abl. sing. of *vīta*, -ae, f. 1st.; abl. of comparison (= *quam vita*), after the comparative *cārior*. When two words are compared, the second may be put in the same case as the first, and be preceded by *quam*, or *quam* may be omitted and the second noun put in the abl. case. But when the first noun is in any case other than the nom. or acc., *quam* is used, and the noun following takes the same case as the first noun. A. & G. 247, and footnote; B. 217; G. 296; H. 417. — *meā*, abl. sing. f. of the poss. adj. *meus*, -a, -um; agrees with *vītā*. — *multō*, adv. (in origin the abl. neut. of *multus* expressing measure of difference with the comparative *cārior = dearer by much*); modifies *cārior*. — *est*, 3d pers. sing. pres. ind. act. of *sum, esse, fui*; agrees with the subj. *quae*. Observe that the verb of the subordinate *quae* clause is indicative, in spite of the general rule, viz. that a clause subordinate to a subjunctive clause or an equivalent inf. clause will have its own verb subjunctive; but this rule only holds good when the subordinate clause is an integral part of the subjunctive clause, for when the subordinate clause states a fact which is true in itself apart from any statement made in the subjunctive or inf. clause the ind. mood is employed. So here *quae . . . est cārior* is really an addition made by the speaker, and not indissolubly linked with the subjunct. clause *sī patria . . . loquātur*. A. & G. 342; B. 324, 1; G. 629; H. 529, II, NOTE I. — *cārior*, nom. sing. f. of *cārior, cārius*, compar. degree of the adj. *cārus*, -a, -um; agrees with the subj. *quae*; *cārior* is predicative with *est*. — *sī*, conditional particle; repeated by anaphora from *sī* above. The repetition of *sī* is more effective than the use of a cop. conj., e.g. *sī patria . . . et cūncta Italia . . . et omnis rēs pūblica*. Although the verb of the protasis (*loquātur*) is only expressed in the last *sī* clause, it must be understood in each of the preceding clauses introduced by *sī*. — *cūncta*, nom. sing. f. of the adj. *cūnctus*, -a, -um (for *co = con + iūnctus*, perf. part. of *iungō*); agrees with *Italia*. For the distinction between *tōtus, cūnctus*, and *omnis*, refer to the note on *omnium*, Chap. I, l. II.

LINE 8. *Italia*, gen. *Italiae*, f. 1st (for derivation, see Chap. IV, l. 26); nom. sing., subj. of *loquātur* understood from below. — *sī*, conditional particle; repeated by anaphora. — *omnis*, nom. sing. f. of the adj. *omnis*, -e, 3d; agrees with *rēs pūblica*. — *rēs*, gen. *rei*, f. 5th; nom. sing., subj. of *loquātur*. — *pūblica*, nom. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rēs*. — *sic* (*sī* + the dem. suffix -ce abbreviated; cf. *hic*), adv. of manner; modifies *loquātur*; *sic* refers to what follows in ll. 9-43. — *loquātur*, 3d pers. sing. pres. subjunct. of the deponent verb *loquor, loquī, locutus sum*, 3; agrees with the nearest subject *rēs pūblica*, and is understood with each of the preceding subjects *patria Italia*. The real subject of *loquātur* is *our country*, whether regarded as the *fatherland* (*patria*), a territorial division (*Italia*), or a community of citizens recognizing the same form of government, and united by identity of political interests (*rēs pūblica*). The pres. subjunct. *loquātur* represents an imaginary case purely as a hypothesis, the possibility of which is disregarded for the sake of argument. Observe

9 "M. Tulli, quid agis?	Tūne eum,	"Marcus Tullius, what are you doing?
" <i>Marcus Tullius, what are you doing? (Will) you him,</i>		Will you allow a man who is, as you have discovered, a public enemy, who will be, as you perceive, the leader of a war, who
10 quem esse hostem comperisti, quem ducem		
whom to be an enemy you have found, whom the leader		
11 bellī futūrum vidēs, quem exspectārī		
of a war about to be you see, whom to be awaited		

that the condition whose *protasis* is *sī . . . loquātur* lacks a formally expressed *apodosis*; the substance of what the *apodosis* would be is given in the early part of Chap. XII; the absence of the *apodosis* is due to the inordinate length of the *protasis* (l. 6—the end of the chapter). The non-completion or the change of a construction is called *anacolūthon*. A. & G. 385; B. 374, 6; G. 697; H. 636, IV, 6.

LINE 9. *Marco* (abbreviated = *M.*), voc. sing. of *Marcus*, -i, m. 2d; the case of address. *Marcus* is the *praenomen* of Cicero. — *Tulli*, voc. sing. of *Tullius*, -i, m. 2d; the case of address. *Tullius* is the *nōmen*, or gentile name of Cicero. The *nōmen* invariably ended in -ius, and daughters were regularly called by the gentile name with the fem. inflexion in -a, e.g. *Tullia*, *Cornēlia*. — *quid*, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; direct obj. of *agis*. — *agis*, 2d pers. sing. pres. ind. act. of *agō*, -ere, ēgi, *actum*, 3; the subj. *tū* is implied by the personal ending. — *Tūne* (*tū* + *ne*), *tū* is the 2d personal pron. sing.; subj. of *patiēre*, l. 15. *Ne* is the enclitic interrogative particle, appended to the emphatic word *tū*; *ne* simply asks for information, whereas *nonne* expects an affirmative and *num* a negative reply. Observe how the juxtaposition of *tū* and *eum* heightens the antithesis; it has in several previous cases been remarked that pronouns, especially when contrasted, appear to stand together, as if they exerted and experienced mutual attraction. Though comparatively simple and free from complex subordination, the sentence *tūne . . . videātur* (ll. 9-17) approaches nearer to being a *period* than any which has so far occurred in this speech. A. & G. 346, a, b; B. 351, 5; G. 684-687; H. 573. — *eum*, acc. sing. m. of the dem. pron. *is*, *ea*, *id*; direct obj. of *patiēre*, l. 15, and subj.-acc. of *exire*, l. 15. Note how far the subj. and obj. of *patiēre* are separated from it; this is regular in the structure of the *period*, which is a complex sentence whose main sentence is not completed till the close. *Eum* here = *Catilinam*, who is described by the qualities stated in the rel. clauses following.

LINE 10. *quem*, acc. sing. m. of the rel. pron. *qui*, *quae*, *quod*; subj.-acc. of *esse* in the acc. and inf. object clause of *comperisti*. — *esse*, pres. inf. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *quem*. — *hostem*, acc. sing. of *hostis*, -is, m. 3d; is predicative with *esse*, and refers to the subj.-acc. *quem*, therefore taking the same case. The meaning is that Catiline behaved like a *hostis* or public enemy, and deserved that name; he was not in fact officially declared *hostis* till a short time after the delivery of the 2d speech. — *comperisti*, 2d pers. sing. perf. ind. act. of *comperiō*, -ire, *comperi*, *compertum*, 3; agrees with *tū* understood as its subj. in the rel. clause. For synonyms and note on Cicero's fondness for this verb, refer to *comperi*, Chap. IV, l. 38. — *quem*, acc. sing. of the rel. pron. *qui*, *quae*, *quod*; subj.-acc. of *futūrum* (*esse*) in the object clause of *vidēs*; *quem* agrees in gender and number with the antecedent *eum*. — *ducem*, acc. sing. of *dux*, *ducis*, m. 3d (cf. *dūcō* = I lead); predicative with *futūrum* (*esse*), and therefore in the same case as *quem*.

LINE 11. *bellī*, gen. sing. of *bellum*, n. 2d; objective gen., dependent on *ducem*. — *futūrum*, acc. sing. m. of *futūrus*, -a, -um, fut. part. of *sum*, *esse*, *fui*; agrees with the subj.-acc. *quem*; with *futūrum* supply *esse* = the fut. inf. of *sum*, object of the verb of perception *vidēs*. — *vidēs*, 2d pers. sing. pres. ind. act. of *videō*, -ere, *vidī*, *visum*, 2; the implied subj. is *tū*. — *quem*, acc. sing. m. of the rel. pron. *qui*, *quae*, *quod*; subj.-

is, to your knowledge, awaited as commander in the enemy's camp, a prime source of crime, a ringleader of conspiracy, a recruiter of slaves and

imperatorem in castris hostium sentis, 12  
*as general in the camp of the enemy you are aware,*  
 auctorem sceleris, principem coniuratiōnis, 13  
*the author of crime, the chief of a conspiracy,*  
 ēvocatorem servorum et civium 14  
*the summoner (to revolt) of slaves and of citizens*

acc. of *expectari* in the acc. and inf. object clause of the verb of perception, *sentis*. — *expectari*, pres. inf. pass. of *expectō -āre, -āvī, -ātum*, I (*ex + spectō*); agrees with the subj.-acc. *quem*. Notice the pres. inf.; this tense shows that the action of the inf. and of the leading verb is contemporaneous. A. & G. 336, A.; B. 270, I; G. 530, 531; H. 537.

LINE 12. *imperatorem*, acc. sing. of *imperator, -ōris*, m. 3d (from verb *imperō*); predicate appositive of *quem*, complementing *expectari*. *Imperator = the general in chief command; dux = a general, in high but not chief command.* — *in*, prep.; gov. the abl. *castris*, denoting place where. — *castris*, abl. of the plur. noun *castra, -ōrum*, n. 2d (the sing. *castrum, -ī*, n. 2d = a fortress; two camps = not *duo castra* (two fortresses), but *bīna castra*); governed by the prep. *in*. — *hostium*, gen. plur. of *hostis, -is*, m. 3d; poss. gen., limiting *castris*. Observe that Cicero no longer hesitates to speak of the conspirators as *hostēs*. — *sentis*, 2d pers. sing. pres. ind. act. of *sentiō, -āre, sensū, sensum*, 4; the subj. *tū* is implied by the personal ending.

LINE 13. *auctorem*, acc. sing. of *auctor, auctōris*, m. 3d (through the perf. part. pass. *auctus*, from *augeō*; hence the form *autor* sometimes found is incorrect); in apposition with the direct obj. *eum*, l. 9. — *sceleris*, gen. sing. of *scelus*, n. 3d; objective gen., limiting *auctorem*, i.e. if agency rather than state is expressed by *auctorem*; but we may consider *sceleris* a poss. gen. = the crime's originator. — *principem*, acc. sing. of *princeps, principis*, m. and f. 3d (*primus + capiō*); acc. in apposition with *eum*; observe that the appositives *auctorem, principem*, and *ēvocatorem* stand unconnected by a conj. — *coniuratiōnis*, gen. sing. of *coniuratiōnē, -ēs*, f. 3d (*con + iūrō*, hence *coniuratiōnē* = a compact sealed by oath for evil purposes, a conspiracy); poss. gen., limiting *principem*. It is possible but unnecessary to regard *coniuratiōnis* as concrete, = *coniuratōrum*, i.e. the ringleader of conspirators.

LINE 14. *ēvocatorem*, acc. sing. of *ēvocatōr, -ōris*, m. 3d (from *ēvocō* = I summon out, *ex + vocō*); acc. in apposition with *eum*. From Sallust, Chap. 44, we learn that Catiline refused to call upon the slave population of Italy to join his forces, and Lentulus sent a letter to him at Faesulae expostulating with him for weakening his fighting strength by entertaining scruples that were ridiculous, especially as the Senate had declared him an outlaw. Catiline's real reason for declining slave assistance was that he feared that many citizens who would otherwise join him would be disgusted and incensed if he used the slaves. Those who whitewash Catiline's character contend that he was unwilling, as the leader of the democratic party, forced into war as Marius had been forced, to sully his arms as a Roman citizen fighting for political principles. However, other conspirators were not so scrupulous, and hoped to stir up a rebellion of slaves on a scale equal to that which Spartacus had led, and there were uprisings of slaves and gladiators at Capua and in Apulia. — *servorum*, gen. plur. of *servus, -ī*, m. 2d; objective gen., limiting *ēvocatorem*. The number of slaves in Italy was enormous, as we may judge from the fact that in the slave-war in Sicily (B.C. 103-99) a million slaves perished, while 60,000 fell in the last battle fought by Spartacus (71 B.C.). — *et*, cop. conj.; connects *servorum* and *civium*. — *civium*, gen. plur. of *civis* (m. and f.), 3d; objective gen., coördinate with *servorum*.

15 perditōrum, exire patiēre, ut abs ruined citizens — will  
 abandoned, to go forth will (you) allow, that by you allow such a man so to depart  
 16 tē nōn ēmissus ex urbe, sed inmissus that men will think  
 you not sent forth from the city, but hurled not that you have ejected him from the city but rather that  
 17 in urbem esse videātur? Nōnne hunc against the city to be he may seem? Not this (fellow) you have hurled him

LINE 15. *perditōrum*, gen. plur. m. of the adj. *perditus*, -a, -um (strictly perf. part. pass. of *perdō* = *I lose, destroy*) ; agrees with *cīvium*. *Perditi* in Cicero = men devoid of all honorable instincts, lacking civic virtue and patriotism, and generally bankrupt. — *exire*, pres. inf. act. of *exeō*, *exire*, *exiī*, *exitum*, irreg. (*ex* + *eō*) ; agrees with the subj.-acc. *eum*, l. 9, i.e. *eum exire* is the obj. of the main verb *patiēre*; with *exire* supply *ex urbe*. — *patiēre*, 2d pers. sing. fut. ind. of the deponent verb *patior*, *pati*, *passus sum*, 3; agrees with the subj. *tū*, l. 9. Note the termination in -re, which Cicero in every instance (at least in this speech) uses instead of that in -ris for the future; but he always uses -ris in this speech for the pres. ind.; for the pres. subjunct. we find -ris and -re, apparently without particular preference for either. *Patiēre* = *will you allow*, i.e. passively, without any effort of resistance; *sinō* and *permittō* would not be so expressive of the thought intended; see note on *patimur*, Chap. II, l. 15. — *ut*, conj.; followed by the subjunct. of result, *videātur*. — *abs* (old form of *ab*), prep.; gov. the abl. *tē*, expressing the agent after the passive inf. *ēmissus (esse)*. *Abs* is little used except with the particular pron. *tē*.

LINE 16. *tē*, abl. sing. of *tū*; governed by the prep. *abs*. — *nōn*, negative adv.; limits not the verb *videātur*, but the particular word *ēmissus*, as is evident from the opposition of *sed inmissus*. — *ēmissus*, nom. sing. m. of *ēmissus*, -a, -um, perf. part. pass. of *ēmittō*, -ere, *ēmissi*, *ēmissum*, 3 (*ex* + *mittō*); agrees with *is* or *ille* understood as subj. of *videātur* (referring to *eum*, i.e. *Catilinam*, l. 9); with *ēmissus* supply *esse* (from *inmissus esse* below), = the perf. inf. pass. of *ēmittō*, which is complementary or epexegetical with *videātur*. Observe the *paronomasia* or play on the words *ēmissus* and *inmissus*, and cf. Chap. X, l. 28, *exsul . . . cōsul*; Cicero is fond of this rhetorical device. — *ex* (ē or ex before consonants, ex before vowels or h), prep.; gov. the abl. *urbe*, denoting separation in combination with *ēmissus*. Whenever possible, the prep. with which a verb implying separation is compounded is repeated with the ablative. — *urbe*, abl. sing. of *urbs*, *urbis*, f. 3d; governed by the prep. *ex*. — *sed*, adversative conj.; joins and at the same time opposes *inmissus* to *ēmissus*. — *inmissus*, nom. sing. m. of *inmissus*, -a, -um, perf. part. pass. of *inmittō*, -ere, *inmisi*, *inmissum*, 3 (*in* = *into, against*, + *mittō*, *I send*); agrees with the implied subj. of *videātur*; with *inmissus* take *esse* following, = the perf. inf. pass., coördinate with *ēmissus (esse)* and complementary with *videātur*. The idea suggested by *ēmissus* is that of the discharge of a suspected person against whom there is not sufficient evidence; *inmissus* suggests the throwing of a dangerous weapon.

LINE 17. *in*, prep.; gov. the acc. *urbem*; *in* here = *against*. — *urbem*, acc. sing. of *urbs*, *urbis*, f. 3d; governed by the prep. *in*. — *esse*, pres. inf. of *sum*; *esse* must be combined with each of the participles *ēmissus* and *inmissus*. — *videātur*, 3d pers. sing. pres. subjunct. pass. of *videō*, -ere, *vidi*, *visum*, 2 (*videor = I seem*); the subj. implied by the personal ending is a pron. referring to *eum*, i.e. *Catilinam*, l. 9. The subjunctive is dependent on *ut*, and the main idea is that of result (consecutive subjunct.), though there is also a slight notion of purpose (final subjunct.) as though Cicero's motive in letting Catiline leave Rome was that he might harm the city. The presence of *nōn* is no guide as to the kind of subjunct., for it merely limits the particular word *ēmissus*.

upon it? Will you | in vincla dūcī, nōn ad mortem rapī, 18  
 not order him to be | into bonds to be led, not to death to be hurried,  
 led to prison, to be | nōn summō suppliciō mactārī 19  
 hurried to his death, | not greatest with the punishment to be destroyed  
 to be executed with | the severest form of

An exactly similar blending is seen in Chap. IX, ll. 35–37, *ut ā mē nōn ēiectus . . . sed invitatus . . . īse videāris*. The present tense *videātur* is in primary sequence with the principal verb *patiēre*. — **Nōnne** (*nōn + ne*), interrog. particle; introduces a question; *nōnne* is used when an affirmative reply is expected, and it usually begins the question. — **hunc**, acc. sing. m. of the dem. pron. *hīc, haec, hōc*; direct obj. of *imperābis*, in the object clauses *hunc dūcī*, (*hunc*) *rapī*, (*hunc*) *mactārī*. Observe that an acc. and inf. clause follows *imperābis*. When the verb of the object clause of *imperō* is passive, Caesar and Cicero regularly employ an acc. and inf.; but when the verb is active, the object goes in the dat. and a subjunct. clause with *ut* follows.

**LINE 18.** *in*, prep.; gov. the acc. *vincla*. — *vincla*, acc. plur. of *vinculum*, *-ī*, n. 2d (*vincūm* is an apocopated form of *vincūm*, from *vinciō* = *I bind*; cf. *pōculum* and *pōclūm*); governed by the prep. *in*. *To put into prison* = in Latin *in vincula dūcere* (not in *carcerem dūcere*, for *carcer* = the *Tulliānum*, i.e. the condemned cell). — *dūcī*, pres. inf. pass. of *dūcō*, *-ere*, *dūxī*, *ductum*, 3; agrees with its subj.-acc. *hunc*, *hunc dūcī* being the object of *imperābis*. — *nōn*, negative adv.; repeated from *nōn* in *nōnne* (*nōn + ne*) above. The repetition of *nōn* at the beginning of each object clause is an instance of *anaphora*. A. & G. 344, f; B. 350, II, 6; G. 636, NOTE 4; H. 636, III, 3. The repeated words *nōn . . . nōn* take the place of cop. conjunctions, e.g. *et . . . et*, connecting the obj.-infinitives *dūcī . . . rapī . . . mactārī*. — *ad*, prep.; gov. the acc. *mortem*. — *mortem*, acc. sing. of *mors, mortis*, f. 3d; governed by the prep. *ad*. — *rapī*, pres. inf. pass. of *rapiō*, *-ere*, *-ui*, *raptum*, 3 (root *rap* = *to seize*; cf. *āprāśw* = *I seize*); coördinate with *dūcī*; supply *hunc* from the clause preceding.

**LINE 19.** *nōn*, negative adv.; repeated from *nōn* in *nōnne*; serves to connect the clause with the previous one. — *summō*, abl. sing. n. of the adj. *summus*, *-a*, *-um*, superl. of the rare pos. *superus*, *-a*, *-um* (compar. *superior*; another superl. form is *suprēmus*; *superus* is formed from the adv. *super*); agrees with *suppliciō*; *summō suppliciō* = *morte*. — *suppliciō*, abl. sing. of *suppliciūm*, *-ī*, n. 2d (from the adj. *supplex*, *supplicis*; *sub + plicō*, implying bending of the knee, whether in entreaty or to receive punishment); abl. of the means or instrument, with *mactārī*. — *mactārī*, pres. inf. pass. of *mactō*, *-āre*, *-āvī*, *-ātum*, 1; coördinate with *rapī* and *dūcī*; supply *hunc* from above. *Mactārī* has the following different meanings: (1) *to kill, slaughter*; (2) *to afflict, punish*, with the abl. of the punishment, as in this passage; (3) *to glorify, to extol*; (4) *to venerate, worship*; (5) *to sacrifice, to immolate* a victim to the gods. There can be little doubt that the primitive meaning was *to kill*, from root *makh* = *μάχ* = *mac*, *to slaughter*; cf. *macellum* = a meat-market, *μάχωαι* = *I fight*, *μάχαιρα* = *a knife*; but some derive from an obsolete verb *magō*, akin to the Sanskrit root *mah* = *to venerate*, in which case *mactō* would be a frequentative form. Certainly the adj. *mactus*, *-a*, *-um* = *worshipped, extolled*; cf. Horace, *macte esto virtute*. It is easy to see that the sense *to worship* might have come from *to kill*, i.e. in sacrifice, and vice versa; possibly the ancients were themselves uncertain of the derivation. One commentator says that *mactārī* in its primitive sense = *magis augēre*, i.e. in relation to sacrificial worship, *to consummate the sacrifice by the slaughter of the victim*; hence *mactant honōribus* = *they advance with honors*, i.e. add new honors to; but of course *magis augēre* is impossible as a derivation.

20	imperābis?	Quid	tandem	tē	impedit?	punishment?
	<i>will you order?</i>	<i>What</i>	<i>at length</i>	<i>you</i>	<i>hinders?</i>	<i>Pray tell me, what stands in your way?</i>
21	Mōsne	māiōrum?	At	persaepe		The usage of our ancestors?
	(Does) the custom of (our)	ancestors?	But	very often		No, for times without number in this state of ours even private individ-

LINE 20. *imperābis*, 2d pers. sing. fut. ind. act. of *imperō*, -āre, -āvī, -ātum, 1; the implied subj. is *tū* (i.e. Cicero, whom his country is supposed to be criticising). Synonyms: (1) *iubere* = to command, in general; construed with the acc. and inf.; (2) *imperāre* = to command, with the authority of higher position, e.g. *imperium*; construed with the dat. and *ut* + the subjunct. act., or with the acc. and the inf. of a verb used passively; (3) *ēacīre* = to command, e.g. by an official ordinance, esp. the praetor's edict; followed by *ut* or *nē* + the subjunct.; (4) *mandāre* = to command, as a trust. — *Quid*, nom. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; subj. of *impedit*. — *tandem*, adv.; emphasizes the question; *quid tandem* = what, pray, etc.? *Tandem* is often added to interrogative pronouns and adverbs, and sometimes to verbs, esp. imperatives, cf. *recōgnōscē tandem mēcum*. A. & G. 210, f; B. no reference; G. no reference; H. 351, 4. *Nam*, enclitic, is similarly used, cf. *ubinam gentium sumus?* — *tē*, acc. sing. of *tū*; direct obj. of *impedit*. — *impedit*, 3d pers. sing. pres. ind. act. of *impediō*, -īre, -īvī, -ītum, 4 (for *im-ped-iō*, from *in* + *pēs*, *pedis*, m. 3d, hence = lit. *I put some one's feet in* some obstruction, hence *I entangle, embarrass, obstruct, hinder*; cf. *compediō* = *I fetter, expedīo* = *I extricate*); agrees with the subj. *quid*. Synonyms: (1) *impeditre* = to hinder, e.g. *profectionēm*; cf. *mīlēs impeditus*; (2) *implicāre* (*in* + *plicāre*) = lit. to fold in something, to envelop, to entangle; (3) *prohibēre* (*prō* + *habēre*) = lit. to hold before, i.e. away from something, to prevent one from doing something, e.g. *prohibēre milites commētū*; (4) *irretire* (*in* + *rēte* = a net) = to snare; (5) *illaqueāre* (*in* + *laqueus* = a noose) = lit. to catch in a noose, to entangle.

LINE 21. **Mōsne** (*mōs* + *ne*), *mōs* is the nom. sing. of *mōs*, *mōris*, m. 3d (perhaps from root *ma* = to measure, hence the measuring or guiding rule of life); understand from the previous sentence the pred. *impedit*, of which *mōs* is the subject. The sing. *mōs* = custom, manner, precedent; the plur. *mōrēs* = habits, character. *Ne* is the enclitic interrog. particle, introducing a question. — *māiōrum*, gen. of the plur. noun *māiōrēs*, m. 3d = ancestors; poss. gen., limiting *mōs*. *Māiōrēs* is the substantival mas. plur. of *māiōr*, compar. of *māgnūs*; cf. *māiōr nātū* = older. — *At*, adversative conj.; connects the sentence with the one preceding. *At* is mostly used in argumentative passages, (1) introducing a supposed case which requires rebuttal, = *but, you may say*; (2) or, as here, introducing the refutation of a previously stated objection. — *persaepe* (*per*, intensive, = very + *saepe* = often) adv.; modifies *multārunt*. *Persaepe* is an oratorical exaggeration, for Cicero has cited but one case of the kind described, viz. the murder of Tiberius Gracchus by Publius Scipiō; cf. Chap. I, ll. 28-32.

LINE 22. *etiam*, adv.; intensifies the particular word *privātī*, rather than the pred. *multārunt*. — *privātī*, nom. plur. of *privātūs*, -ī, m. 2d (the part. *privātūs*, -ā, -um, used substantively; cf. *amicus*, *aequālis*, etc.); subj. of *multārunt*. *Privātūs* = a man who holds no political office; so the adj. *privātūs*, -ā, -um = private, personal, i.e. affecting a man purely in his own person, in opposition to *pūblicus* = public, involving the state. It will be remembered that Scipiō was *ponitīs māxiūs* when he led the riot in which Tiberius Gracchus was killed, but this office was not political, e.g. a man might be chief priest and at the same time stand for political office. — *in*, prep.; gov.

uals have punished dangerous citizens with death. Or the laws which have been passed concerning the punishment of Roman citizens? No, for pernicioſos cīvēs morte multārunt. An <sup>23</sup>  
dangerous citizens with death have punished. Or  
lēgēs, quae dē cīvium <sup>24</sup>  
(dō) the laws (hinder you) which about of citizens  
Rōmānōrum suppliciō rogātae sunt? At <sup>25</sup>  
Roman the punishment have been proposed? But

the abl. rēpūblicā. — hāc, abl. sing. f. of the dem. pron. hīc, haec, hōc; agrees with rēpūblicā. — rē, abl. sing. of rēs, reī, f. 5th; governed by the prep. in. — pūblicā, abl. sing. f. of the adj. pūblicus, -a, -um; agrees with rē.

LINE 23. pernicioſos, acc. plur. m. of the adj. pernicioſus, -a, -um (from *perniciēs*; *per* + *nex*); agrees with cīvēs. — cīvēs, acc. plur. of cīvis, -is, m. and f. 3d; direct obj. of multārunt. — morte, abl. sing. of mors, mortis, f. 3d; may be described as abl. of the means, or as abl. of the penalty, limiting multārunt. Judicial verbs take the acc. of the person, and the gen. of the charge, and the gen. of the penalty, if it be indefinite, but the abl. of the penalty, when it is specific. — multārunt (for multāverunt), 3d pers. plur. perf. ind. act. of multō, -āre, -āvī, -ātum, I (from the noun multa = a fine); agrees with the subj. privāti. The etymology of multō and multa is uncertain; multa is said by Festus to be Oscan in origin; some without much authority refer to root mark = μαρτ = to seize, and cf. μαρτω = I seize. Observe the omission of the v of the perf., and the contraction of the vowels ā and ē into the single long vowel ā; this process is common with perfects in -āvī, -āvī, and -ōvī, both before s and before r; cf. firmāstī for firmāvistī, and firmāram for firmāveram; perfects in -īvī may drop the v before s and r, but the vowels do not contract except before s or st; e.g. audīveram or audieram (but not audīram), and audiſsem (audiſsem rare), and audisti for audiſtī. — An, conj.; introduces the second part (*an lēgēs impedit*) of the direct disjunctive question, of which the first was introduced by -ne (*mōsne . . . impedit?*). In direct disjunctive questions, the first part is introduced by utrum or -ne, or else by no particle at all. For examples, and full note on the use of an, refer to an, Chap. I, l. 28.

LINE 24. lēgēs, nom. plur. of lēx, lēgis, f. 3d; subj. of *impedit*, which must be supplied from *impedit*, l. 20. The laws bearing on the question are the following: (a) the lēges Valeriae, three in number, and passed in B.C. 509, 449, and 300; these established the right of appeal to the people from a magistrate's sentence to scourging and death, viz. nē quis magistratus cīvem Rōmānum adversus provocātiōnem necāret nē verberāret; (b) three lēges Porciae, one of which probably belongs to the year 197 B.C., the other two of unknown date; these reenacted the provisions of the lēges Valeriae, and added stringent punishment for their violation; (c) the lēx Semprōnia of C. Gracchus (122 B.C.) dē libertāte cīvium Rōmānōrum; this again enforced the principle of the Porcian laws. Note that the above laws permitted the people to exercise the right of putting an accused criminal to death. Yet this right was very seldom exercised, for the accused was always allowed to retire into voluntary exile (the exile was not ordained as a punishment), and according to Sallust, Chap. LI (*aliae lēgēs . . . exsiliū permitti iubent*), the right of the accused to escape execution by exile was established by law. — quae, nom. plur. f. of the rel. pron. quī, quae, quod; agrees with the antecedent lēgis, and is subj. of rogātae sunt. — dē, prep. = about concerning; gov. the abl. suppliciō. — cīvium, gen. plur. of cīvis, -is, m. and f. 3d; objective gen., limiting suppliciō.

LINE 25. Rōmānōrum, gen. plur. m. of the adj. Rōmānus, -a, -um; agrees with cīvium. — suppliciō, abl. sing. of supplicium, -ī, n. 2d (see suppliciō, l. 19); gov-

- 26 numquam in hāc urbe, qui ā | never in this city have  
never in this city (those) who from those who have  
proved faithless to  
the constitution re-  
tained the rights of  
27 rē pūblicā dēfēcērunt, cīvium iūra | the commonwealth have revolted of citizens the rights  
28 tenuērunt. An invidiam posteritatis timēs? | citizens. Or do you  
have held. Or the obloquy of posterity do you fear? | fear the obloquy of

erned by the prep. *dē*. — *rogātae sunt*, 3d pers. plur. perf. ind. pass. of *rogō*, *-āre*, *-āvi*, *-ātum*, I; agrees (the part, *rogātae*, adjectively in gender, number, and case) with the subj. *quae*. *Rogātae sunt* = properly were proposed, i.e. to the *comitia*, and is here loosely used for *lāiae sunt* or *perlāiae sunt* = were passed. The process of law-making was as follows: the people in *comitia* were asked what their will was respecting the measures proposed, with the formula *vēlitis iubētis*, *Quirītes*. They then voted by ballot; the ballot tablets bore, one the letters U. R. (= *uiti rogāts*, approving the proposal), and the other the letter A. (= *antiqūo*, voting against the proposal). The proposal was called *rogatiō*, but if carried, became *lēx*; cf. the distinction between the modern *bill* and *law*. — *At*, adversative conj.; introducing an argument combating the suggestion of illegality made in the preceding question.

LINE 26. *numquam* (*ne + unquam*), adv.; modifies *tenuērunt*. The usual position of an adverb is next to the verb, the verb standing last in the sentence; *numquam* is therefore strongly emphasized by standing at the beginning of the sentence and far from the verb *tenuērunt*. — *in*, prep.; gov. the abl. *urbe*, expressing place where. — *hāc*, abl. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *urbe*. — *urbe*, abl. sing. of *urbs*, *urbis*, f. 3d; governed by the prep. *in*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; subj. of *dēfēcērunt*. Observe that the antecedent of *qui* is not expressed; this is not uncommon when the antecedent would be a pronoun not otherwise defined than by the relative, cf. l. 4 above, *percipite . . . quae dicam*; so here we may supply, as the antecedent of *qui*, *ei* or *illi* (the implied subj. of the principal verb *tenuērunt*). — *ā*, prep.; gov. the abl. *rē pūblicā*, expressing separation.

LINE 27. *rē*, abl. sing. of *rēs*, *rei*, f. 5th; governed by the prep. *ā*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, *-a*, *-um*; agrees with *rē*. — *dēfēcērunt*, 3d pers. plur. perf. ind. act. of *dēficiō*, *-ere*, *dēfēcē*, *dēfēctum*, 3 (*dē + faciō*); agrees with the subj. *qui*; *dēfēcērunt* is here intrans. = have deserted, have revolted, but sometimes *dēfēcere* is active, = to fail a person. — *cīvium*, gen. plur. of *cīvis*, *-is* m. and f. 3d; poss. gen. limiting *iūra*. — *iūra*, acc. plur. of *iūs*, *tūris*, m. 3d; direct obj. of *tenuērunt*.

LINE 28. *tenuērunt*, 3d pers. plur. perf. ind. act. of *teneō*, *-ere*, *-ui*, *tentum*, 2; the subj. implied by the personal ending is *ei*, understood as the antecedent of *qui*; *tenuērunt* here = *retinērunt*. Cicero's contention is that rebel citizens, in virtue of their treason, cease to be *cīvis* and become *hostēs*; so Catiline and his associates were afterward declared by the state. But the argument is not legally sound, for the accused could claim trial and could not be executed except by the expressed will of the people, and even so there was the loophole of voluntary exile. However, Cicero rested his defence for his execution of Lentulus and Cethēgus on the *senātūs cōsultūm ultimum*, and found that the people refused to recognize any senatorial authorization which pretended to suspend even for a time those laws which were the charter of Roman liberty. — *An*, conj.; introduces a new alternative in the compound question. It is regular for the second member and any other alternatives in disjunctive questions to be introduced by *an*. — *invidiam*, acc. sing. of *invidia*, *-ae*, f. 1st; direct obj. of *timēs*. — *posteritatis*, gen. sing. of *posterioris*, f. 3d = (1) future time, (2) future generations, posterity (from adj. *posterus*, from adv. *post*); subj. gen., limiting *invidiam*,

future times? Truly noble is the gratitude with which you repay the Roman people, who have uplifted you, a man brought by self into notice, | **Praeclāram** vērō populō Rōmānō refers 29  
**Remarkable** truly to the people **Roman** you return  
**grātiam,** quī tē, hominem per 30  
**gratitude,** which you, a man through  
tē cōgnitum, nūllā commendātiōne si  
**yourself (only)** known, no with recommendation

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i.e. *hatred felt by posterity*. With this concrete sense of *posteritās* Mr. Taylor compares the occasional use of *nōbilitās* = *the nobility*; cf. *servitium* which sometimes = those who are in a state of slavery, *slaves*. — *timēs*, 2d pers. sing. pres. ind. act. of *timeō*, -ēre, -ui, no supine, 2; the implied subject is *tū*.

LINE 29. **Praeclāram**, acc. sing. f. of the adj. *praeclārus*, -a, -um (*prae* = *very* in composition, + *clārus* = *famous*); agrees with *grātiam*; *praeclāram* refers *grātiam* is ironical, for Cicero means exactly the opposite of what he says. — **vērō** (abl. sing. n. of the adj. *vērus*, -a, -um; cf. *vērum*, adv. and conj.), adv.; modifies *praeclāram*. — **populō**, dat. sing. of *populus*, -i, m. 2d (root *pal* = *ple*, to fill; πλῆθος); dat. of the indirect obj., dependent on *refers*. — **Rōmānō**, dat. sing. m. of the adj. *Rōmānus*, -a, -um; agrees with *populō*. — **refers**, 2d pers. sing. pres. ind. act. of *referō*, *referre*, *rettulō*, *relatūm*, irreg. (*re* + *ferō*); the subj. *tū* is implied. *Grātiam referre* = to return *gratitude* by deed, to recompense some one for something. Note the following: (1) *sē referre* = to go back, to retire; (2) *referre ad senātūm* = to put the subject to the senate, i.e. for discussion.

LINE 30. **grātiam**, acc. sing. of *grātia*, -ae, f. 1st (root *ghar*, *ghra* = *xap* = *gra*, to be glad; cf. *grātūs*, *xalpw*, *xāpis*); direct obj. of *refers*. Note the following: (1) *grātiam alicū habēre* = to feel *gratitude* towards some one; (2) *grātīs* or *grātēs agere* = to return thanks. — **quī**, nom. sing. m. of the rel. pron. *quī*, *quae*, *quod*; agrees with the antecedent *populō*, and is subj. in its own clause of *extulit*, l. 34. — **tē**, acc. sing. of *tū*; direct obj. of *extulit*. — **hominem**, acc. sing. of *homō*, *hominis*, m. 3d; acc. in apposition with *tē*. Observe that *per tē cōgnitum* is intended to appear disparaging, hence *hominem* and not *virūm*. — *per*, prep.; gov. the acc. *tē*; *per tē cōgnitum* = become known through your own exertions, i.e. who, but for what you have achieved, would have been a nobody; cf. *per mē tibi obstili*, Chap. V, l. 28. Cicero was a *novus homō*, i.e. a citizen whose ancestors had never held curule office, but who had won his own position among the nobility by securing election himself to a curule magistracy. Cicero was very proud of this achievement, so the substance of ll. 30–34 is only very transparently veiled self-praise.

LINE 31. **tē**, acc. sing. of *tū*; governed by the prep. *tē*. — **cōgnitum**, acc. sing. m. of *cōgnitus*, -a, -um, perf. part. pass. of *cōgnoscō*, -ere, *cōgnōvī*, *cōgnitum*, 3 (con + *nōscō*, for *gnōscō*, root *gna* = to know); predicative, agreeing with *hominem*; *cōgnitum* = known, i.e. as a public character. — **nūllā**, abl. sing. f. of the adj. *nūllus*, -a, -um (gen. *nūlliūs*, dat. *nūlli*, ne + *ūllus*); agrees with *commendātiōne*. — *commendātiōne*, abl. sing. of *commendatiō*, -ōnis, f. 3d (from the verb *commendō*, I, com + *māndō*); abl. of quality, often called descriptive abl., modifying the direct obj. *tē*; *nūllā commendātiōne mātiōrum* = a *cum* clause (*though you have no recommendation of ancestry*). The noun in the abl. is always accompanied by an attribute, the noun and attribute describing some other noun or pronoun; the gen. of description is also used, e.g. *vir mali ingeni* = a man of bad disposition; cf. Virgil, *Aen.* I, l. 71, *Sunt mihi bis septem praestantī corpore nymphae* = I have twice seven nymphs of surpassing beauty. A. & G. 251; B. 224; G. 400; H. 419, II. Thus a man of great courage may be expressed, (1) *vir māgnæ virtūtis*, (2) *vir māgnā virtūte*.

32	māiōrum,	tam	mātūrē	ad	summum	altogether lacking
	of ancestors,	so	early	to	highest	recommendations of
33	imperium	per	omnēs	honōrum	gradūs	ancestry, so early
	the authority	through	all	of offices	the steps	through all the
34	extulit,	sī	propter	invidiae	aut	grades of office to
	has raised,	if	on account of	of unpopularity	or	supreme power, if
						through fear of un-

LINE 32. *māiōrum*, gen. of the plur. noun *māiōrēs*, m. 3d = *ancestors* (substantival plur. of the compar. adj. *māior*); subjective gen., limiting *commendatiōne*; *māiōrum commendatiō* = *recommendation of ancestors* (i.e. coming to a man or given him by the possession of noble ancestors). — *tam*, adv.; modifies *mātūrē*. *Tam* never modifies verbs, but is the most common word of its kind with adjectives and adverbs. *Tam* and *quam* are often used correlative. — *mātūrē* (from the adj. *mātūrus* = *ripe, fully grown, seasonable, early*; perhaps akin to Sanskrit root *mah* = *to grow*), adv.; modifies *extulit*. The *lēx Villia Annālis* (180 B.C.) determined, in reference to each of the higher magistracies, the age at which a man might be eligible for election (*quot annōs nāti quenque magistrātūm p̄terent caperentique*). We are not told what the respective ages were, but the instance of Cicero is some guide, for he was elected to the consulship in his 43d year, and held this and the other offices of the *cursus honōrum* at the earliest possible age (*sūo annō* is the idiomatic expression). Cicero was 31 when he held the quaestorship, 37 when curule aedile, 40 when praetor. From other sources it is known that, whatever a man's age, he could not pass on from the aedileship to the praetorship, or from the praetorship to the consulship, until two clear years had intervened. — *ad*, prep.; gov. the acc. *imperium*. — *summum*, acc. sing. n. of the adj. *summus*, -a, -um (superl. of *superus*); agrees with *imperium*.

LINE 33. *imperium*, acc. sing. of *imperium*, -i, n. 2d (*imperō*); governed by the prep. *ad*; *summum imperium* = *consulātūm*, as the consulship was the highest office in the state, and carried with it the supreme command of the army outside Rome (cf. *imperātor*). — *per*, prep.; gov. the acc. *gradūs*. — *omnēs*, acc. plur. of the adj. *omnis*, -e, 3d; agrees with *gradūs*. — *honōrum*, gen. plur. of *honos*, *honōris*, m. 3d (the sing. = *esteem, repute, glory*; the plur. = *public dignity, public office*); poss. gen., limiting *gradūs*. — *gradūs*, acc. plur. of *gradus*, *gradūs*, m. 4th; governed by the prep. *per*. The *lēx Villia Annālis* probably defined the regular succession of offices; at any rate the *lēgēs annālēs* of Sulla did so; cf. the *lēx Cornelia dē magistrātibus*, which forbade candidature for the praetorship and consulship to any one who had not previously held the office of quaestor or praetor respectively. The aedileship could apparently be omitted, but this was seldom done, as this office gave opportunity for holding public games, gladiatorial shows, and thus winning the applause and favor of the Roman voters. The need of a law regulating the *cursus honōrum* is very apparent from a glance at the careers of some citizens of earlier times; e.g. (1) Appius Claudius Caecus, censor in B.C. 312, consul in B.C. 307 and again 296, praetor in B.C. 295; (2) Tiberius Gracchus, curule aedile B.C. 216, and consul B.C. 215.

LINE 34. *extulit*, 3d pers. sing. perf. ind. act. of *efferō*, *efferre*, *extulī*, *extātum*, irreg. (*ex + ferō* = *I carry forth, elevate*); agrees with the subj. *qui*, l. 30. — *sī*, conditional particle; followed by the ind. *neglegis* of a logical condition in pres. time. — *propter*, prep.; gov. the acc. *metum*. *Propter* here has the usual meaning *on account of*; sometimes it = *near, like prope*, from which it is derived. — *invidiae*, gen. sing. of *invidia*, f. 1st (from verb *invidō*); objective gen., limiting *metum*. *Invidia* does not = *envy*, but *odium, hatred, unpopularity*. — *aut*, disjunctive conj.; connects *invidiae* and *periculi*. See the note on *aut*, Chap. IX, l. 19.

popularity or of some possible danger you disregard the safety of your fellow- countrymen. But if there is any fear of unpopularity, surely	alicūius any	pericūli of danger	metum fear	salūtem ss the safety
	civium of fellow-citizens	tuōrum your	neglegis. you neglect.	Sed si quis ss But if any
	est invidiae		metus, num fear,	est et surely not is

LINE 35. *alicūius*, gen. sing. n. of the indef. adj. *aliquī*, *aliquā*, *aliquod* (cf. the pron. *aliquis*, *aliquā*, *aliquid*); agrees with *pericūli*. Refer to the note on *quāsdam*, Chap. II, l. 4. — *pericūli*, gen. sing. of *periculum*, n. 2d; objective gen., limiting *metum*; coördinate with *invidiae*. — *metum*, acc. sing. of *metus*; *metūs*, m. 4th; governed by the prep. *propter*. Synonyms: (1) *metus* = *fear*, due to provision of imminent calamity; (2) *timor* = *fear*, due to timidity or cowardice; (3) *pavor* = *mind-disturbing fear*; (4) *formidō* = *terror, dread* (= *metus permanēns*); (5) *trepidatiō* = *consternation, agitated fear*; (6) *horror* = *shuddering fear*; (7) *verēundia* = *reverential or superstitious fear, awe*. — *salūtem*, acc. sing. of *salūs*, *salūtis*, f. 3d (akin to *salvus*); direct obj. of *neglegis*. When used in epistolary addresses, *salūs* or *salūtem* is frequently abbreviated to *Sal.* or simply *S.*

LINE 36. *civūm*, gen. plur. of *civis*, -*is*, m. (and f.), 3d; poss. gen., limiting *salūtem*. The gender of *civis* is mas., except when it refers definitely to a woman. — *tuōrum*, gen. plur. m. of the poss. adj. *tuus*, -*a*, -*um*; agrees with *civium*. — *neglegis*, 2d pers. sing. pres. ind. act. of *neglegō*, -*ere*, *neglēxi*, *neglectum*, 3 (ne + *legō*); the subj. *tū* is implied by the personal ending; *neglegis* is the verb of the *protasis* with *si*, while *refers* is the verb of the *apodosis*. Remember that there is absolutely no authority for the forms *negligō* (*negligentia*, etc.), *aequiparō*, or *intelligō* (*intelligentia*), and that the correct forms are *neglegō* (*negligentia*), *aequiparō*, or *intelligō* (*intelligentia*). Synonyms: (1) *neglegō* = *I neglect, disregard*, implying indifference; (2) *prætermitto* = *I disregard, overlook*, from lack of attention; (3) *omittō* = *I omit, disregard*, knowingly and intentionally. — *Sed*, adversative conj.; connects the thought of this sentence with that of the preceding one. — *si*, conditional particle; followed by the ind. *est* of a logical condition in present time. — *quis*, nom. sing. m. of the indef. pron. and adj. *quis*, *qua*, *quid*; used adjectively, agreeing with *metus*. This pronoun (= *any one, any*) is rarely used except in clauses introduced by *si*, *nisi*, *ne*, or *num*; but it occurs in compounds, e.g. *aliquis*, *quisquam*.

LINE 37. *est*, 3d pers. sing. pres. ind. act. of *sum*, *esse*, *fui*; agrees with the subj. *metus*; the ind. is regular in the *protasis* of conditional sentences which are logical in form, i.e. which make a statement according to a formula, e.g. *if this is (was, will be) true, that is (was, will be) true*; the verb of the *apodosis* may be either ind. (like *pertimēscenda est* here), imperative, or the subjunct. in one of its independent uses as principal verb. A. & G. 306; B. 302; G. 595; H. 508, and 4. — *invidiae*, gen. sing. of *invidia*, f. 1st; objective gen., with *metus*. Distinguish subjective and objective genitives as follows: (a) subjective, *amor dei* = *the love of God*, i.e. which God feels for us; (b) objective, *amor dei* = *the love of God*, i.e. which we feel for God. — *metus*, gen. *metūs*, m. 4th; nom. sing., subj. of *est* in the *protasis*. — *num*, interrog. particle; introduces the *apodosis* in the form of a question, and (as distinguished from *nōnne* or *-ne*) implies a negative reply. The question introduced by *num* is rhetorical, and is equivalent to an emphatic negative statement, e.g. unpopularity due to firm conduct is *much less to be feared* than unpopularity due to neglect of duty. — *est*, 3d pers. sing. pres. ind. of *sum*, *esse*, *fui*; agrees with the subj. *invidia*; *est* must be taken with *pertimēscenda* = the 3d pers. sing. pres. ind. of the periphrastic pass. conjugation of *pertimēscō*.

38	vehementius	sevēritātis	ac	fortitūdinis	the unpopularity which is earned by stern discipline and resoluteness is not so strongly to be dreaded as that earned by inaction and inefficiency. Or
more strongly of (= due to) severity and due to courage					
39	invidia	quam	inertiae	ac	
the unpopularity than (that) due to inactivity and					
40	nēquitiae	pertimēscenda.	An	cum bellō	
due to inefficiency to be dreaded. Or when by war					
41	vāstābitur Italia,	vexābuntur urbēs,	tēcta		
shall be ravaged Italy, shall be harassed cities, houses					

LINE 38. *vehementius*, adv. in the compar. degree (pos. *vehementer*, superl. *vehementissimē*; formed from the adj. *vehemēns*, *vē + mēns* = lit. *not having mind*, hence *unreasonable, violent, vehement*); modifies *est pertimēscenda*. — *sevēritātis*, gen. sing. of *sevēritās*, f. 3d (from the adj. *sevērus*, -a, -um); objective gen., with *invidia*; *invidia sevēritātis* = *the odium (hatred) of severity*, i.e. which is inspired by and felt for severity. — *ac* (shortened form of *atque*), cop. conj.; connects *sevēritātis* and *fortitūdinis*. *Aque* (*ac*) is often used, instead of the commoner *et*, to join important or sonorous words. — *fortitūdinis*, gen. sing. of *fortitūdō*, f. 3d (from the adj. *fortis*; for termination, cf. *turpitūdō* from adj. *turpis*); objective gen., coördinate with *sevēritātis*.

LINE 39. *invidia*, gen. *invidiae*, f. 1st; nom. sing., subj. of *est pertimēscenda*. — *quam*, adv.; introduces (*invidia*) *inertiae ac nēquitiae pertimēscenda est* in comparison with *invidia sevēritātis ac fortitūdinis* (*pertimēscenda est*) after the comparative adv. *vehementius*. — *inertiae*, gen. sing. of *inertia*, f. 1st (from the adj. *iners* = *in*, not + *ars*, skilled in production; root *ar* = to join, cf. *sollers*, *arma*, *aperī*, etc.); objective gen. (like *sevēritātis* above), limiting *invidia*, which must be supplied in the clause following *quam* from *invidia* in the clause preceding *quam*. Synonyms: (1) *inertia* = *indolence*, originally due to lack of skill; (2) *ignāvia* (from adj. *ignāvus*, *in* = not + (g) *nāvus* = active) = *idleness, cowardice*; (3) *segnitia* (adj. *segnis*) = *sluggishness*; (4) *dēsidia* = *loth, from dēsideō* = *I sit idle*; (5) *pigritia* (from *piger*, cf. *pigēt* = it displeases) = *apathy, listlessness*. — *ac*, cop. conj.; connects *inertiae* and *nēquitiae*.

LINE 40. *nēquitiae*, gen. sing. of *nēquitas*, f. 1st (from the indecl. adj. *nēquam* = *worthless*); objective gen., coördinate with *inertiae*. — *pertimēscenda*, nom. sing. f. of *pertimēscendus*, -a, -um, gerundive of *pertimēscō*, -ere, *pertimū*, no supine, 3 (per. intensive = very much, thoroughly + *timēscō*, *inceptive* of *timēō*); agrees with the subj. *invidia*. *Pertimēscenda est* = *ought to be dreaded or must be dreaded*; see the note on *est*, above. — *An*, conj.; introduces another addition to the series of alternatives in the compound question begun in l. 20 (*quid . . . impedit?*), and continued l. 23 (*an leges impediunt?*), l. 28 (*an invidiam times?*). — *cum*, temporal conj.; with the future ind. *vāstābitur* (with *vexābuntur* and *drēbunt* coöordinate). Observe that the *cum* clause defines *tum*, and that *tum* limits (not *existimās*) *cōflagrātūrum* (*esse*), which is indirect in form; we should therefore expect a subjunctive instead of the fut. ind. with *cum*. But probably Cicero began the sentence in direct form, intending to say in the apodosis *tū nōn invidiae incendiō cōflagrābis?*, but, making the small alteration which we find in the text through an afterthought. — *bellō*, abl. sing. of *bellum*, -ī, n. 2d; abl. of the means, modifying *vāstābitur*.

LINE 41. *vāstābitur*, 3d pers. sing. fut. ind. pass. of *vāstō*, -āre, -āvō, -ātum, I (from the adj. *vāstus*; *vāstus* is perhaps akin to *vacuus*, and = *desolate*, sometimes *huge*; cf. *vast* and *waste*); agrees with the subj. *Italia*. We find the fut. simple *vāstābitur* instead of the more usual fut.-perf. *vāstāta erit*, because the correlation of *tum* and *cum* marks the action of the subordinate verbs and of *cōflagrātūrum* (= direct *cōflagrābis*) as coincident. Note that the coördinate clauses, *urbēs vexābuntur* and *tēcta drēbunt*, follow

being ravaged, while cities are being wasted and houses are in flames, you yourself will then perish in the conflagration of a nation's hatred?"

ārdēbunt, tum tē nōn existimās 48  
*shall be in flame, then yourself not do you think*  
 invidiae incendiō cōflagrātūrum ? " 48  
*of unpopularity with the blaze likely to be consumed?*"

XII. To these most sacred utterances of the com-

XII. His ego sāctissimis reī pūblicae 1  
 These I most sacred of the commonwealth

without the medium of connecting conjunctions (*asyndeton*). — **Italia**, gen. *Italiae*, f. 1st; nom. sing., subj. of *vāstābitur*. — **vexābuntur**, 3d pers. plur. fut. ind. pass. of *vexō*, -āre, -āvī, -ātum, 1 (frequentative of *vehō*; = lit. *I move violently*, hence *I trouble, harass*); agrees with the subj. *urbēs*; coördinate with *vāstābitur* in dependence on *cum*. — **urbēs**, nom. plur. of *urbis*, *urbis*, f. 3d; subj. of *vexābuntur*. — **tēcta**, nom. plur. of *tectum*, -ī, n. 2d (in origin, neut. sing. of *tectus*, -a, -um, perf. part. pass. of *tegō* = *I cover*, hence lit. *the covered thing, a house or building, roof*; root *stag* = Latin *steg* or *teg*, *to cover*; cf. *streyō* = *I cover, stega* = *the deck of a ship, tegmen* = *a covering, toga* (= the *toga* (lit. the covering garment)); subj. of *ārdēbunt*.

LINE 42. **ārdēbunt**, 3d pers. plur. fut. ind. act. of *ārdeō*, -ēre, *ārsī*, *ārsum*, 2 intrans.; agrees with the subj. *tēcta*; coördinate with *vexābuntur* and *vāstābitur*. — **tum**, dem. adv. of time; modifies *cōflagrātūrum* (sc. *esse*). — **tē**, acc. sing. of *tū*; subj.-acc. (reflexive) of the inf. *cōflagrātūrum* (sc. *esse*), in the acc. and inf. construction dependent on *existimās* (a *verbum sentiendi*). — **nōn**, neg. adv.; modifies *existimās*, as the position shows, and not *cōflagrātūrum* (*esse*). *Nōn* in questions serves the same purpose as *nōne* in *nōnne*, i.e. implies an affirmative answer. — **existimās**, 2d pers. sing. pres. ind. act. of *existimō*, -āre, -āvī, -ātum, 1 (*ex + aestimō* = (1) *I reckon, (2) consider, think, suppose*); the implied subj. is *tū*. Synonyms: (1) *existimāre* = *to think, reflect, after logical consideration*; (2) *putāre* = *to think, as the result of reflection*; (3) *opināri* = *to fancy, suppose, with or without reasonable grounds*; (4) *iūdicāre* = *to think, judge, after weighing the evidence*; (5) *censēre* = *to think esp. to declare one's official opinion*.

LINE 43. **invidiae**, gen. sing. of *invidia*, f. 1st; gen. of the substance or material, defining *incendiō*. A. & G. 214, e; B. 197; G. 361; H. 395. — **incendiō**, abl. sing. of *incendium*, -ī, n. 2d (from the verb *incendō* = *I set on fire*; root *can* = *to burn*, cf. *kalw*); abl. of the means or instrument, modifying *cōflagrātūrum* (= *will burn, intrans.*, i.e. in passive, *will be consumed*). The metaphor from fire is very frequent in Latin, especially with reference to the passions of love and hate. — **cōflagrātūrum**, acc. sing. m. of *cōflagrātūrus*, -a, -um, fut. part. act. of *cōflagrō*, -āre, -āvī, -ātum, 1 (*con + flagrō*; root *bhrag* or *bharg* = *phley* = Latin *flag* and *fulg*, *to burn*; cf. *phleya* and *flagrō* = *I blaze, flamma for flag-ma, fulgeō, flāgitūrum*, etc.); agrees with the subj.-acc. *tē*; with *cōflagrātūrum* must be supplied *esse*, making the fut. inf. which is required for indirect speech. The pres. ind. and pres. inf. of *sum* are very often omitted when the necessary part is indicated by the context and can be supplied.

LINE 1. **His**, dat. plur. f. of the dem. pron. *hīc*, *haec*, *hōc*; agrees with *vōcibus*; *hīc* refers to the criticism put into the mouth of the personified State in ll. 9-43. — **ego**, gen. *meī* (borrowed from poss. adj. *meus*); nom. sing., subj. of *respondeō*. *Ego* is emphatic; note the attraction of pronouns into juxtaposition, which is so frequent in Cicero. — **sāctissimis**, dat. plur. f. of the adj. *sanctissimus*, -a, -um, superl. of

- 2 *vōcibus et eōrum hominum, qui hōc*  
*to utterances and those of men who this*
- 3 *idem sentiunt, mentibus pauca*  
*same thing feel to the minds (=thoughts) a few (words)*
- 4 *respondēbō. Ego, si hōc optimum factū*  
*(I) will reply. I, if this thing best to be done*
- monwealth, and to  
 the thoughts of those  
 who entertain simi-  
 lar views, I for my  
 part will make this  
 brief reply. Had I  
 thought, Conscript
- 

*sanctus, -a, -um*; agrees with *vōcibus*. Cicero considered it the sacred duty of all citizens to respect and safeguard the interests of the state. — *rei*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *vōcibus*. — *pūblicae*, gen. sing. of the adj. *pūblicus, -a, -um*; agrees with *rei*.

LINE 2. *vōcibus*, dat. plur. of *vōx, vōcis*, f. 3d; dat. of the indirect obj., dependent on *respondaēbō*. *Vōcibus* = the utterances, contrasted with *mentibus* following, which = the (unexpressed) thoughts. — *et*, cop. conj.; connects *vōcibus* and *mentibus*. — *eōrum*, gen. plur. m. of the dem. pron. *is, ea, id*; agrees with *hominum*. — *hominum*, gen. plur. of *homō, hominis*, m. 3d; dat. of the indirect obj., dependent on *respondebō*; joined by *et* to *vōcibus*. — *qui*, nom. plur. m. of the rel. pron. *quī, quae, quod*; agrees in gender and number with the antecedent *hominum*, and is subj. of *sentiunt* in its own clause. — *hōc*, acc. sing. n. of the dem. pron. *hic, haec, hōc*; *hōc* = *hanc sententiam*, i.e. is a kind of cognate acc. with *sentiunt*. A neuter pronoun or a colorless adjective is often so used. A. & G. 238, b; B. 176, 2, a; G. 333, 1; H. 378, 2.

LINE 3. *idem*, acc. sing. n. of the dem. pron. *idem, eadem, idem* (for *is-dem, ea-dem, id-dem*, i.e. *is* + suffix *-dem*); agrees with *hōc*, or we might say that *hōc* agrees with *idem*. *Idem* = *the same*, and is often used like *ipse*, esp. in reference to another action of the same subj., e.g. *idem feci* — *I also did*. — *sentiunt*, 3d pers. plur. pres. ind. act. of *sentīō, -ire, sensi, sensum*, 4; agrees with the subj. *qui*. The verb *sentīre* often has a political meaning = *to think with some one, to hold the same views as some one*; cf. Chap. XIII, l. 30, *quid dē rē pūblicā sentiat*, and cf. also the similar use of the Greek verb *φορτίζειν*. — *mentibus*, dat. plur. of *mēns, mentis*, f. 3d; indirect obj. of *respondebō*; coöordinate with *vōcibus* above. *Mentibus* here = *to the thoughts or feelings*. — *pauca*, acc. plur. n. of the adj. *paucus, -a, -um* (root *pava* = *little*; cf. *paulus, pauper, παύπερ*, etc.); direct obj. of *respondebō*; *pauca* is used substantively, and = *pauca verba*.

LINE 4. *respondebō*, 1st pers. sing. fut. ind. act. of *respondeō, -ere, respondī, responsum, 2 (re + spondeō)*; agrees with the subj. *ego*. — *Ego*, nom. sing. of the 1st personal pron.; subj. of *deidissem*, and implied as subj. of *iūdicārem*. — *sī*, conditional particle; followed by the subjunct. *iūdicārem* of an ideal condition respecting past time, and therefore necessarily unrealized. See the note on *metuerent*, Chap. VII, l. 21, and consult A. & G. 304–309; B. 301–304; G. 589, ff; H. 507–512. — *hōc*, acc. sing. of the dem. pron. *hic, haec, hōc*; subj.-acc. in the acc. and inf. construction of *esse*, which must be supplied in the predicate with *optimum factū*, in dependence on *iūdicārem* (*a verbum sentiendi*). *Hōc* is explained by the oppositional phrase *Catilinam morte multāri*. — *optimum*, acc. sing. n. of *optimus, -a, -um*, superl. of the adj. *bonus, -a, -um* (compar. *melior*); predicative, agreeing with the subj.-acc. *hōc*; the full predicate is (*esse*) *optimum factū*, i.e. as often, the inf. of *sum* must be supplied. — *factū*, supine in *u* of the verb *faciō, -ere, feci, factum*, 3 (pass. *fiō, fieri, factus sum*); defines *in what respect* the death of Catiline (*hōc*) is *optimum*. The supines are verbal abstracts of the 4th declension; that in *-um* is an acc., and is used after verbs of motion to express purpose, e.g. *legātōs misit pācem petītum* = *he sent ambassadors to sue for peace*; that in *u* is probably an abl. of specification, though some grammarians describe as a dat. of purpose (cf. the old 4th decl. dat. in *-ū*, for *-ūi*, found

Fathers, that the best thing to be done was for Catiline to be punished with death, I should not have given yon cutthroat the enjoyment of a | iūdicārem, patrēs cōscriptī, Catilinam 5  
considered, fathers enrolled, (that) Catiline morte multārī, ūnius ūsūram hōrae 6  
with death (to) be punished, one the enjoyment of hour gladiātōrī istī ad vivendum nōn 7  
to gladiator that for living not

in Vergil and other poets, e.g. Aen. I, l. 476, *Fertur equis, currūque haeret resupīnus īdñi*). There are only a few supines in -ū in use, e.g. *dictū, vīsū, audītū*, and they accompany an adjective (or the nouns *fās, nefās, opus*) to explain its reference; cf. Aen. I, III, *miserābile vīsū = piteous to see*. A. & G. 303; B. 340, 2; G. 436; H. 547.

LINE 5. *iūdicārem*, 1st pers. sing. imperf. subjunct. act. of *iūdicō*, -āre, -āvī, -ātum, 1 (*iūdex*); the subj. *ego* is implied by the personal ending. Observe the imperf. subjunct. in the protasis, and pluperf. in the apodosis; it is usual in ideal conditions respecting past time to have the pluperf. subjunct. in both clauses, e.g. *sī jūdicāvissem . . . nōn dedissem = if I had considered . . . I should not have given*; but instead of this we have the imperf. *iūdicārem*, which strictly relates only to present time. The reason for the mixed tenses here is this, that the imperf. *iūdicārem* includes the sense of both *iūdicāvissem* and *iūdicārem*, i.e. denotes that the subject's state of mind in the past is the same as it is now = *if I thought (as I did then and do now)*. — *patrēs*, voc. plur. of *pater, patris*, m. 3d; the case of address. — *cōscriptī*, voc. plur. m. of *cōscriptus, -a, -um*, perf. part. pass. of *cōscribō, -ere, cōscripti, cōscriptum*, 3 (*con + scribō*); agrees with *patrēs*. For this form of address, consult the notes on *patrēs* and *cōscriptī*, Chap. II, ll. 23, 24. — *Catilinam*, acc. sing. of *Catilīna, -ae*, m. 1st; subj.-acc. of *multārī*; *Catilinam morte multārī* is an acc. substantival phrase in opposition with and explaining *hōc* (the subj.-acc. of *(esse) optimum factū*).

LINE 6. *morte*, abl. sing. of *mors, mortis*, f. 3d; abl. of the means, modifying *multārī*. — *multārī*, pres. inf. pass. of *multō, -āre, -āvī, -ātum*, 1 (from noun *multa* = a fine; this word is said to be of Oscan origin); agrees with the subj.-acc. *Catilinam*. — *ūnius*, gen. sing. f. of the numeral adj. *ūnus, -a, -um* (old forms are *oenus* and *oinos*; cf. *ōlōn* = the ace on dice); agrees with *hōrae*. — *ūsūram*, acc. sing. of *ūsūra, -ae*, f. 1st (from *ūtor* = I use); direct obj. of *dedissem*. *Ūsūram* is here to be rendered literally, in accordance with its etymology, as *use, enjoyment*; two other derived meanings are very common, (1) *use*, i.e. in a mercantile sense, either of the interest on capital, or of money lent, (2) *interest*, on money lent, usually reckoned by the month, and subject to settlement or renewal on the Nones, Ides, or Kalends, particularly the last. — *hōrae*, gen. sing. of *hōra*, f. 1st (cf. Greek *ōpa* = any limited period of time, whether of a year, month, or day, hence = *season, hour, the fitting time*, etc.); objective gen., with *ūsūram*. In the Roman system of computation of time, *hōra* = *hour*, i.e. one of the twelve equal periods into which the natural day (from sunrise to sunset) was divided. Thus the Roman *hour* was always varying in length, being shortest at the winter solstice and longest at the summer solstice, and only corresponded with our own *hour* at two points in the year, viz. at the two equinoxes. It should be remembered that the night (from sunset to sunrise) was divided, not into twelve hours, but into four equal *vigiliae* (*watches*), called *prīma, secunda, tertia, and quarta vigilia*.

LINE 7. *gladiātōrī*, dat. sing. of *gladiātor*, -ōris, m. 3d (from *gladius* = a sword, hence, lit. a fighter with a sword); indirect obj. of *dedissem*; *gladiātōrī istī = Catilīnae*. At about this period of the republic certain popular leaders, e.g. Clōdius, were beginning to attach to themselves bodyguards of worthless citizens, slaves, and gladiators, with

s dedissem. Etenim si summi viri et | single hour to live in.  
*I would have given. For if highest the men and* For if men in the  
 9 clārissimi cīvēs Sāturninī et Gracchōrum highest position and  
*most famous the citizens of Saturninus and* citizens of the greatest distinction have

whose assistance they engaged in street fights with other demagogues; hence the word *gladiātor* = *footpad*, or *assassin*; see the note on *sīca*, Chap. VI, l. 51. Gladiatorial shows originated in the idea that the *mānēs* or spirits of the dead were appeased by offerings of blood, and so we first hear of them at funeral games. But they soon became a regular public spectacle; the Emperor Trajan at one festival matched as many as ten thousand gladiators to fight. The gladiators were for the most part slaves, though sometimes Roman citizens (even emperors) took part in the combats. There were special *lūdī* or schools, where novices were trained by trainers called *lanistae*. The shows usually took place in special amphitheatres, formerly in the *circus māximus*. For the various types of gladiators, and for the rules observed in combat, consult any dictionary of antiquities. — *isti*, dat. sing. m. of the dem. pron. *iste, ista, istud*; agrees with *gladiātōri*. — *ad*, prep.; gov. the acc. of the gerund *vivendum*, denoting *purpose*. — *vivendum*, gen. *vivendī* (dat. and abl. *vivendō*; no nom. case); acc. sing. of the gerund of *vivō*, *-ere, vixī, victum*, 3; governed by the prep. *ad*. The gerundive supplements the inf. as verbal noun by adding to it oblique cases with inflections; the inf. is the acc. as the direct of verbs, but the gerund in *-dum* is the acc. of the verbal noun as the object of a preposition. A. & G. 295; B. 338; G. 425, ff; H. 541, 542. — *nōn*, negative adv.; limits *dedissem*.

LINE 8. *dedissem*, 1st pers. sing. pluperf. subjunct. act. of *dō*, *dare*, *dedi*, *datum*, I; agrees with the subj. *ego*, l. 4; *dedissem* is the verb of the *apodosi*, in the unrealized condition respecting past time introduced by *si* above. — *Etenim* (*et + enim*), causal conj.; connects the sentence following with the one preceding. *Etenim* = *kal γάρ*, with an idea ellipsed, e.g. *and* (I state this fearlessly), *for if the chief men*, etc. — *si*, conditional particle; with the ind. *contāminārunt* and *honestārunt*; *si* here = *seeing that*, a meaning which we often give to *if* in English. — *summi*, nom. plur. m. of the adj. *summus, -a, -um* (superl. of *superus*; compar. *superior*); agrees with *virī*. *Summi virī* = *men of the highest position*, esp. politically, i.e. *magistrātūs*; *clārissimi cīvēs* refers to private citizens, e.g. *Publius Scipiō*, who slew *Tiberius Gracchus*. For types of the men here described as *summi*, see Chap. II, *passim*. Observe that the sentence *etenim si . . . pulārem* (ll. 8-18) takes up again and answers the first and third questions of the previous chapter, viz. l. 21, *does the practice of our ancestors hinder you?* and l. 28, *Or do you fear future unpopularity?* The second question (l. 23, *do the laws hinder you?*) remains here unanswered, as Cicero could have no legal support (rather the reverse) in executing Roman citizens. — *virī*, nom. plur. of *vir, virī*, m. 2d; *virī + cīvēs* = the composite subj. of *contāminārunt* and *honestārunt*. — *et*, cop. conj.; joins together *virī* and *cīvēs*.

LINE 9. *clārissimi*, nom. plur. m. of *clārissimus, -a, -um*, superl. of the adj. *clārus, -a, -um* (root *klu* = *to hear*, hence *clārus* = *heard of, renowned*; cf. *κλῶ = I hear, κλύρω = renowned, glōria*, etc.); agrees with *cīvēs*. — *cīvēs*, nom. plur. of *civis, -is*, m. 3d; part of the subj. (see *virī* above) of *contāminārunt* and *honestārunt*. — *Sāturninī*, gen. sing. of *Sāturninūs*, m. 2d; poss. gen., limiting *sanguine*, l. 11. See the note on *Sāturninūs*, Chap. II, l. 11. — *et*, cop. conj.; connects *Sāturninī* and *Gracchōrum*. — *Gracchōrum*, gen. of *Gracchī*, m. plur. 2d (*Gracchus* is the cognomen of a family of the famous gēns *Semprōnia*); poss. gen., limiting *sanguine*, and so coördinate with *Sāturninī*. The two great legislators, *Tiberius* and *Gaius Gracchus*, are often spoken of together as *Gracchī* = *the Gracchī*; cf. *Cicerōnes* = *Ciceros*, men like

brought upon themselves not pollution but on the contrary honor by the execution of Saturninus, the Gracchi, Flaccus, and several others of time past, there was

et Flacci et superiōrum complūrium 10  
and of Flaccus and earlier of several men  
sanguine nōn modo sē nōn contāminārunt, 11  
by the blood not only themselves not have polluted,  
sed etiam honestārunt, certē verendum 12  
but even have covered with honor, surely to be feared

*Cicero, or the Ciceros (father and son).* For Tiberius, see the note on *Gracchum*, Chap. I, l. 30, and for his death, ll. 28–32. For Gaius, see the note on *Gracchus*, Chap. II, l. 5, and for his death, ll. 1–7.

LINE 10. *et*, cop. conj.; connects *Gracchorum* and *Flacci*. — *Flacci*, gen. sing. of *Flaccus*, m. 2d; poss. gen., limiting *sanguine*, and so coördinate with *Saturnini* and *Gracchorum* above. *Flacci = Marci Fulvi Flacci*, for whom see the note on *Fulvius*, Chap. II, l. 8. *Flaccus* is the *cōgnomen*, which was often a nickname (cf. *cicerō = chick-pea*), and appears in the name of members of the Fulvian and the Valerian *gentes*; cf. also Quintus Horatius Flaccus, the great Augustan poet. — *et*, cop. conj.; connects *Flacci* and *superiōrum*. — *superiōrum*, gen. plur. m. of the adj. *superior*, *-ius*, compar. of *superus* (*superiōrēs* is substantival = *men of earlier times*); poss. gen., limiting *sanguine*, and so coöordinate with *Saturnini*, etc., above. For the substantival use of adjectives, consult A. & G. 188, 189; B. 236–238; G. 204, NOTES I–4; H. 44I. Cicero has cited one instance of an early date, viz. the death of Spurius Macilius; see Chap. I, ll. 34–38. — *complūrium*, gen. m. of the plur. adj. *complūrēs*, neut. *complūra* or *complūria*, 3d (*com + plūrēs*); agrees with *superiōrum*; of course *complūrium* is a rhetorical exaggeration.

LINE 11. *sanguine*, abl. sing. of *sanguis*, *sanguinis*, m. 3d (= (1) blood, hence (2) slaughter, by metonymy); abl. of the means, modifying *contāminārunt*, and also understood as a modifier of *honestārunt*. — *nōn*, negative adv.; *nōn modo* modifies *nōn contāminārunt*. Here we see the full expression, *nōn modo nōn . . . sed etiam*; when the verb of the two clauses is one and the same, being expressed in the second clause, it is common for the second *nōn* to be omitted and understood. — *modo*, adv.; in the phrase *nōn modo nōn*. — *sē*, acc. plur. of the reflexive pron. of the 3d pers., sing. or plur., no nom. gen. *sūi*, dat. *sibi*, abl. *sē*; direct obj. of *contāminārunt*, and understood as direct obj. of *honestārunt*; *sē* refers back to the subj. of the *si* clause, viz. to *viri et cīvēs*. — *nōn*, negative adv.; limits *contāminārunt*. Observe that *nōn . . . nōn* cancel and equal an affirmation, while *modo* in the combination leads up to the direct affirmation following *sed etiam*. — *contāminārunt* (contracted form of *contāmināvērunt*) 3d pers. plur. perf. ind. act. of *contāmīnō*, *-āre*, *-āvi*, *-ātum*, 1 (for *con-tāg-mīnō*; *con + root tag* = to touch, hence I touch, desile, contaminate; cf. *tangō*, *contāgīum*, etc.); agrees with the composite subj. *viri et cīvēs*. The omission of the *v* of the perf. act. and the contraction of the enclosing vowels is particularly common in verbs of the 1st conjugation; see the note on *cōfirmāsti*, Chap. IV, l. 30, and cf. *honestārunt* following.

LINE 12. *sed*, adversative conj.; connects *honestārunt* with *nōn modo nōn contāmīnārunt*. — *etiam* (*et + iam*), adv.; adds corroborative emphasis to *honestārunt*. — *honestārunt* (contracted form of *honestāvērunt*), 3d pers. plur. perf. ind. act. of *honestō*, *-āre*, *-āvi*, *-ātum*, 1 (from *hōnos*, through the adj. *honestus*; *honestō = I cause to be honestus*, i.e. I cover with honor); coöordinate with *contāminārunt*. — *certē*, adv. (formed from the adj. *certus*, *-a*, *-um*); modifies *nōn erat verendum*. — *verendum*, nom. sing. n. of *verendus*, *-a*, *-um*, gerundive with passive meaning of the deponent verb *vereor*, *verērī*, *veritus sum*, 2 (root *var = ver* = to be wary; cf. Greek root *fop*, *ōp*, in *δρουμαι* = I watch, *όπω = I see*); *verendum + erat* = the 3d pers. sing. imperf. ind. of the periphrastic pas-

- 13 mihi nōn erat, nē quid hōc parricidā surely no need for  
by me not it was, lest anything this murderer me to fear that,  
because I put this  
14 cīvium interfectō invidiae mihi in murderer of his  
of citizens having been killed of unpopularity upon me for fellow-countrymen to  
death, popular re-

sive conjugation of *vereor*, and is impersonal = *it was not to be feared*. The gerundive is used personally in all genders, or impersonally in the neut. sing.; study carefully the note and references under *habendī*, Chap. I, l. 8. Whenever a substantival clause is dependent on an impersonal verb, that clause is its logical subj.; so the logical subj. of *erat verendum* is the clause *nē quid . . . redundaret*.

LINE 13. *mihi*, dat. sing. of *ego*; dat. of the agent. The agent is regularly put in the dat. after a gerund or gerundive, except when ambiguity might arise, i.e. when the verb itself governs a dat., in which case the agent is expressed by the abl. case with *ā* or *ab*. Remember also that the dat. of the agent is found sometimes after passive verbs, esp. after the perf. part. passive, and in poetry even after adjectives. A. & G. 232; B. 189, 1; G. 354, 355; H. 388. — *nōn*, adv.; limits *erat verendum*. — *erat*, 3d pers. sing. imperf. ind. of *sum, esse, fuī*; combines with *verendum*, forming the periphrastic imperf. ind. passive; the point of view is that of the past (cf. *nōn deditsem*), hence the imperfect tense. — *nē*, conj.; introduces the final substantival clause *quid . . . redundaret*, in dependence on the verb of fearing, *erat verendum*. The negative of *nē* in this construction is *ut*, e.g. *vereor nē = I fear that something will happen; vereor ut = I fear that something will not happen*. A. & G. 331, f; B. 296, 2; G. 550; H. 498, III. — *quid*, nom. sing. n. of the indef. pron. *quis, qua, quid*; subj. of *redundaret*. This pronoun is only used after *nē, nisi, si, or num.* It is to be found in several compounds, e.g. *aliquis, quisquam, quispiam*, etc. — *hōc*, abl. sing. m. of the dem. pron. *hic, haec, hōc*; agrees with *parricida*. — *parricidā*, abl. sing. of *parricida*, -ae, m. 1st (for etymology, etc., see the note on *parricidio*, Chap. VII, l. 40); abl. in the abl. absolute construction with *interfectō = a clause cum hic parricida interfactus fuisset*. A full discussion, with grammatical references, of this construction will be found in the note on *dīmissō*, Chap. IV, l. 38. Catiline is called *parricida*, because he was the murderer of *cīvēs*, i.e. his political brothers, seeing that the *patria* is “*omnium nostrum cōmūnis pārēns*”; *parricida* may be used of any one guilty of a crime (e.g. murder of a father, of a relative, of a citizen; sacrifice) involving *impīctās*.

LINE 14. *cīvium*, gen. plur. of *cīvis*, -is, m. and f. 3d; objective gen., with *parricidā* = *murderer of citizens*. — *interfectō*, abl. sing. m. of *interfectus*, -a, -um, perf. part. pass. of *interficiō*, -ere, *interfeci*, *interfectum*, 3 (*inter + faciō*); agrees with *parricida*, in the abl. absolute construction. — *invidiae*, gen. sing. of *invidia*, f. 1st (*invideō*); partitive gen., limiting *quid* = lit. *anything of unpopularity*, hence *any unpopularity*. The partitive genitive represents the *whole*, of which a *part* is taken, and so is a branch of the common possessive genitive. It is used: (1) with nouns, e.g. *pars militū*; (2) pronouns, e.g. *ī nostrū = those of us*; (3) adjectives, esp. numerals, e.g. *multī* or *ūnus militū*; (4) compar. and superl. adjectives, e.g. *fortior* or *fortissimus militū = the braver or the bravest of the soldiers*; (5) many neuter adjectives or pronouns, as in this passage, cf. *nihil novī = lit. nothing of new, nothing new*; (6) adverbs, e.g. *ubi terrārum = where in the world?* A. & G. 216, 3; B. 201, 2; G. 369; H. 397, 3. Compare Chap. II, l. 3, *nē QUID DĒTRIMENTI res pūblica caperet*. — *mihi*, dat. sing. of *ego*; dat. of the indirect obj., dependent on *redundaret*. — *in*, prep.; gov. the acc. *posteriorū*. In relations of time, *in* + the acc. = *for*, from the standpoint of the present, but must often be rendered *in* or *at* in idiomatic English. For this and other uses of *in*, consult A. & G. 153; B. 143; G. 418, 1; H. 435, 1.

sentment would overtake me like a flood in the future. But even supposing that such resentment threatened me in all seriousness, nevertheless I have always been so disposed as

15 posteritatem redundaret. Quodsi ea mihi  
*the future time should flood over. But if it (=odium) me*  
 16 maximē impendēret, tamen hōc animō  
*very greatly threatened, yet this in mind*  
 17 fūi semper, ut invidiam virtute  
*I have been always, that odium by virtue*

LINE 15. *posteritatem*, acc. sing. of *posteritatis*, *posteritatis*, f. 3d (from the adj. *posterus*, which is from the adv. *post*); governed by the prep. *in*; *in posteritatem = in posterum tempus*. *Posteritatis* is used in two senses: (1) *the future*, (2) *people of the future, posterity*. — *redundaret*, 3d pers. sing. imperf. subjunct. act. of *redundo*, -āre, -dūi, -dūtum, *I (red = re + undō; = lit. I surge back; undō = I rise in waves, I surge, and undā = a wave, are from root *ud* or *und* = to wet; cf. *ündop* = water)*; agrees with the subj. *quid*; the subjunct. mood is final, following *nē* in dependence on *erat verendum*. The imperf. tense is required, because the principal verb *erat verendum* is historic, and calls for historic sequence in subordinate clauses. A. & G. 286; B. 267, 268; G. 509, ff; H. 491. The metaphor is taken from a stream which has burst its banks, flooding the adjacent country. — *Quodsi*, conj. = *but if*; followed by the imperf. subjunct. *impendēret* in the protasis, marking the supposition as referring to the present, and therefore unrealized. *Quodsi = quod + si*, i.e. *si* introduces the condition, while *quod* is an adverbial acc. of reference, *as to which, i.e. as regards the above*. A. & G. 240, b; B. 185, 2; G. 334; H. 453, 6. — *ea*, nom. sing. f. of the dem. pron. *is, ea, id*; subj. of *impendēret*; *ea = invidia*. — *mihi*, dat. sing. of *ego*; dat. of the indirect obj., dependent on *impendēret*. Many compounds of *in* (like *impendēre*), *con*, *prō*, etc., govern the dative of the indirect object.

LINE 16. *māximē* (formed from *māximus*, superl. of the adj. *magnus*), adv.; modifies *impendēret*. — *impendēret*, 3d pers. sing. imperf. subjunct. act. of *impendō*, -ēre, no perf. no supine, 2 (*in = over, upon, + pendeō = I hang*); agrees with the subj. *ea*. Distinguish *impendēret* from *impendēret* (imperf. subjunct. act. of *impendō*, -ēre, *impendi, impensum*, 3, = *I weigh out, expend, employ, transitive*). Observe that the condition is irregular in form: the imperf. subjunct. of the protasis marks the hypothesis as an ideal one respecting the present time, and we should expect the imperf. subjunct. also in the apodosis. But the orator changes the form of the apodosis by an afterthought, with the direct statement *hōc animō semper fūi*. He might just as well have said *quodsi ea mihi impendēret, tamen invidia virtute parta glōria, nōn invidia eset (ut semper putāvī) = but if hatred threatened me now, yet hatred earned by virtue would be (as I have always thought it) glory, not hatred*. However, it is not uncommon for the apodosis to be altered, esp. by the means employed here, viz. the addition of a principal clause, not found in the original form of the condition, or at least only found as a parenthesis, to which the original apodosis is made subordinate by alteration to an acc. and inf. or to a substantival subjunct. object clause. — *tamen*, adv. (used as adversative conj.); strengthens the oppositional force of the statement following. *Tamen* is often used in the apodosis of condition with *quodsi*; cf. *δὺως* in the apodosis in Greek. — *hōc*, abl. sing. m. of the dem. pron. *hic, haec, hōc*; agrees with *animō*. — *animō*, abl. sing. of *animus*, -ī, m. 2d; abl. of quality, otherwise called descriptive abl., describing the subj. of *fūi*. A. & G. 251; B. 224; G. 400; H. 419, II.

LINE 17. *fūi*, 1st pers. sing. perf. ind. of *sum, esse, fūi*; the subj. *ego* is implied by the personal ending. — *semper*, adv. of time; modifies the pred. *hōc animō fūi*. — *ut*, conj.; followed by the subjunct. *putārem*; the clause *ut . . . putārem* is explana-

- 18 partam glōriam, nōn invidiam putārem.  
acquired (to be) glory, not odium I thought.
- 19 Quamquam nōnnūlli sunt in hōc  
And yet some there are in this
- 20 ḍordine, qui aut ea quae  
order (= Senate), who either those things which
- 21 imminent nōn videant, aut ea quae  
impend not see or those things which
- to regard unpopularity incurred by manly conduct as glory, and not as unpopularity. And yet there are some in this Council who either do not see the dangers which are imminent or conceal their perception

tory of *hōc animō*. — *invidiam*, acc. sing. of *invidia*, -ae, f. 1st; subj.-acc. of *esse*, which must be supplied in the indirect pred. *glōriam esse*, dependent on *putārem* (a *verbum sentiēndi*). — *virtūte*, abl. sing. of *virtūs*, *virtūtis*, f. 3d (from *vir*; hence (1) manliness, (2) courage, cf. *āvōpla* = courage, from *āvōp*, gen. *āvōpbis* = a man, (3) virtue); abl. of the means, modifying *partam*.

LINE 18. *partam*, acc. sing. f. of *partus*, -a, -um, perf. part. pass. of *pariō*, -ere, *peperī*, *partum*, fut. part. *paritūrus*, 3; predicate part., agreeing with *invidiam*; *invidiam virtūte partam* here = *invidiam quae virtūte parta esset*. — *glōriam*, acc. sing. of *glōria*, -ae, f. 1st (akin to *clārus*); predicative, complement of *esse* understood. — *nōn*, negative adv.; limits *invidiam (esse)*. — *invidiam*, acc. sing. of *invidia*, -ae, f. 1st; predicative, complement of *esse* understood. Observe that the subj. of the indirect statement (dependent on *putārem*) is *invidiam*, l. 17; hence the predicate words *glōriam* and *invidiam* (l. 18) take the same case as the subject. A. & G. 176; B. 167, 168; G. 205, 206; H. 360. — *putārem*, 1st. pers. sing. imperf. subjunct. act. of *putō*, -ere, -āvī, -ātūm, i; the subj. *ego* is implied by the personal ending; the subjunct. is consecutive, with *ut*, explaining *hōc animō* above.

LINE 19. *Quamquam*, (*quam + quam*) conj. = and yet; connects the sentence with the previous one. *Quamquam*, and less commonly *etsi*, which are usually subordinate conjunctions = although, may be used to connect coördinately. — *nōnnūlli*, (*nōn* + *nūlli*), nom. plur. m. of the adj. *nōnnūllus*, -a, -um; *nōnnūlli* is substantival, and subj. of *sunt*. — *sunt*, 3d pers. plur. pres. ind. of *sum*, *esse*, *fui*; agrees with the subj. *nōnnūlli*. — *in*, prep.; gov. the abl. *ōrdine*. — *hōc*, abl. sing. m. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *ōrdine*.

LINE 20. *ōrdine*, abl. sing. of *ōraō*, *ōrdinis*, m. 3d; governed by the prep. *in*; *in hōc ōrdine = in senātū*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the indef. antecedent *nōnnūlli*, and is subj. of *videant*; *qui* is generic, i.e. represents a class (= *tāles ut*), hence followed by the subjunct. *videant*. A. & G. 320; B. 283; G. 631, 2; H. 503, I. Distinguish *qui*, as used here, from *qui*, as used in l. 22, — *aut*, disjunctive conj.; used correlative with *aut* below, = either . . . or. — *ea*, acc. plur. n. of the dem. pron. *is*, *ea*, *id*; direct obj. of *videant*. — *quae*, nom. plur. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *ea*, and is subj. of *imminent*. Observe that when the antecedent of the rel. clause is not otherwise expressly defined than by the statement made in the rel. clause the antecedent is usually a part of *is*, *ea*, *id*.

LINE 21. *imminent*, 3d pers. plur. pres. ind. act. of *immineō*, -ere, no perf., no supine, 2 (*in + minor*); agrees with the subj. *quae*. Note the ind. mood, which is employed instead of the subjunct., because stress is laid on the fact of dangers being imminent; otherwise the rule would require a subjunctive, because the rel. clause is subordinate to the subjunct. in *qui nōn . . . videant*. A. & G. 342; B. 324; G. 629; H. 529, II, NOTE 1. — *nōn*, negative adv.; limits *videant*. — *videant*, 3d pers. plur. pres. subjunct. act. of *video*, -ere, *vidī*, *vīsum*, 2; agrees with the subject *qui* above;

of what they do see; and it is these men who have fostered Catiline's hopes by their pacific declar-

vident dissimulent: *qui spem Catilinae* 22  
*they see disguise: who the hope of Catiline*  
**mollibus sententiis aluerunt, coniuratiōnemque** 23  
*mild by views have fostered, and the conspiracy*

the subjunct. is consecutive, as regularly with *qui generic or characteristic*; see *qui* above. — **aut**, disjunctive conj.; connects *videant* and *dissimulent*. — **ea**, acc. plur. n. of the dem. pron. *is, ea, id*; direct obj. of *dissimulent*, or of *vidēre* in *sē vidēre* supplied. — *quae, acc. plur. n. of the rel. pron. qui, quae, quod*; agrees with the antecedent *ea*, and is direct obj. of *vident* following.

LINE 22. **vident**, 3d pers. plur. pres. ind. act. of *videō*, -ēre, *vīdī*, *vīsum*, 2; the implied subj. of *vident* is a pron. *ē* or *illi*, referring to *nōnnūlli*, l. 19; the mood is ind. for the same reason as in the case of *imminent* above (where see note). — **dissimulent**, 3d pers. plur. pres. subjunct. act. of *dissimulō*, -drei, -āvī, -ātum, 1 (for *dissimilō*, dis marking contradiction + *similis* = like; the Latin root is *sim*, Greek *ἀμ* or *ὁμ* = like; cf. *similis*, *simul*, *simulō*, *semel*, *semper*, and *ἅμα*, *ὅμοιος*, *ὅμοι*); agrees with the subj. *qui* (generic), l. 20; the subjunct. is consecutive and coördinate with *videant*. Synonyms: (1) *simulō* = lit. *I make like*, *I pretend*, *I invent*, i.e. that something is which really is not, e.g. (a) + direct obj., *morbūm simulāre* = to feign sickness, (b) + acc. and inf., *mē agrōtūm esse simulō*; (2) *dissimulō*, = *I hide*, *I pretend* that something is not which really is, e.g. (a) + direct obj., *morbūm dissimulāre* = to hide sickness (feigning health), (b) + acc. and inf., *mē agrōtūm esse dissimulō*. The distinction may be memorized in the following hexameter: *Quae nōn sunt simulō; quae sunt, ea dissimulantur.* — *qui*, nom. plur. m. of the rel. pron. *qui, quae, quod*; agrees with the antecedent *nōnnūlli*, and is subj. of *aluerunt* and *corrōborāverunt*. Observe that *qui* here really begins a new sentence, i.e. is purely connective, = *hī autem, but these men*; hence the ind. mood of *aluerunt*. A. & G. 180, f; B. 251, 6; G. 610; H. 453. — **spem**, acc. sing. of *spēs*, *spei*, f. 5th; direct obj. of *aluerunt*. — **Catilinae**, gen. sing. of *Catilina*, m. 1st; poss. gen., limiting *spem*.

LINE 23. **mollibus**, abl. plur. f. of the adj. *mollis*, -e, 3d (probably for *mov-lis* = (1) easily moved, pliant; (2) weak, uncertain; (3) delicate, soft; root *mov* = Latin *mov*, to push out of place; cf. *mōbilis*, and *ἀμελθω* = I change); agrees with *sententiis*. There is probably no connection between *mollis* and *μαλακός*. *Mollibus* suggests a rebuke, implying that mild, weak, and conciliatory speeches were made instead of the vigorous and resolute denunciations which the occasion required. It is not necessary to suppose that Cicero suspected treasonable collusion. The reference in *qui spem . . . corrōborāverunt* is to the time, just before the elections, 63 B.C., when Cicero warned the Senate of danger and when Catiline, called upon to speak, declared that he would lead the people against the infirm Senate. Cicero, in his speech for *Mūrēna*, laments the Senate's weakness on this occasion, cf. *neque tamen satis severē prō rei indignitate dīcēvit*. — **sententiis**, abl. plur. of *sententia*, -ae, f. 1st (*sentiō*); abl. of the means or instrument, modifying *aluerunt*. *Sententia* is the regular word for the declaration of opinion made by a senator; the speaker was not compelled to adhere to the subject under discussion, but might speak on any subject of a public nature, hence when it was so desired a party might delay the settlement of a particular question by speaking on extraneous subjects the whole day. — **aluerunt**, 3d pers. plur. perf. ind. act. of *alū*, -ere, *ui*, *altum* or *alitum*, 3 (root *al* = to nourish; cf. *alumnus*, *dv-al-ros* = insatiable, etc.); agrees with the subj. *qui*. — **coniuratiōnemque** (*coniuratiōnem* + *que*), *coniuratiōnem* is the acc. sing. of *coniuratiō*, -ōnis, f. 3d (*con* + *iūrō*); direct obj. of *corrōborāverunt*. *Que* is the enclitic cop. conj.; connects the coördinate rel. clauses *qui . . . aluerunt* and *(qui) . . . corrōborāverunt*.

- 24 nāscētem nōn crēdendō corrōborāvērunt; growing not by believing have strengthened;
- 25 quōrum auctōritātē multī, nōn sōlum whose by authority many men, not only
- 26 improbī, vērum etiam imperitū, sī in the dishonest, but also the inexperienced, if upon
- tions and strengthened the conspiracy at its birth by refusing to believe in its existence. And guided by their authority many others, not the rogues alone but also the unin-

LINE 24. *nāscētem*, acc. sing. f. of *nāscēns*, -*entis*, pres. part. of the deponent verb *nāscor*, *nāscī*, *nātus sum*, 3; agrees with *coniūrātiōnēm* and = a temporal clause like *dum nāscitur*. — *nōn*, negative adv.; limits *crēdendō* (not *corrōborāvērunt*). — *crēdendō*, abl. of the gerund *crēdendum*, -*ī*, of the verb *crēdō*, -*ere*, *crēdidi*, *crēditum*, 3 (Sanskrit *çrat* or *çrad* = trust + root *dha* = to put; for root *dha* = Latin *da*, *fa*, *fac*, cf. *con-dī*, *ab-dō*, etc.); abl. of the means, modifying *corrōborāvērunt*. The abl. of the gerund or gerundive expresses: (1) the means, as above; (2) cause; (3) less often, manner or circumstance. Study the examples in A. & G. 301; B. 339, 1; G. 431; H. 542. *Crēdere* is used: (1) intransitively = to believe, with the dat., e.g. *crēdō tibi* = I believe, trust in you; with acc. of neuter pronouns, e.g. *id quod volunt crēdunt*; (2) transitively, in the sense to commit, entrust, lend, with the acc. and dat. of the direct and indirect objects respectively. — *corrōborāvērunt*, 3d pers. plur. perf. ind. act. of *corrōborō*, -*āre*, -*āvō*, -*ātum*, 1 (*con + rōborō*, from noun *rōbur*, gen. *rōboris*, n. 3d = strength; probably akin to Greek root *ρω* in *ρώ-vρυμ=I strengthen*); agrees with the subj. *qui*, and is coördinate with *alūerunt*.

LINE 25. *quōrum*, gen. plur. m. of the rel. pron. *qui*, *quaes*, *quod*; agrees with the antecedent *nōnnūlli* (l. 19) i.e. *nōnnūlli qui coniūrātiōnēm corrōborāvērunt*, and is poss. gen., limiting *auctōritātē*. Like *qui* in l. 22, *quōrum* is here connective and begins a new sentence = *nam hōrum auctōritātē*, etc. — *auctōritātē*, abl. sing. of *auctōritās*, -*atis*, f. 3d (from *auctor*); abl. of the cause, modifying *dicerent*. It is more usual for the cause of an action to be expressed by the abl. in conjunction with a perf. part. passive, e.g. *quōrum auctōritātē adductī* (*impulsī*, *iniciātī*, etc.). A. & G. 245, and 2, b; B. 219; G. 408, and NOTE 2; H. 416. Some editors read *auctōritātēm secūtī* for *auctōritātē*. — *Auctōritātē* here = on the authority, by the influence; sometimes *auctōritās* has a special meaning, viz. senatorial sanction of a measure which an interposition of veto alone prevented from becoming a *sēnatūs cōsultūm*. — *multi*, nom. plur. m. (substantival) of the adj. *multus*, -*a*, -*um*; subj. of *dicerent*. *Multi* here = *multī alīi*, i.e. not members of the Senate. — *nōn*, negative adv.; *nōn sōlum* modifies *improbī*. — *sōlum* (acc. neut. sing. of the adj. *sōlus*, -*a*, -*um*; cf. adv. *multūm*, *vērum*, etc.), adv.; combines with *nōn* as an adverbial modifier.

LINE 26. *improbī*, nom. plur. m. of the adj. *improbus*, -*a*, -*um* (*in = not + probus* = honest, virtuous); agrees with *multī* = *multī*, *qui sunt improbī*, or we may consider *improbī* as substantival (= the dishonest) and appositive of *multī*. *Improbī*, evidently refers to followers of the senators *qui ea quae vident dissimulent* (l. 21), i.e. corrupt followers of corrupt patrons. — *vērum*, adversative conj.; connects and opposes *improbī* and *imperitī*. See the note and references under *tamen*, Chap. I, l. 18. — *etiam* (*et + iam*), adv.; intensifies *imperitī*. — *imperitī*, nom. plur. m. of the adj. *imperitus*, -*a*, -*um* (*in = not + peritus = experienced, skilled*); agrees with *multī*, or else substantival in apposition. *Imperitī* = the ignorant and politically blind followers of ignorant senators (*qui ea imminent nōn videant*, l. 20). — *sī*, conditional particle; with the pluperf. subjunct. *animadvertissem* of an ideal supposition in regard to past time. — *in*, prep.; gov. the acc. *hunc*.

formed, would say that I had acted in a savage and tyrannical fashion, if I had inflicted punishment on Catiline. Now, however, I perceive that if he once ar- | hunc animadvertissem, crūdēliter et 27  
this (fellow) I had inflicted punishment, cruelly and  
rēgiē factum esse dicerent. Nunc 28  
tyrannically (it) to have been done would say. Now  
intellegō, sī iste, quō intendit, in 29  
I discern, if that (fellow) whither he purposes to

**LINE 27.** *hunc*, acc. sing. m. of the dem. pron. *hīc, haec, hōc*; governed by the prep. *in*; *hunc* = *Catilinam*. — *animadvertissem*, 1st pers. sing. pluperf. subjunct. act. of *animadvertō*, -*ere*, *animadverti*, *animadversum*, 3 (*animum + advertō*); the subj. *ego* is implied by the personal ending; in the protasis with *sī*. The verb *animadvertō* is often written *animum adverto* and = lit. *I turn my mind (attention) towards, I notice, observe*; see the note on *animadvertis*, Chap. VIII, l. 41; it is followed by the acc. of the direct object. In a judicial sense *animadverte*re is used with *supplicio* understood = *to notice with punishment, to punish, to inflict punishment on*, and is followed by (a) the acc. of the direct object, (b) by *in* + the acc., in which case emphasis is laid on the attention which has been bestowed on the circumstances of the offence. — *crūdēliter* (formed from the 3d decl. adj. *crūælis*, -*e*; root *kru* = *to be hard*; cf. *crūdus* = *unripe, raw*); modifies *factum esse*. — *et*, cop. conj.; connects *crūdēliter* and *rēgiē*.

**LINE 28.** *rēgiē* (from the adj. *rēgius*, -*a*, -*um*; from *rēx*, *rēgis*, m. 3d), adv.; modifies *factum esse*. *Rēgiē* is the Latin equivalent for the Greek *rōpavros*; the Romans and Greeks found that *kingship* and the rule of a *rōpavros* (=despotic ruler) were opposed to the principles of freedom. The Tarquins had made the word *rēx* odious to Romans, and the description of an action as *rēgium* was always likely to arouse indignation against it; this feeling lasted long, and showed itself in many secret organizations and conspiracies in the early empire. Compare II, Chap. VII, line 19, (*mē*) *crūdēllissimum tyrannum existimdrī velint*. Cicero was exposed to much criticism for his so-called despotic conduct during his consulship; he speaks in one of his speeches of this, *qui nōs tyrannōs vocās*. — *factum esse*, perf. inf. of *fīō, fieri, factus sum*, used as pass. of *faciō*, -*ere*, *fēci*, *factum*, 3; understand as subj.-acc. a pron. e.g. *id*, referring to *si animadvertissem*; *factum esse* is obj. of *dicerent*. — *dicerent*, 3d pers. plur. imperf. subjunct. act. of *dīcō*, -*ere*, *dīxi, dictum*, 3; agrees with the subj. *multī*, l. 25; *dicerent* is the verb of the apodosis, and the imperf. tense expresses continuity of action, i.e. *they would have said and they would be saying now*. — *Nunc*, adv. of time; used partly in a temporal sense and partly to contrast the present with the past, = *now, as it is*.

**LINE 29.** *intellegō*, 1st pers. sing. pres. ind. act. of *intellegō*, -*ere*, *intellēxi*, *intellectum*, 3 (*inter + legō*); the subj. *ego* is implied by the personal ending. See the synonyms and the note under *intellegit*, Chap. I, l. 17. Observe that *intellegō*, as a verb of perception, throws the condition following into an indirect form; hence the protasis has the perf. subjunct. *pervenerit*, and the verb of the apodosis is the pres. inf. fore. In direct form the condition would be: *si iste . . . in Maniliā castra pervenerit* (fut. perf. ind.), *nēmō tam stultus erit* (*qui*, etc.), *nēmō tam improbus qui nōn fateatur*. A. & G. 337, I and 2; B. 319, A, B; G. 657; H. 527, I. — *sī*, conditional particle; introducing a logical condition respecting the future, and followed by the perf. subjunct. *pervenerit* (= fut. perf. ind. of direct statement). — *iste*, nom. sing. m. of the dem. pron. of the 2d pers. *iste, ista, istud*; subj. of *pervenerit*; *iste* refers to Catiline, and has its usual forensic signification of contempt, = *that fellow*. See note on *iste*, Chap. I, l. 3. — *quō* (abl. n. sing. of *qui*), adv., = *ēō quō, thither, whither*; introduces the clause *quō intendit* as an adverbial modifier of *pervenerit*. — *intendit*, 3d pers. sing. pres. ind. act. of *intendō*, -*ere*, *intendī*, *intensum* or *intentum*, 3 (*in + tendō* = lit. *I stretch towards*, hence

30	Manliāna	castra	pervēnerit,	nēminem	tam	rives, as he purposes, at the camp of Man-
	of Manlius	the camp	shall come,	no one	so	lius, there will be no
31	stultum	fore	qui	nōn	videat	one so dull as not to
	foolish	to be likely to be	who	not	can see	see that a conspiracy
32	coniūratiōnem	esse	factam,	nēminem	tam	has been set on foot
	a conspiracy	to have been made,	no one	so		or so shameless as not
33	improbum	qui	nōn	fateātur.	Hōc	to acknowledge the
	dishonest	who	not	may confess (it).	This (man)	reality of it. Yet,

*I aim, purpose, urge, etc.); the implied subj. is *iste*, which is the expressed subj. of *pervēnerit*. *Quō intendit* is a kind of additional statement made in parenthesis and referring to *in Manliāna castra*; hence, as it might well be left out without disturbing the sentence, the verb is indicative, though the verb of a subordinate clause in indirect speech is properly in the subjunctive. A. & G. 336, 2; B. 314, 1; G. 650; H. 524.—*in*, prep.; gov. the acc. *castra*, expressing *limit of motion*.*

LINE 30. **Manliāna**, acc. plur. of the adj. *Manliānus*, *-a*, *-um* (formed from the proper noun *Manlius*, *-i*, m. 2d; cf. *Sultānus* from *Sulla*); agrees with *castra*.—**castra**, acc. of the plur. noun *castra*, *-ōrum*, n. 2d (*castrum*, *-i*, n. 2d = *fortress*); governed by the prep. *in*.—*pervēnerit*, 3d pers. sing. perf. subjunct. act. of *pervenīō*, *-ire*, *pervēnī*, *perventum*, 4 (*per + veniō*); agrees with the subj. *iste*. For the mood, see the note on *intelligō*, l. 29. — *nēminem*, acc. sing. of *nēmō*, m. 3d, dat. *nēmini* (*nē + homō*; the gen. and abl. are wanting, and are supplied by *nullius*, and *nūllō*, from *nullus*, *-a*, *-um*); subj.-acc. of *fore* in the acc. and inf. object clause of *intelligō*; *nēminem fore*, etc., is the *apodosis* of the condition introduced by *sī* above. For model sentences and remarks on the form of reported conditions after primary and historic leading verbs, refer to the note on *sī*, Chap. VIII, l. 31. — *tam*, adv.; modifies *stultum*. *Tam* never modifies verbs, only adverbs and adjectives; use *ita* and *adē* with verbs.

LINE 31. **stultum**, acc. sing. m. of the adj. *stultus*, *-a*, *-um*; agrees with the subj.-acc. *nēminem*; predicative, being the complement of *fore* in the acc. and inf. construction. — *fore*, fut. inf. of *sum*, *esse*, *fūi*; agrees with the subj.-acc. *nēminem*. The fut. inf. of *sum* is also formed in the familiar way by means of the fut. part. *futūrus*, *-a*, *-um* + *esse*. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *nēminem*, and is subj. of *videat*; *qui* is equivalent to *ut is*, introducing a clause of result. — *non*, negative adv.; limits *videat*. — *videat*, 3d pers. sing. pres. subjunct. act. of *videō*, *ēre*, *vīdi*, *vīsum*, 2; agrees with the subj. *qui*; the subjunct. is consecutive, after *qui = ut is*. A. & G. 319; B. 284; G. 552; H. 500.

LINE 32. **coniūratiōnem**, acc. sing. of *coniūratiō*, *-ōnis*, f. 3d (*con + iūrō*); subj.-acc. of *factum esse*, in dependence on the verb of *perception* *videat*. — *esse factam*, perf. inf. of *fiō*, *fieri*, *factus sum*, used as the passive of *faciō*, *-ere*, *fēci*, *factum*, 3 (root *dha = fa*, *fac = to put, place, make*, with a large number of derivatives); agrees (the part. *factum* in gender, number, and case) with the subj.-acc. *coniūratiōnem*. In composite infinitives and composite ind. and subjunct. tenses it is very common for (1) the part. of *sum* to precede the participle, as in this passage, and (2) for other words, often a large number, to separate the participle from the part. of *sum*. — *nēminem*, acc. sing. of *nēmō*, m. 3d (see *nēminem*, above); subj.-acc. of *fore tam improbum* (*fore* being supplied from the preceding coördinate object-clause). — *tam*, adv.; modifies *improbum*.

LINE 33. **improbum**, acc. sing. m. of the adj. *improbus*, *-a*, *-um* (*in = not + probus = upright, honest*); agrees with the subj.-acc. *nēminem*, l. 32; predicative, being the complement of *fore* understood. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *nēminem*, and is subj. of *fateātur*; *qui* introduces a rel.

if Catiline alone be put to death, I discern that this disease which is in the state may be repressed for a short time but can- | autem      ūnō      interfectō      intellegō      hanc s4  
however      one      having been killed,      I perceive      this  
rei pūblicae      pestem      paulisper      reprimī, 85  
of the commonwealth      plague      for a little while to be checked,

clause of result = *ut is*. In sentences of this kind Cicero prefers *quī nōn* to *quīn* (*quī*, old abl., + *nōn*); *quī nōn* marks the tendency, and *quīn* the result (= *ut nōn*). — *nōn*, negative adv.; limits *fateātūr*. — *fateātūr*, 3d pers. sing. pres. subjunct. of the deponent verb *fateor*, *fateri*, *fossus sum*, 2 (akin to *fāri*, *fās*, *fāma*, *φάμη*, *φαίνω*, etc.); agrees with the subj., *quī*; the subjunct. is consecutive, with *quī = ut is*. The perf. of *fateor* is not very often found; indeed the compound *confiteor* is much more used than *fateor*. Supply, from the coördinate *quī* clause preceding, *coniüratiōnēm esse factam* as the object of *fateātūr*. — *Hōc*, abl. sing. m. of the dem. pron. *hic*, *haec*, *hōc*; abl. in the abl. absolute construction with *interfectō*; *hōc = Catilinā*. *Hōc . . . interfēctō* = a conditional clause, *sī hīc ūnus interfēctus sit*, *intellegō hanc pestem . . . reprimī posse*; compare the form of the reported condition, ll. 29–33.

LINE 34. *autem*, adversative conj.; connects the sentence with the one preceding. *Autem* is the weakest of the adversative conjunctions, and is used (1) in mild antithesis, (2) in contrasted conditions, as in this passage, for *hōc . . . interfēctō* = a condition, and is contrasted with *sī iste pērvēnerit* above. Often *autem* has no adversative force at all, and is merely connective; cf. the Greek particle *δέ*. — *ūnō*, abl. sing. m. of the numeral adj. *ūnus*, -*a*, -*um*; agrees with *hōc*. *Ūnus* is often used as a synonym of *sōlūs* = only, alone, and here *ūnō* = *sōlō*. — *interfectō*, abl. sing. m. of *interfectus*, -*a*, -*um*, perf. part. pass. of *interfēciō*, -*ere*, *interfēci*, *interfēctum*, 3 (*inter* + *faciō*); agrees with *hōc* in the ablative absolute construction. *Interfēcere* is the general verb meaning to kill; see the synonyms in the note on *occidit*, Chap. I, l. 38. — *intellegō*, 1st pers. sing. pres. ind. act. of *intellēgo*, -*ere*, *intellēxi*, *intellēctum*, 3 (*inter* + *legō*); the subj. ego is implied by the personal ending. Observe that *hōc*, l. 33 — *posse*, l. 36, is a disguised condition, and that the *apodosis* (i.e. *hanc pestem . . . reprimī, nōn comprimī . . . posse*) is thrown into the acc. and inf. indirect form by *intellegō* here, just as *intellegō*, l. 29, gave indirect form to the condition in the previous sentence. In direct form the condition = *hōc interfēctō* (i.e. *sī hīc interfēctus erit*), *haec pestis reprimī, nōn comprimī poterit*. — *hanc*, acc. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *pestem*; *hanc pestem = coniüratiōnēm*.

LINE 35. *rei*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *pestem*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus*, -*a*, -*um*; agrees with *rei*; *rei pūblicae* as usual = of the state, of the commonwealth. — *pestem*, acc. sing. of *pestis*, -*is*, f. 3d; subj.-acc. of *posse* in the acc. and inf. construction dependent on *intellegō*. The nouns *pestis* and *pestilētia* are often used in a metaphorical sense with regard to political weakness or danger. Refer to the synonyms given under *pestem*, Chap. I, l. 27. — *paulisper* (*paulum + per*), adv. = for a little while; modifies *reprimī*. *Paulus*, not *paulus*, is read in all the best MSS.; yet with the derivation *pau* + *los* we should rather expect *pauillus*, i.e. assimilation of *r* to *l*, instead of omission. Yet the root may be *pau* + termination *-lus* (= Greek *-pos*; *r* and *l* are frequently interchangeable). As *paulus*, so *paulisper* is found in the MSS., e.g. in the Medicean Vergil. — *reprimī*, pres. inf. pass. of *reprimō*, -*ere*, *repressō*, *repressum*, 3 (*re* = back + *premō* = I press); complementary inf., with *posse*. Observe the difference of meaning between *reprimere* and *comprimente*, upon which the whole force of the sentence rests. *Reprimere* = *ad tempus continēre* = to hold in check for the time being, whereas *comprimente* = *plānē cōnficere* = to wholly crush, i.e. beyond all hope of restoration.

36 nōn in perpetuum comprimī posse. Quod sī  
not for all time to be crushed to be able. But if  
37 sē ēiēcerit sēcumque suōs ēdūxerit  
himself he shall cast out and with him his(friends) shall lead out  
38 et eōdem cēterōs undique collectōs  
and to the same spot all other from all parts collected  
39 naufragōs adgregārit, extinguētur  
the castaways shall gather together, will be extinguished

not be repressed forever. But if he rushes out of the city and takes his followers with him and herds together in the one spot the rest of the castaways whom he has got together from every

LINE 36. *nōn*, negative adv.; limits *comprimī*. — *in*, prep.; gov. the acc. *perpetuum*; the phrase *in perpetuum* = *for all time*; cf. *in posteritātem* = *for the future*. — *perpetuum*, acc. sing. n. of the adj. *perpetuus*, -a, -um (*per + root pat* = *to fly*; cf. *peto* = *I fall upon, attack, etc.*; *πτερωαί* = *I fly, etc.*; hence *perpetuus* = *continual*); *perpetuum* is substantival, = *perpetuum tempus*, and is governed by the prep. *in*. — *comprimī*, pres. inf. pass. of *comprimō*, -ere, *compressi*, *compressum*, 3 (*con + premō*); complementary or epexegetical, with *posse*. The complementary inf. is used with verbs, e.g. *to dare, seem, begin, attempt, etc.*, which imply a further action of the same subject; see the references in the note on *invenīrī*, Chap. II, l. 44. — *posse*, pres. inf. of *possum*, *posse, potuī*, no supine, irreg. (*potis + sum*); agrees with the subj.-acc. *pestem* above. — *Quod sī* (*Quod + sī*), conj.; followed by the coördinate fut.-perf. tenses *ēiēcerit*, *ēdūxerit*, and *adgregārit*, as the condition is a logical one respecting the future. Many editors write separately, *Quod sī*; *quod* is an adverbial acc. of reference, for which refer to the note on *Quod sī*, l. 15.

LINE 37. *sē*, acc. sing. of the reflexive pron. of the 3d pers., *sē* (*sēsē*), gen. *suī*; direct obj. of *ēiēcerit*; *sē* refers to the subj. of *ēiēcerit*, i.e. Catiline. — *ēiēcerit*, 3d pers. sing. fut.-perf. ind. act. of *ēiēciō*, -ere, *ēiēci*, *ēiectum*, 3 (*ex + iaciō*); of the subj. *hic* or *is*, referring to Catiline, is implied by the personal ending; with *ēiēcerit* supply *ex urbe*. — *sēcumque* (*sē + cum + que*) *sē* is the abl. sing. of the reflexive pron. *sē*, gen. *suī*; refers to the subj. of the clause, and is governed by the prep. *cum*. *Cum* is the prep. + the abl.; gov. *sē*, and appended to it, as regularly to personal pronouns, and usually to the relative. *Que* is the elclitic cop. conj.; connects the clause (*sī*) *sēcum ēdūxerit* with the clause *sī sē ēiēcerit*. — *suōs*, acc. of *suī*, -ōrum, m. 2d (substantival m. plur. of *suus*, -a, -um, reflexive poss. adj. of the 3d pers.); direct obj. of *ēdūxerit*. — *ēdūxerit*, 3d pers. sing. fut.-perf. ind. act. of *ēducō*, -ere, *ēdūxi*, *ēductum*, 1 (*ē + dūcō*; distinguish from *ēducō*, -ere, -āvi, -ātum, 1); coördinate with *ēiēcerit*, agreeing with the same subj., and in the same construction.

LINE 38. *et*, cop. conj.; connects the clause (*sī*) *adgregārit* with the clause (*sī*) *ēdūxerit*. — *eōdem*, abl. sing. n. of *idem*, *eadem*, *idem*; (*is + dem*), adv. = *to the same place* (*eō + -dem*); modifies *adgregārit*; *eōdem* = *in Manliana castra*. — *cēterōs*, acc. plur. m. of the adj. *cēterus*, -a, -um (not found in the nom. sing. m., and rarely used except in the plur.; *cēteri* and *cētera* are commonly substantival); agrees with *naufragōs*. Synonyms: (1) *reliqui* (*relinquo* = *I leave behind*) = *the rest*, regarded numerically as a remainder; (2) *cēteri* = *the rest*, implying contrast; (3) *aliī* = *not the others, but others*. — *undique* (*unde + que*), adv. + *from all sides*; modifies *collectōs*. — *collectōs*, acc. plur. m. of *collectus*, -a, -um, perf. part. pass. of *colligō*, -ere, *colligi*, *collectum*, 3 (*con + legō* = *I gather together*); agrees with *naufragōs*; *collectōs* stands in place of clause *qui undique collecti sunt*.

LINE 39. *naufragōs*, acc. plur. of *naufragī*, -ōrum, m. 2d = *castaways, bankrupts* (substantival m. of the adj. *naufragus*, -a, -um = *shipwrecked, ruined*; *nāvis + frangō*; for the form *nau*, cf. *nauta*, and *vāv* = *a ship*, *vāvṛṇs* = *a sailor*); direct object of *adgre-*

direction, not only this political disease (far developed as it is) but also the root and seed of all our sufferings will be put to an end and utterly destroyed.

atque dēlēbitur nōn modo haec tam adulta 40  
and will be destroyed not only this so full grown  
rei pūblicae pestis, vērum etiam stirps 41  
of the commonwealth plague, but also the root  
ac sēmen malōrum omnium. 42  
and the seed of evils all.

*gārit*; cf. Chap. XI, l. 8, *contrā illam naufragōrum cīectam ac aēabilitātam manum*. The metaphor from shipwreck is a familiar one in English. *Naufragus* = a man financially ruined; *perditus* = a man morally ruined. — *adgregārit* (contraction from *adgregāverit*), 3d pers. sing. fut.-perf. ind. act of *adgregō*, -āre, āvī, ātum, 1 (also written *aggregō*, etc.; *ad + grec* = a flock, hence lit. *I add to a flock, collect*); coördinate with *ēdūxerit* and *cīcēcerit* above, agreeing with the same subj., and in the same construction (i.e. part of the protasis with *sī*). — *extinguētur*, 3d pers. sing. fut. ind. pass. of *extinguiō*, -ere, *extincti*, *extinctum*, 3 (*ex + stingiō* = lit. *I prick or scratch out*; root *stig* = to puncture, cf. *stilus* = a pointed instrument for writing, *stimulus* = a goad, *stīgō* = *I prick, strīpia* = a prick, brand); agrees with the subj. *pestis*, and understood with *stirps* and *sēmen*.

LINE 40. *atque*, cop. conj.; connects *extinguētur* and *dēlēbitur*. *Atque* is often used to join together synonymous words, esp. verbs. — *dēlēbitur*, 3d pers. sing. fut. ind. pass. of *dēlēō*, -ēre, -ēvī, -ētum, 2 (*dē* + root *lē* or *rī* = to flow, pass away; hence *dēlēō* = *I make to pass away, destroy*; from the same root note *riūs*, *litūs*, *libātiō*, *λεῖψω* = *I let flow or pour*); coördinate with *extinguētur*; and agreeing with the same subject. — *nōn*, negative adv.; *nōn modo* = not only, limiting *pestis extinguiō*. — *modo*, adv.; in conjunction with *nōn*, as above. *Not only* is expressed by *nōn modo*, *nōn sōlum*, or *nōn tantum*; of these *nōn tantum* does not occur in Caesar and Sallust, and is comparatively rare in Cicero. On a few occasions in Cicero we find *nōn* alone in the first member, followed by *sed* alone in the second, or by *sed etiam*. — *haec*, nom. sing. f. of the dem. pron. *hīc*, *haec*, *hōc*; agrees with *pestis* = *coniūratiō*. — *tam*, adv.; modifies *adulta*. — *adulta*, nom. sing. f. of the adj. *adultus*, -a, -um = *fully grown, mature* (in origin perf. part. pass. of *adoleō*, -ere, -ēvī, *adultus*, 3); agrees with *pestis*.

LINE 41. *rei*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *pestis*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rei*. — *pestis*, gen. *pestis*, f. 3d; nom. sing., subj. of *extinguētur* and of *dēlēbitur*. — *vērum*, adversative conj.; connects *pestis* and *stirps ac sēmen*. — *etiam*, adv.; emphasizes *stirps ac sēmen* (*extinguiō*). After *nōn modo* (etc.), *sed etiam* and *vērum etiam* are very common; *sed quoque* is first found in Cicero; *sed et* (for *sed etiam*) occurs in authors of the silver age. — *stirps*, gen. *stirpis*, f. 3d; nom. sing., a subj. of *extinguētur* supplied from the previous clause. *Stirps* = (1) *root, stem, of a tree or plant*; (2) *race, family*; (3) *offspring*; (4) *source, origin*.

LINE 42. *ac* (shortened form of *atque*; *ac* is used before consonants, except *g, c, qu*), cop. conj.; connects *stirps* and *sēmen*; note that *ac* and *atque* often connect words of similar meaning. — *sēmen*, gen. *sēminis*, n. 3d (root *sa*, *sī* = to sow; cf. *serō* = *I sow*); nom. sing., a subj. of *extinguētur* supplied from the previous clause; *stirps ac sēmen* express a single idea. *Sēmen* = (1) *seed*; (2) *race, by metonymy*; (3) *source, origin, essence*. — *malōrum*, gen. plur. of *malum*, -i, n. 2d (substantival neut. of the adj. *malus*, -a, -um; cf. *malī*, -ōrum, m. 2d = *the bad*; root *mal* = to be black, cf. *μέλας* = *black*); poss. gen., limiting the composite subj. *stirps ac sēmen*. — *omnium*, gen. plur. n. of the adj. *omnis*, -e, 3d; agrees with *malōrum*. The concluding statement is, of course, only an example of rhetorical exaggeration.

- 1 XIII. Etenim iam diū, patrēs | XIII. For it is  
     For already for a long time, fathers now a long time, Con-  
 2 cōscripti, in his periculis coniūratiōnis script Fathers, that  
     enrolled, among these dangers of conspiracy we have been living  
 3 insidiisque versāmūr, sed amid these perils and  
     and (among) plots we have been (lit. are) dwelling, but plots of conspiracy;  
 4 nesciō quō pāctō omnium scelerum ac yet somehow or other  
     I know not what by means all of the crimes and every form of crime  
     and desperate mad-

LINE 1. *Etenim* (*et + enim*), causal conj.; connects the sentence with the preceding one. *Etenim* is much used by Cicero, but little by other authors; it corresponds to the Greek *καὶ γάρ* = *and for*, with the ellipse of an idea which can be supplied from the context, e.g. *and it is time that* the conspiracy were ended, *for we have long*, etc. — *iam*, adv. of time; strengthens *diū*. *Diū* and *dūdūm* may be used alone with the historic present but it is far more common for them to be intensified by the adv. *iam*, which emphasizes that the point of view is from the present, though the range of view is an unbroken one extending from some point in the past up till now. *Iam* is found in conjunction with other adverbs of time, e.g. *iam nunc*, *iam tum*, *iam pridem*, *iam aliquandō*, etc. — *diū* (root *di* or *dyn* = *to shine*; akin to *dūdūm*, *diēs*, *divus*, etc.), adv. of time; modifies *versāmūr*. — *patrēs*, voc. plur. of *pater*, *patris*, m. 3d (root *pa* = *to nourish*, cf. Greek *πατήρ*); the case of address.

LINE 2. *cōscripti*, voc. plur. m. of *cōscriptus*, *a*-, *-um*, perf. part. pass. of *cōscribō*, *-ere*, *cōscripti*, *cōscriptum*, 3 (*con + scribō*); agrees with *patrēs*. *Cōscripti* serves to distinguish patricians or heads of families who were senators also from those who were not senators, and does not = *patrēs et cōscripti* (as if recording the plebeian additions made in 509 B.C.), for *patricians* (*and*) *enrolled* would rather be expressed by *patrēs et adscripti*. — *in*, prep.; gov. the abl. *periculis*. — *his*, abl. plur. n. of the dem. pron. *hic*, *haec*, *hac*; agrees with *periculis*. — *periculis*, abl. plur. of *periculum*, *-i*, n. 2d; governed by the prep. *in*. — *coniūratiōnis*, gen. sing. of *coniūratiō*, f. 1st (*con + iūrō*); poss. gen., limiting *periculis* and *insidiis*.

LINE 3. *insidiisque* (*insidiis + que*): *insidiis* is the abl. of the plur. noun *insidiae*, *-drum*, f. 1st (from the verb *insidō*, *in + sedē*; *insidiae* = (1) *ambush*, (2) *plot, snare*); governed by the prep. *in*; coördinate with *periculis*. *Que* is the enclitic cop. conj.; connects *periculis* and *insidiis*. As distinguished from *et* and *atque*, *que* connects two words or ideas between which there is a close internal relation. — *versāmūr*, 1st pers. plur. pres. ind. pass. of *versō*, *-āre*, *-āvī*, *-ātum*, I (frequentative form of *verlō*); the subj. *nōs* is implied by the personal ending; the pres. tense is *historic* and is common with *iam diū*, *iam pridem*, etc., expressing that an action begun in the past has been going on ever since and is still going on. A. & G. 276, a; B. 259, 4; G. 230; H. 467, III, 2. The *historic* imperfect is also found with *iam diū* and *iam dūdūm*, and only differs from the *historic* present in that the ultimate point of view is in the past, covering a range extending still further to the source in the past. The passive *versor* illustrates the medial or reflexive use of this voice in Latin, corresponding to the regular *middle voice* of Greek verbs. *Versor* = *I turn myself about*, hence *I pass my life, am engaged in, am associated, or busy with*; it is accompanied by the abl. with *in*; cf. in *rēpublīcā versārī* = *to be a politician* (lit. *to move about or to be busy in the state*). A. & G. III, b; B. no reference; G. 218; H. 465. — *sed*, adversative conj.; connects the sentences *versāmūr in periculis* and *mātūritās ērūpīt*.

LINE 4. *nesciō*, 1st pers. sing. pres. ind. act. of *nesciō*, *-ire*, *-ivī* or *-ii*, *-itum*, 4 (*ne + sciō*); understand the subj. *ego*. *Nesciō* is not the principal verb of the clause, nor does

ness of long-continued | *veteris furoris et audaciae maturitas* in 5  
growth have burst | *long-standing of madness and of effrontery the ripeness upon*

*quō pacto* introduce an indirect question, for the subjunct. *erūperit* would be required instead of the ind. *erūpit*. *Nesciō* and *quō* must be regarded as a single word (and so it is often written) = *some* (*I know not what*). In fact *nesciō quis* and *nesciō quī, quae, quod* are classed respectively with the indefinite pronouns and indefinite pronominal adjectives; see the note on *quāsdam*, Chap. II, l. 4. Compare *nesciō quō modō* = *somewhat or other*; *nesciō an* = lit. *I know not whether*, i.e. *perhaps, probably*. A few other interrogative expressions are used in a similar parenthetic way with the ind. instead of subjunct., and with similar indefinite sense; cf. *mirum quam* = lit. *marvellous how*, i.e. *marvellously, valde quam* = *enormously, sānē quam gāvisus sum* = *I was tremendously glad, mirum quantum labōrāvit* = lit. *it (is) wonderful, how much he worked!* i.e. *he worked wonderfully*. A. & G. 334, e; B. 253, 6; G. 467, REM. I, and NOTE; H. 529, 5, 3). — *quō*, abl. sing. n. of the interrog. pron. *quis, quae, quid* or of the interrog. adj. *qui, quae, quod*; agrees with *pactō*. — *pactō*, abl. sing. of *pactum*, -i, n. 2d = (1) *agreement*, (2) *as here, way, manner* (properly substantival neut. of *pactus*, perf. part. of *paciscor*, -i, *pactus sum*, 3 = *I agree, stipulate*); abl. of manner, with the modifier *quō*. Manner is expressed by the abl. with *cum*, but *cum* may be omitted or retained if the noun in the abl. is modified by an adjective. But *cum* is very rarely retained with expressions of manner such as *modō*, *pactō* (e.g. *nūllō, modō* or *pactō*), *ratiōne*, *rītū, viā*, and with adverbial expressions like *silentiō, iniūriā*, etc. — *omnium*, gen. plur. n. of the 3d decl. adj. *omnis*, -e; agrees with *scelerum*. — *scelerum*, gen. plur. of *scelus*, *sceleris*, n. 3d; poss. gen., limiting *maturitas*. — *ac*, cop. conj.; joins *scelerum* and *furoris et audaciae*. The use of the more emphatic conj. *ac* here shows that the two words connected by *et*, viz. *furoris* and *audaciae*, represent one idea.

LINE 5. *veteris*, gen. sing. m. of the 3d decl. adj. *vetus* (akin to *ēros* = *a year*; cf. *vetustus*, *veterascō*); agrees with *furoris*. Observe that an adj. frequently agrees only with the nearest of two or more nouns, and is understood with the rest; so here *veteris* must be understood in the fem. with *audaciae*. See *iūcundus*, Chap. VI, l. 31. Synonyms: (1) *vetus* = *old, of old standing*, e.g. *vetus amicitia*; (2) *antiquus* = *old, ancient*, usually of what was in ancient times but no longer exists; (3) *priscus* = *old, with a claim to reverence*, e.g. *prisca sevēritās*; *vetustus* = *old, of something long used and so superior*, e.g. *vetusta disciplina*; (5) *pristinus* = *old, earlier*, as opposed to *praesens*; (6) *obsoletus* = *old, out of use*, e.g. *verba obsoleta*. — *furoris*, gen. sing. of *furor*, m. 3d (*furō* = *I rage*); poss. gen., limiting *maturitas*; *furoris et audaciae* = poss. genitives, coördinate with *scelerum*. — *et*, cop. conj.; connects *furoris* and *audaciae*. — *audaciae*, gen. sing. of *audacia*, f. 1st (from adj. *audax*, gen. *audācis*; *audeō* = *I dare*); poss. gen., limiting *maturitas*. The force of the conjunctions (see *ac* above) would seem to imply that *furoris et audaciae* be taken as one idea = *furorem audācem*, an instance of *heniadys*; cf. Chap. I, l. 9, *ōra vultusque*, and see the note and references under *ōra*. — *maturitas*, gen. *mātūritās*, f. 3d (from the adj. *mātūrus*, -a, -um); nom. sing., subj. of *erūpit*. Observe the abstract character of this sentence; Caesar would have had a concrete subject. — *in*, prep.; gov. the acc. *tempus*. *In tempus* instead of *in tempore* is an instance of the *constrūtiō prægnāns* (pregnant construction, i.e. the combination of two different expressions in one), and = *has (come to and) burst out upon the time*, etc.; cf. the well-known example from the Acts of the Apostles, Chap. VIII, verse 40, *Φιλίππος δὲ ἐνπέθη εἰς Ἀζότου* = *Philip was found at Azotus*, lit. *to Azotus* (i.e. Philip went to Azotus and was found there). Prof. Taylor compares (1) a passage with *in* + the abl. from the speech *prō Sullā*, viz. *furorem erūpisse in meō cōsulatū*, i.e. *during my consulship*; (2) a passage from the *prō Murēnā*, viz. *omnia quae per hōc biennium agitātā sunt . . . in hōc tempus erumpunt*, i.e. *in + acc.*, as in our passage.

6	nostri	cōnsulātūs	tempus	ērūpit.	Quodsi	forth in full maturity
	our	of consulship	the season has burst out.		But if	upon the season of
7	ex	tantō	latrōciniō	iste	ūnus	my consulship. Now
	out of	so large	a herd of brigands	that man	one	if Catiline alone of all
8	tollētur,	vidēbimur	fortasse	ad	breve	this band of brigands
	shall be disposed of,	we shall seem	perhaps	for	short	be got rid of, we shall
9	quoddam	tempus	cūrā	et	metū	seem perhaps to have
	some	time	from care	and	from fear	secured relief from
						trouble and anxiety

LINE 6. *nostri*, gen. sing. m. of the poss. adj. *noster, nostra, nostrum*; agrees with *cōnsulātūs*. Cicero seems to allude to himself alone in the implied *nōs*; but he may have been thinking also of his colleague. — *cōnsulātūs*, gen. sing. of *cōnsulātūs*, m. 4th (the office or period of office of the *cōnsul*); subjective gen., limiting *tempus*. — *tempus*, acc. sing. of *tempus, temporis*, n. 3d (root *tam* = *to cut*; hence lit. a section of time, then time, generally). — *ērūpit*, 3d pers. sing. perf. ind. act. of *ērumpō, -ere, ērūpi, ēruptum*, 3, trans. and intrans. (root *rūp* = Greek *λύντω = to break, to trouble*; cf. *λύρη = pain*); agrees with the subj. *mātūritās*. — *Quodsi* (*Quod + sī*), conditional particle = *but if*; followed by *tollētur* in a logical condition respecting the future. For the adverbial acc. *quod*, see the note on *quodsi*, Chap. XII, l. 15.

LINE 7. *ex* (ē or ex before consonants, ex before vowels and h) prep. + the abl.; gov. *latrōciniō*, expressing partition, cf. *ūnus militūm* and *ūnus ex militibūs*. — *tantō*, abl. sing. n. of the adj. *tantus, -a, -um*; agrees with *latrōciniō*. *Ex tantō latrōciniō = ex tot latrōnibūs*, or *ex tot latrōnum numerō*. — *latrōciniō*, abl. sing. of *latrōcīnum, -i, n.* 2d (for a full discussion of the etymology, see *latrōciniō*, Chap. IX, l. 35); governed by the prep. *ex*. Observe that the abstract takes the place of the concrete expression; cf. *servitium* which is sometimes used for *servi, coniūrātiō* for *coniūrāti*, etc., and the following from one of Cicero's letters, *ubī salūtātiō dēfūxiū* (= *ubī salūtātōrēs dēfūxerunt*), *litteris mē involvō = when my stream of morning-callers has flowed away, I surround myself with correspondence*. — *iste*, nom. sing. m. of the dem. pron. *iste, ista, istud*; subj. of *tollētur*; *iste* refers to Catiline, and expresses contempt. — *ūnus*, nom. sing. m. of the numeral adj. *ūnus, -a, -um* (gen. *ūnius*, dat. *ūni*; old forms of nom. are *oenus*, and *oinos*); agrees with *iste*; *ūnus* is often used like *sōlus*.

LINE 8. *tollētur*, 3d pers. sing. fut. ind. pass. of *tollō, ere, sustulō, sublātūm*, 3 irreg. (*sustulō* and *sublātūm* are borrowed from *sufferō, sub + ferō*; root *tal* = Latin *tol, tul* = *to lift, bear*; *tollō, tulō*, and *lātus*, i.e. (1) *lātus* are all akin; cf. *tol-erō, τλήναι = to endure, πολημω = I bear, I dare*); agrees with the subj. *iste*; *tollētur* is in the protasis with *sī*. *Tollō* = (1) *I lift, bear*; (2) *I make away with, remove, destroy*. — *vidēbimur*, 1st pers. plur. fut. ind. pass. of *videō, -ēre, vidī, vīsum, 2* (the pass. *videor, ērī, vīsus sum, 2* = (1) *I am seen, (2) I seem, as here*); the subj. *nōs* is implied by the personal ending. *Videor* is always used personally, e.g. *it seems that he can do this = haec facere posse videatur* (lit. *he seems to be able to do this*); the 3d pers. sing. is sometimes impersonal, but with the sense *to seem good*. — *fortasse* (for *fortassis = forte an si vīs*), adv. = *perhaps*; modifies *vidēbimur relevātē esse*. Other adverbs meaning *perhaps* are also derived from *fors*: (1) *forsitan*, a contraction from *fors sit an*; (2) *forsan*, elliptical for *forsitan*. *Fortasse, forsitan, forsan*, and *fors sit* are often used with the potential subjunctive, e.g. *forsitan quispiam dixerit = perhaps some one will say*. — *ad*, prep.; gov. the acc. *tempus*, expressing limit of time. — *breve*, acc. sing. n. of the adj. *brevis, -e*, 3d; agrees with *tempus*.

LINE 9. *quoddam*, acc. sing. n. of the indef. pron. and adj. *quidam, quaedam, quidam* (adjectival neut. *quoddam*; *qui + -dam*); agrees with *tempus*. *Quoddam* makes

for some short period; but the danger will remain settled behind and will be shut deep down within the veins and vitals of the state. Just as in several in-

esse relevāti; periculum autem residēbit 10  
to have been relieved; the danger but will remain behind  
et erit inclūsum penitus in vēnis atque 11  
and will be shut in deeply in the veins and  
in visceribus reī pūblicae. Ut saepe 12  
in the vitals of the commonwealth. As often

the idea presented by *breve tempus* vaguer still; see the note on *quāsdam*, Chap. II, l. 4.—*tempus*, acc. sing. of *tempus*, *temporis*, n. 3d; governed by the prep. *ad*.—*cūrā*, abl. sing. of *cūra*, -ae, f. 1st; abl. of separation, dependent on *relevāti*. The meanings of *cūra* are: (1) *care, attention*, (2) *pursuit, business*, (3) *love, affection*, (4) *anxiety, trouble, sorrow*, as in the text. The last meaning alone is found in the adj. *sēcūrus* (*sē* = *sine* + *cūra*) = *free from anxiety*. The root is *skū* = *to observe*; cf. *cavō* = *I am on guard, take care, akōba* = *I hear*.—*et*, cop. conj.; connects *cūrā* and *metū*.—*metū*, abl. sing. of *metus*, -ūs, m. 4th; abl. of separation, dependent on *relevāti*. See note on *tīmor*, Chap. I, l. 6.

LINE 10. *esse relevāti*, perf. inf. pass. of *relevō*, -āre, -āvī, -ātum, 1 (*re* + *levō* = *I lift*, hence (1) *I lift up*, (2) *I lighten, mitigate*, (3) *release, set free, as here*); complementary or exegetic inf., predicative with *videbimur*; the part. *relevāti* agrees in gender, number, and case with *nōs*, the implied subj. of *videbimur*. Observe that *relevāti esse* is accompanied by the simple abl. without a prep. *dē*, *ab*, or *ex*; this is the rule with a few verbs, viz. those which express *setting free, depriving, wanting, and removing*. A. & G. 243, a; B. 214, 1; G. 390, 2, and NOTE 2; H. 414. Usually a prep. is required with other verbs, always with persons, but sometimes in technical and metaphorical combinations the abl. alone is found (esp. after compound verbs).—*periculum*, gen. *periculi*, n. 2d; nom. sing. subj. of *residēbit*.—*autem*, adversative conj.; connects the clause with the one preceding, and adds a contradictory idea.—*residēbit*, 3d pers. sing. fut. ind. act. of *resideō*, -ēre, *resēdi*, no supine, 2 (*re* = *back, behind* + *sedeō* = *I sit, settle*); agrees with the subj. *periculum*. Compare Chap. V, l. 43, *resiaēbit in reī pūblicā reliqua coniūrātorū manus* (i.e. the *sentina* or *drago* of the state).

LINE 11. *et*, cop. conj.; connects *residēbit* and *erit inclūsum*.—*erit*, 3d pers. sing. fut. ind. of *sum, esse, fui*; coördinate with *residēbit*, and agrees with the same subj. *periculum*.—*inclūsum*, nom. sing. n. of *inclūsus*, -a, -um, perf. part. pass. of *inclūdō*, -ere, *inclusi*, *inclusum*, 3 (*in* + *cludō*); predicative with *erit*, agreeing in gender, number, and case with the subj. *periculum*. *Erit inclusum* may be explained: (1) as fut.-perf. tense pass. = *will have been shut in*; but we should expect the fut. simple *includētur*, corresponding to *residēbit*; (2) *erit* fut. simple, corresponding to *residēbit*, with *inclusum* as a quasi-complement representing a *state*; cf. *amātus fui*, which differs from *amātus sum* inasmuch as the latter states an action accomplished as a *fact*, while the former describes a *state* which has been experienced.—*penitus*, adv.; modifies *inclusum*.—*in*, prep.; gov. the abl. *vēnis*.—*vēnis*, abl. plur. of *vēna*, -ae, f. 1st; governed by the prep. *in*; *in vēnis . . . reī pūblicae* is an adverbial phrase modifying *inclusum*.—*atque*, cop. conj.; connects *in vēnis* and *in visceribus*.

LINE 12. *in*, prep.; gov. the abl. *visceribus*.—*visceribus*, abl. plur. of *viscus*, *visceris*, n. 3d (commonly plur. *viscera*, -um); governed by the prep. *in*. Literally *viscera* = the *inward parts* of the body, esp. the nobler parts, i.e. heart, lungs and liver, as distinguished from the *intestina* or lower parts. It was the *viscera* (= Greek *στολάγχρα*) which the soothsayers examined for omens.—*reī*, gen. sing. of *reī*, f. 5th; poss. gen., limiting *vēnis* and *visceribus*.—*pūblicae*, gen. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *reī*.—*Ut*, adv.; introduces the simile following. The application of the

18 hominēs	aegrī	morbō	gravi,	cum	stances men who are
men	sick	with a disease	serious,	when	suffering from a serious disease, tossing
14 aestū	febrīque	iactantur,	sī aquam		about with the heat of fever, appear, if
	with the heat and with the fever they toss about,	if	water		they take a draught
15 gelidam	bibērunt,	prīmō	relevārī		of cold water, to be re-
cold	they drink (lit. have drunk), at first		to be relieved		

metaphor of the human body is too familiar to require comment ; but cf. Catiline's declaration that there were two bodies in the state, one weak with a weak head (= the Senate), and the other strong but without a head (= *plēbs*) ; and cf. the allegory of the war between the stomach and the rest of the body, by which in early days the *plēbs* was induced to return to Rome. — *saepe*, adv. ; modifies *relevārī* *videntur*.

LINE 13. *hominēs*, nom. plur. of *homō*, *hominis*, m. 3d ; subj. of *videntur*, l. 16 ; *hominēs* is here = *to people* in an indefinite sense (the French would use the indef. pron. *on*). — *aegrī*, nom. plur. m. of the adj. *aeger*, *aegra*, *āegrūm* ; agrees with *hominēs* ; *aegrī morbō gravi* = *qui morbō gravi aegrī sunt*. — *morbō*, abl. sing. of *morbū*, -ī, m. 2d (akin to *moriōr*, *mors*, *marcēr* = *to wither or be feeble* ; root *mar* = *to waste away* ; cf. *θpōrds* = *μορθός* = *mortal*, *μάραντος* = *decay*) ; abl. of specification, defining *aegrī*. A. & G. 253 ; B. 226 ; G. 397 ; H. 424. Synonyms: (1) *morbū* = *disease*, *sickness*, of the whole body ; (2) *aegrōtū* (from *aegrōtūs*) = *sickness*, with weakness ; note that *aegrītūdō*, though used by Tacitus like *aegrōtīdō*, usually expresses mental disorder, hence = *sorrow*, *grief*. — *gravi*, abl. sing. m. of the adj. *gravis*, -ī, 3d (for *gar-us*, from Latin root *gar*, *gra* = Greek *βαρ*, cf. *βαρός* = *heavy*) ; agrees with *morbō*. — *cum*, temporal conj. ; followed by the pres. ind. *iactantur*, expressing frequentative or iterative action. Remember that *cum* regularly takes the ind. except in the imperf. and pluperf. tenses. But *cum* iterative = *as often as*, *whenever*, takes the ind. even in past tenses ; e.g. *cum haec dixerat, manūs tollebat* = *as often as he said these words, he raised his hands*. A. & G. 325 ; B. 288 ; G. 580-585 ; H. 521. Refer to the note on *cum*, Chap. III, l. 23.

LINE 14. *aestū*, abl. sing. of *aestus*, -īs, m. 4th (root *īdh* = *āīθ* = Latin *aed*, to burn, shine ; hence *aestus* is for *aed-tus*, and is akin to *aedēs* = (1) lit. *fireplace*, (2) *temple*, *aestas* = *summer*, *āībos* = *burning heat*, *Ἄιθοψ* = *an Ethiopian*) ; abl. of the cause, modifying the medial verb *actantur*. — *febrīque* (*febrī* + *que*) : *febrī* is the dat. sing. of *febris*, -īs, f. 3d (acc. *febrem* or *febrim* ; abl. usually *febrī* ; perhaps akin to *ferveō*) ; abl. of the cause, like *aestū*. *One* is the enclitic cop. conj. ; connecting the two ablatives *aestū* and *febrī*. *Aestū febrīque* = *with the fever-heat*, a single idea expressed by two nouns, whereas one noun + a modifier might have served. This figure is known as *hen-diadys*, i.e. *ἐν δύοιν = one by means of two*. A. & G. 385 ; B. 374, 4 ; G. 698 ; H. 636, III, 2. — *iactantur*, 3d pers. plur. pres. ind. pass. of *iactō*, -īre, -āvī, -ātūm, 1 (frequentative of *iaciō*, hence = *keep tossing*) ; agrees with the subj. *ei* understood, referring to the principal subj. *hominēs*. *Iactantur* does not = *are tossed*, with proper passive force, but = *toss themselves about*, with middle voice or reflexive force ; cf. *vētor* = *not I am turned* i.e. by another, but *I turn myself*, *I turn* (intransitive). — *sī*, conditional particle ; followed by the ind. *bibērunt* in a logical condition. *Sī* is practically = *cum* frequentative above. — *aquam*, acc. sing. of *aqua*, -ae, f. 1st ; direct obj. of *bibērunt*.

LINE 15. *gelidam*, acc. sing. f. of the adj. *gelidus*, -a, -um (from noun *gelū*, -īs, n. 4th = *frost*, *cold* ; cf. Sicilian *γέλα*) ; agrees with *aquam*. — *bibērunt*, 3d pers. plur. perf. ind. act. of *bibō*, -ere, *bibī*, *bibitum* (rare), 3 (root *pa* or *po* = *drink* ; akin to *pōlō*, *τίθω* = *a drinking-bout*, *πίω* = *I drink*) ; the implied subj. is a pron. *illi* referring to *hominēs*. In general conditions of present time the perf. ind. sometimes takes the place of the pres. in the protasis ; in any case *sī bibērunt* = *cum bibērunt*, i.e. whenever they

lieved at first, but are afterwards much more seriously and distressingly tormented; so this disease which possesses the body politic will, if it be alleviated by this fellow's punishment, assume a character yet	videntur, seem,	deinde afterwards	multō by much	gravius 16 more seriously
	vehementiusque	adflictantur, sic hīc morbus, 17 and more violently are distressed, so this disease,		
	qui est in rē pūblicā, which is in the commonwealth,	relevātus 18 (sc. if) relieved		
	istius poenā, of that (fellow) by the punishment,	vehementius 19 more violently		

drink; the perf. tense expresses instantaneous action, prior in time to *relevāti* *videntur*. There is another reading *biberint* = the fut. perf. ind. active, but the best MSS. read *biberunt*. Yet *biberint* might have stood, if the *apodosis* also referred to future (i.e. *relevāti* *videntur*, *deinde* . . . *adflicitabuntur*). — *prīmō* (abl. neut. sing. of *prīmus*, -a, -um; cf. *prīmū*, adverbial acc. neut. sing. = *firstly* of a series, *at first*), adv. = *at first*; modifies the pred. *relevāti* *videntur*. — *relevāti*, pres. inf. pass. of *relevō*, -āre, -āvi, -ātum, I (*re* + *levō*); complementary inf., in the pred. with *videntur*. Note that the pres. inf. marks the action of *relevāti* and *videntur* as strictly contemporaneous; we may render *think they are being relieved, as opposed to think they have been relieved* (which would be expressed by *relevāti esse*).

LINE 16. *videntur*, 3d pers. plur. pres. ind. pass. of *videō*, -āre, *vidē*, *vīsum*, 2 (*videor* = *I seem*) agrees with the subj. *homīnes*. — *deinde* (sometimes a dissyllable; *dē* + *inde* = *from that time, then, next, still*), adv.; modifies *adflictantur*. The counts or points of an elaborated argument are often introduced by the following adverbs, in order: *prīmō*, *deinde*, *tum*, *dēnique*. — *multō* (abl. neut. sing. of *multus*), adv.; modifies *gravius*. The abl. case marks the measure of difference with compar. and superl. adjectives and adverbs, and with words implying comparison such as *post*, *ante*. — *gravius*, adv.; modifies *adflictantur*. *Gravius* is the compar. of *graviter* (from adj. *gravis*, -e, 3d); superl. *gravissimē*. The comparative of an adverb = the acc. sing. n. of the comparative of the adjective from which the adverb is formed. A. & G. 92; B. 76, 2, and 77, 1; G. 93; H. 306.

LINE 17. *vehementiusque* (*vehementius* + *que*): *vehementius* is the compar. of the adv. *vehementer*; modifies *adflictantur*. The adj. *vehemēns* is probably a lengthened form of *vēmēns* (*vē*, an inseparable particle with negative force + *mēns*, hence *not having mind, unreasonable, violent*). *Que* is the enclitic cop. conj.; connects *gravius* and *vehementius*. — *adflictantur*, 3d pers. plur. pres. ind. pass. of *adflictō*, -āre, -āvi, -ātum, I (frequentative form of *adfligō*); coördinate with *videntur* above, and agrees with the same subj. *homīnes*. — *sic* (*sī* + *ce*), adv. = *so*; used correlative with *ut*, l. 12. *Ut* . . . *sic* (*ita*) = *as . . . so*, with comparative clauses. — *hīc*, nom. sing. m. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *morbus*. — *morbus*, gen. *morbi*, m. 2d; nom. sing., subj. of *ingravescet*.

LINE 18. *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *morbus*, and is subj. of *est*. — *est*, 3d pers. sing. pres. ind. of *sum*, *esse*, *fūi*; agrees with the subj. *qui*. — *in*, prep.; gov. the abl. *rēpūblicā*, expressing *place where*. — *rē*, abl. sing. of *rēs*, *reī*, f. 5th; gov. by the prep. *in*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rē*. — *relevātus*, nom. sing. m. of *relevātus*, -a, -um, perf. part. pass. of *relevō*, -āre, -āvi, -ātum, I (*re* + *levō*); agrees with *morbus*. *Relevātus* is really a disguised *protasis*, and = *sī relevātus erit*. For the forms which disguised conditions may assume, consult A. & G. 310, esp. a; B. 305; G. 600; H. 507, 1-3.

LINE 19. *istius*, gen. sing. m. of the dem. pron. *iste*, *ista*, *istud*; objective gen., with *poenā*; *istius* = *Catilinae*. — *poenā*, abl. sing. of *poena*, -ae, f. 1st (root *pu* = to

- 20 *vīvīs reliquīs*      *ingravēscet.*      *Quārē* | more grave and vio-  
 (remaining) alive the rest will be aggravated. Wherefore lent while the other  
 traitors remain alive.  
 21 *sēcēdant improbī,*      *sēcernant sē ā* | Wherefore let the dis-  
 let withdraw the disloyal men, let them separate themselves from loyal withdraw apart,  
 22 *bonīs,*      *ūnum in locum congregentur,* let them sever themselves from the com-  
 the loyal men, one into place let them herd together, | pany of the loyal and  
 gather like a herd in

*cleanse*; cf. ποινή = a penalty, *pūniō* for *poenīō*, etc.); abl. of the means, modifying *rele-*  
*vātus*. — *vehementius*, comparative adv. (see l. 17); modifies *ingravēscet*.

LINE 20. *vīvīs*, abl. plur. m. of the adj. *vīvīs*, -a, -um; agrees with *reliquīs* in the abl. absolute construction; *vīvīs reliquīs* is a disguised condition = *sī reliquī vīvent*. For the abl. absolute construction, refer to the note on *dīmissō*, Chap. IV, l. 38. — *reliquīs*, abl. plur. m. of the adj. *reliquīs*, -a, -um (*relinquō*; *reliquī* is substantival = the rest, i.e. of the conspirators); in the abl. absolute construction with *vīvīs*. Remember that the abl. abs. = a clause and that it cannot be used of the subj. or obj. of a sentence; in fact, the abl. abs. is independent of the rest of the sentence. — *ingravēscet*, 3d pers. sing. fut. ind. act. of *ingravēscō*, -ere, no perf., no supine, 3 (inceptive form of *ingravō*); agrees with the subj. *morbūs*. — *Quārē* (*Quā*, abl. f. sing. of rel. *quī*, agreeing with *rē*; + *rē*); adv., used as an illative conj.; connects the sentence with what has preceded, and sums up the gist of the argument.

LINE 21. *sēcēdant*, 3d pers. plur. pres. subjunct. act. of *sēcēdō*, -ere, *sēcessē*, *sēcessum*, 3 (*sē* = apart + *cēdō* = I go); agrees with the subj. *improbī*; the subjunct. is *hortatory*. The *hortatory* subjunct. here expresses an exhortation or command; sometimes it expresses a concession; a negative command is introduced by *nē*. The pres. tense or the perf. tense is used for the 3d pers., sing. or plural; the pres. tense for the 1st person; the present for affirmative commands or exhortations in the 2d person; the perfect (less commonly the present) for negative commands in the 2d person. A. & G. 266; B. 274-276; G. 263; H. 484. — *improbī*, nom. plur. m., substantival, of the adj. *improbīs*, -a, -um (*in + probus*); subj. of *sēcēdant*. *Improbī* here is a political technical term. — *sēcernant*, 3d pers. plur. pres. subjunct. act. of *sēcernō*, -ere, *sēcrēvī*, *sēcrētūm*, 3 (*sē* = apart + *cernō* = I separate; root *kar* = to separate, cf. *kplvw* = I separate, judge); the implied subj. is a pron., e.g. *ei*, referring to *improbī*. Observe the *asyndeton*, and the vigorous effect of the short, sharp exhortations. The subjunct. is *hortative*; cf. *sēcēdant* above. — *sē*, acc. plur. of the reflexive pron. of the 3d pers. *sē*, gen. *sūi*; direct obj. of *sēcernant*; *sē* refers to the subj. of *sēcernant*. — *ā*, prep.; gov. the abl. *bonīs*, expressing *separation*.

LINE 22. *bonīs*, abl. plur. m., substantival, of the adj. *bonus*, -a, -um; governed by the prep. *ā*. *Bonī*, as a political term in Cicero, is used of men who shared his political views, and may be sometimes rendered the *conservatives*; but here it denotes the *loyal* as opposed to the *traitorous* (*improbī*). — *ūnum*, acc. sing. m. of the adj. *ūnus*, -a, -um; agrees with *locum*. — *in*, prep.; gov. the acc. *locum*. — *locum*, acc. sing. of *locus*, -i, m. 2d (the plur. is usually neut. *loca*, -ōrum = places, district; sometimes *locī*, -ōrum, m. = places, separate and not connected, or topics in a literary work); governed by the prep. *in*. — *congregentur*, 3d pers. plur. pres. subjunct. pass. of *congregō*, -āre, -āvi, -ātum, I (*con + gress*); the subj. is a pron. understood referring to *improbī* above; the subjunct. is *hortatory*, as in *sēcēdant* and *sēcernant*. The passive is used with *medial* or *reflexive* force; see the note on *iactantur*, l. 14. The metaphor of *herding* expresses Cicero's opinion as regards the intelligence and ability of the conspirators.

one spot; in short, as  
I have already said  
many times, let them  
be shut off from us by  
the city-wall. Let  
them cease to make  
treacherous attacks  
on the consul at his

mūrō dēnique, quod saepe iam 23  
by the wall (of the city) finally, which thing often already  
dixī, sēcernantur ā nōbis; dēsinant 24  
I have said, let them be divided from us; let them cease  
insidiārī domī suae cōsulī, 25  
to lie in wait at house his own for the consul,

---

LINE 23. mūrō, abl. sing. of *mūrus*, -ī, m. 2d (root *mu* = to enclose, to protect; akin to *moenia*); abl. of the means or instrument, modifying *sēcernantur*. Synonyms: (1) *moenia* = the wall of a city or fortified place; cf. *mūniō* = I fortify; (2) *mūrus* = wall, the general term; often, as here, used for *moenia*; (3) *paries* = a party-wall of a house. — *dēnique*, adv.; marks the clause as summing up the meaning of the clauses immediately preceding. Synonyms: (1) *dēnique* = finally, lastly, at last, esp. at the end of enumeration or argument, where it gives the pith of what has been under discussion and practically dismisses the subject; (2) *postrēnum* or *postrēmō* = finally, lastly, with emphasis on the fact that something is *last*; opposed to *primus*; (3) *tandem* = finally, at length, of what happens after long expectation; (4) *dēnum*, cf. *tum dēnum*, of what might have occurred before, and is late in occurring. — *quod*, acc. sing. n. of the rel. pron. *qui*, *quae*, *quod*; direct obj. of *dixī*. *Quod* stands for *id quod*, i.e. agrees in gender and number with *id* understood; *id*, if expressed, = an acc. in explanatory apposition with the idea contained in *mūro sēcernantur ā nōbis*. *Id quod* or simply *quod*, when so used, are parenthetic, i.e. independent of the rest of the sentence. A. & G. 200, e; B. 247, 1, b; G. 614, REM. 2; 324; 333, NOTE 2; H. 363, 5. For the supplied acc. *id*, see the note and references under *id*, Chap. III, l. 19. — *saepe*, adv. of time; modifies *dixī*. — *iam*, adv. of time; in combination with *saepe* (cf. *iam tum*, *iam diu*, etc.), modifying *dixī*.

LINE 24. *dixī*, 1st pers. sing. perf. ind. act. of *dīcō*, -ere, *dixī*, *dictum*, 3; the subj. *ego* is implied by the personal ending. — *sēcernantur*, 3d pers. plur. pres. subjunct. pass. (with medial force) of *sēcērō*, -ere, *sēcrēvī*, *sēcrētum*, 3 (*sē* + *cērō*); the implied subj. is a pron. referring to the people denoted by the term *improbi*, l. 21; the subjunct. is *hortatory*, as in the verbs immediately preceding. — *ā*, prep.; gov. the abl. *nōbis*, expressing *separation*, as usual in combination with a verb which in itself implies separation, viz. *sēcernantur*. — *nōbis*, abl. plur. of the 1st personal pron. (sing. *ego*, plur. *nōs*); gov. by the prep. *ā*. — *dēsinant*, 3d pers. plur. pres. subjunct. act. of *dēsinō*, -ere, *dēsītū*, *dēsītum*, 3 (*dē* + *sīnō*); the implied subj. is a pron. referring to *improbi*. *Dēsinō* may be either trans. or intrans.; when active, like all verbs of *beginning* and *ending*, it implies a further action of the same subject, and is used with a complementary inf., e.g. *insidiārī*, *circumstāre*, *obsidēre*, *comparāre*.

LINE 25. *insidiārī*, pres. inf. of the deponent verb *insidior*, -ārī, -ātus sum, 1 (from *insidiae*, -ārum, f. 1st = *ambush*, *plot*; *in* + *sedeō*); complementary inf., predicative with *dēsinant*. Like many intrans. verbs compounded with *in*, *ad*, *ante*, *con*, etc., *insidiārī* governs the dat. of the indirect obj., viz. *cōsulī*. The allusion is to the attempt of Varguntēius and Cornelius to murder Cicero at his morning reception on Nov. 7th (or 8th, as Mommsen holds). — *domī*, locative case of *domus*, -ūs or -ī, f. 4th and 2d; expresses *place where*, modifying *insidiārī*. There is another form of this locative, viz. *domūi*. When qualified by a poss. pron., *domī* (*domūi*) is regarded as a quasi-genitive; hence the gen. *suae* following. — *suae*, gen. sing. f. of the reflexive poss. pron. *sus*, -a, -um; agrees with *domī*; *suae* refers to the possessor *cōsulī*, not to the subj. of *dēsinant*. — *cōsulī*, dat. sing. of *cōsul*, -is, m. 3d; indirect obj. of *insidiārī*. Observe the impersonal form of the reference to Cicero's danger.

26 circumstāre	tribūnal	praetōris	urbāni,	own house, to surround the judgment-
to stand around	the tribunal	of the praetor	of the city,	seat of the city
27 obsidēre	cum gladiis	cūriam,	malleolōs	praetor, to beset the senate-house with
to invest	with their swords	the senate-house,	firebrands	swords drawn and

LINE 26. *circumstāre*, pres. inf. act. of *circumstō*, -āre, -āvī, -ātūm, I (*circum* = *around* + *stō* = *I stand*); complementary inf., predicative with *dēsīnant*, like *insidiāri* above. Observe the *asyndeton*, i.e. the want of cop. conjunctions to connect in coördination the infinitives *insidiāri*, *circumstāre*, *obsidēre*, *comparāre*, each of which states a further action of the subj. of *dēsīnant*. — *tribūnal*, acc. sing. of *tribūnāl*, -īs, n. 3d (like *tribuō* and *tribūnus*, connected with *tribūs* = *a tribe*, originally third part of the Roman people; root *tri* = *three*); direct obj. of *circumstāre*. Many intransitive verbs acquire transitive force by composition with the prepositions *ad*, *ante*, *ob*, *trāns*, *circum*, etc.; cf. *praeterēō* = lit. *I go beyond, I pass by*. A. & G. 228, a; B. 175, 2, a; G. 331; H. 372. There were at this time eight praetors; six of these were presidents of criminal courts, while the remaining two, viz. the *praetor urbānus* and the *praetor peregrinus* tried civil suits, the former between parties who were both citizens, the latter between parties of whom one or each was a foreigner. The *praetor urbānus* in 63 B.C. was *Lūcius Vale-rius Flaccus*. The *praetor urbānus* dispensed justice from his *sella curūlis*, which was set upon raised platform (the *tribūnal*) and was surrounded by seats on a lower level (*subsellia*) for the convenience of those who had legal business to do. In early times the *tribūnal* was situated in the *Comitium*, but toward the close of the republic it was fixed under a portico in the *Forum*. There were, of course, other *tribūnālia* in various parts of Rome, which the other praetors used, according as they were most convenient. The allusion in the present passage is to an attempt of Catiline and his friends to prevent by intimidation the *praetor urbānus* from making a settlement on a civil question of debt. — *praetōris*, gen. sing. of *praetor*, -ōris, m. 3d (see the note on *praetōrem*, Chap. II, l. 13); poss. gen., limiting *tribūnal*. — *urbāni*, gen. sing. m. of the adj. *urbānus*, -ā, -um (from *urbs* = *a city*); agrees with *praetōris*. The *praetor urbānus* was considered superior in dignity to the other praetors, and hence was sometimes called *praetor māior*. The name, but not the powers, of the *praetor urbānus* lasted as long as the Roman empire in the west; even the name of *praetor peregrinus* fell out of use after Caracalla's time.

LINE 27. *Obsidēre*, pres. inf. act. of *obsidēō*, -ēre, *obsidē*, *obsessum*, 2 (*ob* + *sedēō* = lit. *I sit down before*, hence *I beset, invest*); complementary inf., predicative with *dēsīnant*. — *cum*, prep.; gov. the abl. *gladiis*. — *gladii*, abl. plur. of *gladius*, -ī, m. 2d; governed by the prep. *cum*. *Cum gladii* is an idiomatic phrase (apparently belonging to the abl. of accompaniment) = *armāti* = *under arms*; do not suppose that it expresses the instrument, for this can only be expressed by the abl. without a preposition. — *cūriam*, acc. sing. of *cūria*, -ae, f. 1st; direct obj. of *obsidēre*. The *cūria* here mentioned is the *cūria Hostilia*, north of the *Forum*, in which the Senate regularly met, except when it was specially summoned to meet in one or other of the different temples. For meetings of the Senate, and for the various *cūriæ*, refer to the note on *locus*, Chap. I, l. 8. — *malleolōs*, acc. plur. of *malleolus*, -ī, m. 2d (diminutive of *malleus* = *a hammer*); direct obj. of *comparāre*. A *malleolus* or *firebrand* derives its name from the likeness of its appearance to a *mallet*. It was a missile used in sieges, etc., for setting on fire houses, shipping, etc., belonging to an enemy. It consisted of a mallet-shaped body, with a wire frame, filled with tow and other combustible material which was ignited before the missile was hurled; projecting from this brand was a short shaft with a barbed point, and the missile was so discharged that the arrow-head would stick fast in woodwork, etc., and allow the flames from the tow to do their destructive work.

collect stores of fire-brands and torches for setting fire to the city. In a word, let every man have it printed upon his forehead what his political sympathies are. I promise you this, Con-

**et** facēs ad inflammandam urbem 28  
and torches for burning (lit. to be burnt) the city  
comparāre: sit dēnique īscriptum in 29  
to provide: let it be finally inscribed upon  
fronte ūnius cūiusque, quid dē 30  
the forehead one of each (man), what about  
rē pūblicā sentiat. Policeor vōbis 31  
the commonwealth he feels. I promise to you

LINE 28. **et**, cop. conj.; connects *malleolos* and *facēs*. — *facēs*, acc. plur. of *fax*, *facis*, f. 3d; direct obj. of *comparāre*; joined by **et** to *malleolos*. *Faces* or *torches* = (1) pieces of resinous wood, dipped into oil or pitch and then ignited; (2) tubes of metal or wattled laths enclosing inflammable materials, such as tow steeped in tallow, pitch, rosin, and the like. — **ad**, prep.; gov. the acc. *inflammandam urbem*, expressing purpose. — *inflammandam*, acc. sing. f. of *inflammandus*, -a, -um, gerundive of *inflammō*, -dre, -dvī, -dūm, 1 (*in* + *flammō*); agrees with *urbem* in the construction of gerundival attraction. *Ad* + the acc., and *causā* + the gen. of the gerund or gerundive, express purpose; so *ad inflammandam urbem* = *ut urbem inflammat*. — *urbem*, acc. sing. of *urbis*, *urbis*, f. 3d; governed by *ad* in the gerundival construction.

LINE 29. **comparāre**, pres. inf. act. of *comparō*, -āre, -āvī, -ātum, 1 (*com* + *parō*); complementary infin., predicative with *dēsinant*. — **sit**, 3d pers. sing. pres. subjunct. of *sum*, *esse*, *fui*; the true subj. is the clause *quid dē rē pūblicā sentiat*. The subjunct. is hortatory; see the note on *sēcānt*, l. 21. — *dēnique*, adv. = *in a word*; concludes the series of exhortations; see *dēnique*, l. 22. — *īscriptum*, nom. sing. n. of *īscriptus*, -a, -um, perf. part. pass. of *īscribō*, -ere, *īscripti*, *īscriptum*, 3 (*in* + *scribō*); *īscriptum* + *sit* above = the *hortative* perfect, which tense is as common as the pres. subjunct. when the person is third. The phrase recalls the branding of a mark upon runaway slaves. — **in**, prep.; gov. the abl. *fronte*.

LINE 30. **fronte**, abl. sing. of *frōns*, *frontis*, f. 3d (Sanskrit *bhrū* = *eyebrow*; cf. Greek *θφρ*, and English *brow*); governed by the prep. *in*. — *ūnius*, gen. sing. m. of the numeral adj. *ūnus*, -a, -um; agrees with *cūiusque*. — *cūiusque*, gen. sing. m. of the indef. pron. *quisque*, *quaeque*, *quidque* (adjectival neut. *quodque*; *quis* + *que*); poss. gen., limiting *fronte*; *ūnus quisque* in combination = *every single one*. Distinguish: (1) *ambō* = *both*, of two, together; (2) *uterque* = *each of two*, singly; often in apposition with two names, e.g. *Dēmosthēnes et Cicerō*, *uterque fācundissimus*; (3) *quisque* = *each*, of several. Note the idiom of a superl. + *quisque*, e.g. *fortissimus quisque* = *all the most resolute men*. — *quid*, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid*; direct obj. of *sentiat*. Observe that *quid* introduces an indirect question, hence the subjunct. *sentiat*; also that the clause *quid . . . sentiat* is the subj. of *īscriptum sit*, to which it is subordinate. — **dē**, prep. = *concerning*; gov. the abl. *rē pūblicā*.

LINE 31. **rē**, abl. sing. of *rēs*, *rei*, f. 5th; governed by the prep. *dē*. — *pūblicā*, abl. sing. f. of the adj. *pūblicus*, -a, -um; agrees with *rē*. — *sentiat*, 3d pers. sing. pres. subjunct. act. of *sentī*, -ire, *sensi*, *sensum*, 4; understand *quisque*, from *cūiusque* above, as subject; as often, *sentīre* = *to hold political views*. *Quid . . . sentiat* is an indirect question. Indirect questions: (1) are introduced by an interrog. pron., adj., or adv.; (2) are subordinate to a leading verb or verbal expression, as subj. or obj.; thus *quid . . . sentiat* is subj. of *sit īscriptum*, cf. *sciō quis sis*, *quis sit* being obj. of *sciō*; (3) the verb of the contained question is subjunct., and conforms to the rule of tense sequence. A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. — *Policeor*, 1st pers. sing. pres. ind. of the deponent verb *polliceor*, -ērī, *pollicitus sum*, 2 (*port* +

32 hōc, patrēs cōscriptī, tantam in nōbīs script Fathers, that  
*this thing, fathers* enrolled, (*that*) so great in us such will be the dis-  
 33 cōsulibus fore diligentiam, tantam in play of zealous assidu-  
*the consuls will be (see NOTE) carefulness,* so great in ity in us consuls, of  
 34 vōbis auctōritātem, tantam in equitibus authority in you sena-  
*you authority,* so great in the knights tors, of manly bearing

*licet = I bid largely; port* is an old prep., and = the *po* of compound expressions, serving to denote power or possession or else to emphasize the verbal meaning; cf. *pōnō*, for *pōsinō*, for *pōsinō*, for *port + sinō*; the subj. *ego* is implied by the personal ending. Synonyms: (1) *prōmittere* = lit. to send forth, i.e. to hold out, to promise; generic, denoting every kind of promise; (2) *pollicēri* (as opposed to *abnuere*) = to proffer, to voluntarily pledge oneself; (3) *recipere* = to pledge oneself, at the same time guaranteeing the risks and results; cf. Cic., *de aēstāte pollicēris vel potius recipis*. — *vōbis*, dat. of *vōs*, indirect obj. of *pollicor*.

LINE 32. *hōc*, acc. sing. n. of the dem. pron. *hīc, haec, hōc*; direct obj. of *pollicor*; *hōc* is defined by the following appositional acc. and inf. clause *tantam in nōbīs fore diligentiam, etc. . . . vidētis* (ll. 32-38). — *patrēs*, voc. plur. of *pater, patris*, m. 3d; the case of address. — *cōscriptī*, voc. plur. of *cōscriptus*, -a, -um, perf. part. of *cōscribō*, -ere, *cōscripti*, *cōscriptum*, 3 (*con + scribō*); agrees with *patrēs*; see the note on *cōscriptū*, l. 2. — *tantam*, acc. sing. f. of the dem. adj. *tantus*, -a, -um; predicative; agrees with the subj.-acc. *diligentiam*. — *in*, prep.; gov. the abl. *nōbīs*. — *nōbīs*, abl. of *nōs*, 2d plur. personal pron.; governed by the prep. *in*.

LINE 33. *cōsulibus*, abl. plur. of *cōsul*, -is, m. 3d; in apposition with *nōbīs*. — *fore*, fut. inf. of *sum, esse, fuī*; agrees with the subj.-acc. *diligentiam*. The verb *sum* has two forms of the fut. inf., viz. (1) *fore*, (2) *futūrus*, -a, -um + *esse*, i.e. fut. part. + *esse*, as most fut. infinitives act. are formed. The clause *tantam fore diligentiam*, is in apposition with *hōc*, which is direct obj. of *pollicor*; instead of rendering *I promise such carefulness to be about to be*, etc., it is usual in English to commence the indirect discourse with the word *that*, and turn the Latin inf. into the English ind., e.g. *I promise that there will be such carefulness*, etc. — *diligentiam*, acc. sing. of *diligentia*, -ae, f. 1st (from *diligēns*, adj. and pres. part. of *diligō*); subj.-acc. of *fore tantam* in indirect discourse; the acc. and inf. clause = the acc. of the verbal noun, in apposition with the acc. *hōc*. — *tantam*, acc. sing. f. of the adj. *tantus*, -a, -um; predicative, with *fore* supplied from the coördinate clause preceding; agrees with the subj.-acc. *auctōritātem*; this clause, and the others following with *tantam*, are in apposition with *hōc*, l. 32. The repetition of *tantam* at the beginning of each coördinate clause is an instance of the rhetorical device known as *anaphora*. A. & G. 344, f; B. 350, II, b; G. 636, NOTE 4; H. 636, III, 3. — *in*, prep.; gov. the abl. *vōbis*.

LINE 34. *vōbis*, abl. of the 2d personal pron. plur. *vōs*; governed by the prep. *in*; *in vōbis*, i.e. in the Senate, as distinguished from the *ōrdō equestris* and the *civēs Rōmāni*. — *auctōritātem*, acc. sing. of *auctōritās*, -atis, f. 3d; subj.-acc. of *tantam (fore)*; *auctōritātem* here has a general meaning of *authoritative influence*, i.e. making itself felt and respected in the city. — *tantam*, acc. sing. f. of the adj. *tantus*, -a, -um; predicative, with *fore* understood; agrees with the subj.-acc. *virtūtem*. — *in*, prep.; gov. the abl. *equitibus*. — *equitibus*, abl. plur. of *equēs, equitis*, m. 3d (*equus = a horse*, hence lit. *a horseman, knight*); governed by the prep. *in*. See the note on *equitēs*, Chap. IV, l. 33. The whole sentence, ll. 31-38, is an appeal to all classes of Roman society to take joint action against the conspirators; the appeal is disguised by the flattering attribution to the Senate, knights, and populace of the qualities which the orator desired them to show.

in our Roman knights,  
—such the display of  
unanimity among all  
loyal citizens, that on  
Catiline's departure  
you will see every  
scheme laid bare, re-  
vealed, crushed, and  
punished. With these

<i>Rōmānis</i>	<i>virtūtem,</i>	<i>tantam</i>	<i>in</i>	<i>omnibus</i> <sup>as</sup>
<i>Roman</i>	<i>worthiness,</i>	<i>so great</i>	<i>in</i>	<i>all</i>
<i>bonis</i>	<i>cōnsēnsiōnem,</i>	<i>ut</i>		<i>Catilīnae</i> <sup>as</sup>
<i>loyal (citizens)</i>	<i>unanimity,</i>	<i>that</i>		<i>of Catiline</i>
<i>profectiōne</i>	<i>omnia patefacta,</i>		<i>inlūstrāta,</i> <sup>as</sup>	<i>cleared up,</i>
<i>by the departure</i>	<i>all (evils) disclosed,</i>			
<i>oppressa,</i>	<i>vindicāta esse videātis.</i>		<i>Hisce</i> <sup>as</sup>	
<i>crushed,</i>	<i>punished to be you may see.</i>			<i>These</i>

LINE 35. *Rōmānis*, abl. plur. m. of the adj. *Rōmānus*, -a, -um; agrees with the noun *equitibus*; the addition of this epithet often gives a statement a dignified and formal character. — *virtūtem*, acc. sing. of *virtūs*, *virtūtis*, f. 3d (= the quality of a *vir*, hence *manly courage*, physical and moral, *virtue*); subj.-acc. of *tantam* (*fore*). — *tantam*, acc. sing. f. of the adj. *tantus*, -a, -um; predicative with *fore* supplied from above; agrees with the subj.-acc. *cōnsēnsiōnem*. — *in*, prep.; gov. the abl. *omnibus*. — *omnibus*, abl. plur. m. of the adj. *omnis*, -e, 3d; agrees with *bonis*.

LINE 36. *bonis*, abl. of the plur. noun *boni*, -ōrum, m. 2d = *patriots, loyal citizens* (substantival mas. of the adj. *bonus*, -a, -um; cf. *bona* = *property*); governed by the prep. *in*. *Boni* here includes all true citizens not members of the *ōrdō senātōrius* or of the *ōrdō equestris*. — *cōnsēnsiōnem*, acc. sing. of *cōnsēnsiō*, -ōnis, f. 3d (from *cōnsentire* = *to agree together*, *be one-minded*, *con + sentiō*); subj.-acc. of *tantam* (*fore*); the clause is, like the clauses immediately preceding, an appositive of *hōc*, l. 32. *Cōnsēnsiō* or *unanimity* is the very quality which one may expect not to find in the Roman populace, whose sympathies were very easily stirred and diverted, and whose honesty was never very secure if dishonesty seemed likely to be profitable. — *ut*, conj.; introducing the adverbial consecutive clause *ut . . . esse videātis*. Adverbial clauses of *result* frequently depend on a principal sentence which contains a dem. word, e.g. *tam*, *ita*, *adeō*, *idlis* or *tantus*. — *Catilīnae*, gen. sing. of *Catilīna*, m. 1st; poss. gen., limiting *profectiōne*.

LINE 37. *profectiōne*, abl. sing. of *profectiō*, -ōnis, f. 3d (from *profectus*, perf. part. of *proficisci* = *I set out*); abl. of the means, modifying *patefacta esse*, etc.; render on *Catiline's departure*, rather than *by Catiline's departure*. — *omnia*, acc. plur. n. substantival = *everything*, of the adj. *omnis*, -e, 3d; subj.-acc. of the coördinate infinitives following, viz. *patefacta (esse)*, *inlūstrāta (esse)*, *oppressa (esse)*, and *vindicāta esse*; the construction is the objective acc. and inf., dependent on *videātis*. — *patefacta*, acc. plur. n. of *patefactus*, -a, -um, perf. part. of *pateficiō*, *pateficerī*, *patefactus sum*, irreg., used as pass. of *patefaciō*, -ere, *patefici*, *patefactum*, 3 (*pateō + faciō* = *patēre faciō* = *I make to be open, I disclose*); agrees with the subj.-acc. *omnia*; supply *esse* from below = the perf. inf. pass. of *patefaciō*. Observe: (1) that when a part of *sum*, making a composite pass. tense, belongs to two or more coördinate verbs, it is frequently expressed only with one (usually, as here, the last) and understood with the rest; (2) that *patefaciō* is one of the few exceptions to the rule that *faciō* becomes *ficiō* in compounds, e.g. *perficiō*. — *inlūstrāta*, acc. plur. n. of *inlūstrātus*, -a, -um, perf. part. pass. of *inlūstrō* (*illūstrō*), -āre, -āvi, -ātum, 1 (*in + lustrō*; hence = *to make bright*, from root *rūk* or *ruk* = *to light, shine*; cf. *lūceō*, *lūx*, *lūmen*, *λύχνος*); supply *esse* = the perf. inf. pass. agreeing with the subj.-acc. *omnia*. Observe that the four infinitives here are coördinate, yet are unconnected; a good example of *asyndeton*.

LINE 38. *oppressa*, acc. plur. n. of *oppressus*, -a, -um, perf. part. pass. of *opprimō*, -ere, *oppressi*, *oppressum*, 3 (*ob + premō*); supply *esse* = perf. inf. pass., agreeing with the subj.-acc. *omnia*. — *vindicāta*, acc. plur. n. of *vindicatus*, -a, -um, perf. part. pass. of *vindicō*, -āre, -āvi, -ātum, 1; *vindicata + esse* following = the perf. inf. pass., agreeing

39	ōminibus, Catilīna, cum summā reī pūblicae	prophetic words, Catiline, go forth, and bring complete deliverance to the state,
with omens, Catiline, with supreme of the commonwealth		ruin and death upon yourself, and destruction upon those who have allied them-
40	salūte, cum tuā peste ac perniciē	safety, with your own destruction and ruin

41 cumque eōrum exitiō, qui sē tēcum  
and with of those men the overthrow, who themselves with you

with the subj.-acc. *omnia*. — *esse*, pres. inf. of *sum*; forms the composite perf. inf. pass. with the participles preceding. — *videātis*, 2d pers. plur. pres. subjunct. act. of *vidēo*, -*ere*, *vidi*, *vīsum*, 2; understand the subj. *vōs* (implied from *vōbis*, l. 31). The subjunct. is consecutive, expressing result after *ut*, l. 36. The sentence *polliceor . . . videātis* Cicero's forecast of the fate of the conspiracy; cf. *hisce ōminibus*. — *Hisce*, abl. plur. n. of *hic*, *haec*, *hōc* (*hīc*, *haec*, *hōc* + the dem. suffix -*ce*, which adds emphasis and is pointedly deictic); agrees with *ōminibus*. With *hicce* compare the French *ce-ci = this here*. In classical Latin the only cases in which -*ce* is added to *hic* are: *hōsce*, *hāsce*, *hūisce*, and *hisce*. *Illi* and *iste* also combine with *ce*, and *istuc* is the more common neut. sing. of *iste* than *istud*. The final letter *c* of *hic*, *haec*, *hōc* is really a shortened form of *ce*.

LINE 39. *ōminibus*, abl. plur. of *ōmen*, *ōminis*, n. 3d (earlier form *osmen*, from *ōs*, *ōris*, n. 3d = the mouth); *hisce ōminibus* may be explained (1) as abl. of accompaniment, with *cum* omitted (*cum* is often omitted in military phrases); (2) as abl. absolute, lit. the omens being such; we may render with such prophetic words, in reference to the preceding sentence. Like Eastern peoples, the Romans always tried to discover the will of the gods on the subject before embarking on any enterprise of importance. Prof. Ramsay remarks: "The various signs which were believed to indicate the disposition of the Supreme Powers were comprehended under the general name of *ōmina*. There was scarcely any sight or sound connected with animate or inanimate nature which might not, under certain circumstances, be regarded as yielding an *ōmen*." The most common ominous signs for good or bad were those afforded by thunder and lightning, victims' entrails, and the cries, flight, and feeding of birds. — *Catilīna*, voc. sing. of *Catilīna*, -*ae*, m. 1st; the case of address. — *cum*, prep.; gov. the abl. *salūte* expressing the attendant circumstances of the departure. We should in English render to the salvation of the state, etc. A. & G. 248, a; B. 221, 222; G. 392; H. 419, I, and I. — *summā*, abl. sing. f. of the adj. *summus*, -*a*, -*um*, superl. of *superus*, -*a*, -*um* (from the adv. *super*; the compar. adj. is *superior*; another form of the superl. is *suprēmus*); agrees with *salūte*. — *reī*, gen. sing. of *rēs*, f. 5th; poss. gen., limiting *salūte*. — *pūblicae*, gen. sing. f. of the adj. *pūblicus*, -*a*, -*um*; agrees with *reī*.

LINE 40. *salūte*, abl. sing. of *salūs*, -*ūtis*, f. 3d; governed by the prep. *cum*. — *cum*, prep.; gov. the ablatives *pestē* and *perniciē* expressing accompaniment of circumstance. — *tuā*, abl. sing. f. of the poss. adj. *tuus*, -*a*, -*um*; agrees with *pestē* and understood with *perniciē*; the poss. adj. always takes the place of a poss. gen. of a personal pronoun. — *pestē*, abl. sing. of *pestis*, -*is*, f. 3d; governed by the prep. *cum*. For *pestis*, *perniciē*, and synonyms, refer to the note on *pestem*, Chap. I, l. 27. — *ac* (abbreviation of *atque*), cop. conj.; as often, connects synonyms, viz. *pestē* and *perniciē*. — *perniciē*, abl. sing. of *perniciēs*, *perniciē*, f. 5th (*per* + *nex*; cf. *necō*, I); governed by the prep. *cum*; coördinate with *pestē*.

LINE 41. *cumque* (*cum* + *que*): *cum* is the prep. + the abl.; gov. *exitio*, expressing accompaniment of circumstance. *Que* is the enclitic cop. conj.; connects the adverbial phrase *cum exitio* with the adverbial phrases with *cum* preceding. The ablative of accompaniment is a branch of the abl. of manner; the ablatives here modify the pred.

selves with you in every kind of wickedness and heinous crime — go forth to begin your shameless and abominable warfare. Thou, Juppiter, who wast here established in effigy by | omni scelere parricidiōque iūnxērunt, 42  
every in crime and in murder have united, proficisci ad impium bellum ac nefārium. 48  
set out to impious a war and heinous. Tū, Iuppiter, qui īisdem quibus 44  
Thou, Juppiter, who with the same (auspices) which

*proficisci.* — *ēd̄rum*, gen. plur. m. of the dem. pron. *is*, *ea*, *id*; poss. gen., limiting *extiō*. The gen. case of *is*, *ea*, *id*, supplies the place of a poss. pron. of the 3d person. — *exitiō*, abl. sing. of *exitum*, -i, n. 2d; governed by the prep. *cum*. — *qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *ēd̄rum*, and is subj. of *iūnxērunt* in its own clause. — *sē*, acc. plur. of *sē* (*sēsē*), gen *sūi*, reflexive pron. of the 3d pers. (sing. or plur. all genders); direct obj. of *iūnxērunt*; *sē* refers back to the subj. *qui*, i.e. denotes the same persons. — *tēcum* (*tē* + *cum*): *tē* is the abl. sing. of *tū*; governed by the prep. *cum*; the abl. is *sociative*. *Cum* is the prep. + the abl.; gov. *tē*. *Cum* is regularly enclitic with the personal and reflexive pronouns, and usually with the relative.

LINE 42. *omni*, abl. sing. n. of the 3d decl. adj. *omnis*, -e; agrees with *scelere*. — *scelere*, abl. sing. of *scelus*, *sceleris*, n. 3d; abl. of the means, modifying *iūnxērunt*: *scelere parricidiōque* expresses the bond which was instrumental in uniting the conspirators together. — *parricidiōque* (*parricidiō* + *que*): *parricidiō* is the abl. sing. of *parricidium*, -i, n. 2d; abl. of the means, coördinate with *scelere*. For the derivation and meaning of *parricidium*, see the note on *parricidiō*, Chap. VII, l. 40. *Que* is the enclitic cop. conj.; joins *scelere* and *parricidiō* together. — *iūnxērunt*, 3d pers. plur. perf. ind. act. of *iungō*, -ere, *iūnxi*, *iunctum*, 3 (root *yu*, *yug* = *svy* = *jug*, to bind, join; cf. *iugō*, *iugum*, *iūs*, *svyvū* = *I join*, *svy* = *a yoke*, etc.); agrees with the subj. *qui*.

LINE 43. *proficisci*, 2d pers. sing. pres. imperative of the deponent verb *proficisci*, *proficiſtī*, *profectus sum*, 3 (inceptive of *proficiō*; *prō* + root *fic* = to set one's self forward); the subj. *tū* is implied by the personal ending. — *ad*, prep.; gov. the accusative *bellum*. — *impium*, acc. sing. n. of the adj. *impius*, -a, -um (in = not + *pius* = dutiful); agrees with *bellum*. *Impiēdās* includes all offences of disrespect towards or actual crime against one's parents, one's country, and the gods. — *bellum*, acc. sing. of *bellum*, -i, n. 2d (for *du-ellum*, from *duo*; cf. English *duel*), governed by the prep. *ad*. — *ac*, cop. conj.; connects the attributes *impium* and *nefārium*. — *nefārium*, acc. sing. n. of the adj. *nefārium*, -a, -um (from noun *nefās*; *ne* + *fās*; cf. *fāri*, etc.); agrees with *bellum*; joined by *ac* to *impium*.

LINE 44. *Tū*, gen. *tūi*; nom. sing. of the 2d personal pron. subj. of *arcēbis*, l. 50. *Tū* is emphatic; the nom. of the personal pronouns is only expressed for purposes of emphasis or contrast. As he spoke, Cicero would turn towards the statue of *Juppiter Stator* in the temple. This address to Jupiter is a fitting close to the powerful speech which the orator has delivered. — *Iuppiter*, voc. sing. of *Iuppiter*, gen. *Iovis*, n. 3d; the case of address. *Iuppiter* stands for *Iovis + pater*; *Iovis*, with collateral form *Diovis*, was the earlier form of the nominative. The root is *di*, *div*, or *dyu* = to shine; cf. *dīs*, *divus*, *Diāna*, *δōs*, and esp. *Zebs*, stem *Δεις*, gen. *Δεῖs*. The word is more correctly spelt in Latin with *pp*, but it would be pedantic in English to make a change from the single *p* which English literature has caused to appear more familiar. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *tū*, and is subj. of *cōnstitūtus es* in its own clause. The clause *qui . . . es cōnstitūtus* is elliptical, and = *qui īisdem auspicīs, quibus haec urbs cōnstitūta est, es cōnstitūtus*. — *īisdem*, abl. plur. n. of the

45 haec	urbs	auspiciis	ā	Rōmulō	Romulus with the same sacred rites
	this city	(with) auspices	by	Romulus	that inaugurated this
46 es cōnstitūtus,	wast established,	quem Statōrem hūius urbis	whom the Establisher this	of city	city's foundation, thou whom we call

dem. pron. *idem*, *eadem*, *idem* (for *is*, *ea*, *id + -dem*) ; agrees with *auspiciis*. Note: (1) that *m* changes to *n* before *d*, e.g. acc. sing. *eundem*, *eandem*; gen. plur. *ērundem*, *ēdrundem*; (2) that the nom. mas. plur. has 2 forms, *eidem* and *iidem*, sometimes *idem*; (3) that the dat. and abl. plur. = *eisdem*, *iisdem*, or a contraction of the latter to *isdem*. *The same as* may be rendered (a) by *idem* with *qui* (cf. *isdem quibus* in this passage); (b) *idem* with *atque (ac)*, e.g. *eadem ac tū cupiō* = *I desire the same as you*; (c) *idem + ut*; (d) *idem + cum (prep.)*, e.g. *eadem tēcum cupiō*. A. & G. 234, NOTE 2; B. 341, I, c); G. 310, REM. 2; H. 451, 5. — *quibus*, abl. plur. n. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *auspiciis*, or we may consider *auspiciis* part of the rel. clause with *quibus* by attraction. The ablatives *isdem auspiciis* and *quibus* belong to the wide class which embraces *manner*, *means*, and *accompaniment*; it is better perhaps to style them ablatives of *accompaniment*.

LINE 45. *haec*, nom. sing. f. of the dem. pron. *hic*, *haec*, *hōc*; agrees with *urbs*. — *urbs*, gen. *urbis*, f. 3d; nom. sing., subj. of *constituta est* understood in the rel. clause introduced by *quibus*. — *auspiciis*, abl. plur. of *auspiciūm*, -ī, n. 2d (*auspex*, gen. *auspiciis*, m. 3d); abl. of accompaniment; *auspiciis* seems to be attracted into the rel. clause with *quibus*, and so *auspiciis* must be understood with *isdem*; *isdem quibus . . . auspiciis = isdem auspiciis quibus*. *Auspiciūm = augury from birds, auspices*; the derivation is *avis = a bird + speciō*, hence *auspex* (for *avispex*) = *a bird-seer*. Compare *auceps* (for *aviceps*, *avis + capiō*) = *a bird-catcher*; *augur* (*avis + Sanskrit gar = to make known*) = *soothsayer*; and Sanskrit *vis = a bird*. The Indo-European root *avi* may be assumed = Greek *ἀεὶ* = *εἰ*; cf. *ol-wrb-s = a large bird*. The auspices were always taken (i.e. ominous signs were observed, esp. from the cries, flight, etc. of birds) before any important private or public business was entered upon, e.g. the *comitia centuriāta* never met unless favorable auspices had been previously taken. — *ā*, prep.; gov. the abl. *Rōmulō*, expressing agency; *ā Rōmulō* modifies *es constitūtus* and also *constituta est* understood (see note on *urbs* above). — *Rōmulō*, abl. sing. of *Rōmulus*, -ī, m. 2d; governed by the prep. *ā*. *Rōmulus* was the mythical founder of Rome. His name is clearly an invention to explain the name of the city *Rōma* (which is for *Srouma = the stream-town*); cf. *Hellen*, invented to explain *Hellēnes*, etc. etc. According to the legend *Rōmulus* was the son of *Mars* and *Rhaea Sylvia*, in company with his brother *Remus*, he was exposed to die in the Tiber, but was saved and suckled by a she-wolf. The two brothers eventually slew the usurper *Amilius*, and then began to build Rome, in the course of which task a quarrel arose and *Rōmulus* killed his brother. After his death or disappearance, *Rōmulus* was worshipped under the name of *Quirinus*.

LINE 46. *es constitūtus*, 2d pers. sing. perf. ind. pass. of *cōnstituō*, -ere, -uī, -ūtum, 3 (*con + statuō*); agrees with the subj. *qui*; when the antecedent of the rel. is a personal pron., the verb of the rel. clause takes the person of the pronominal antecedent (so *tū . . . qui* in this passage). Observe that the *statue* is addressed directly, *thou who wast set up*. The statement *qui isdem auspiciis*, etc., is not literally correct, for *Rōmulus* did not vow the erection of the temple when Rome was being built but some time afterwards, viz. during the Sabine war; moreover, the temple was not built till very much later, viz. 294 B.C. — *quem*, acc. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *tū*, l. 44, and is direct obj. of *nōmināmus* in its own clause. — *Statōrem*, acc. sing. of *stator*, -ōris, m. 3d (cf. *sistō = I make to stand*, and *lōrṇu*; the root is *sta*, as in *stō = I stand*); objective complement of the verb *nōmināmus*. Remember that

with truth this city's and this empire's Stay [Stayer], thou wilt hold Catiline and Catiline's accomplices far from thine own [altars] and from all other temples, from the city-dwellings and

atque imperī vērē nōmināmus, hunc et at  
and of empire truly we name, this man and  
hūius sociōs ā tuīs [āris] cēterisque 48  
of this (= his) associates from thy own [altars] and all other  
templis, ā tēctis urbis ac moenibus, ā 49  
temples, from the houses of the city and the walls, from

verbs of *making, calling*, and the like require an objective complement when used in the act., and a subjective complement when used in the pass., e.g. *cōsul credus est. Stātōrem* here = *supporter, establisher*, rather than in the original reference *Stayer* (i.e. of flight). See the note on *Stātōri*, Chap. V, l. 13. — *hūius*, gen. sing. f. of the dem. pron. *hic, haec, hoc*; agrees with *urbis*. — *urbis*, gen. sing. of *urbs*, f. 3d; poss. gen., limiting *Stātōrem*.

LINE 47. *atque* (*ac* is never used before vowels, or *c, g, qu*), cop. conj.; connects *urbis* and *imperī*. — *imperī* (contraction from *imperii*), gen. sing. of *imperium*, -i, n. 2d; poss. gen., limiting *Stātōrem*; understand *hūius* in the neut. with *imperī*. *Imperium* here has a sense which is uncommon in republican times, viz. *dominion, empire*. For the contracted gen. in -i of 2d decl. nouns in -ius and -ium, see the note on *Paldā*, Chap. I, l. 5. — *vērē* (regularly formed from the adj. *vērus*, -a, -um; cf. *vērum* and *vēro*), adv.; modifies *nōmināmus*. — *nōmināmus*, 1st pers. plur. pres. ind. act. of *nōminō*, -are, -āvī, -ātum, i (from *nōmen*, gen. *nōminis*, n. 3d); the subj. *nōs* is implied by the personal ending. Synonyms: (1) *appellāre* = *to call, name*, i.e. with an appropriate title, e.g. *amicūm, cōsulēm*; (2) *nōmināre* = *to call by name, to give the name . . . to*; (3) *nuncupāre* = *to name, give a name to something previously unnamed*; (4) *vocāre* = *to name, like appellāre*; often = *to summon*. — *hunc*, acc. sing. m. of the dem. pron. *hic, haec, hoc*; direct obj. of *arcēbis* in the principal clause; *hunc* = *Catilinam*. — *et*, cop. conj.; connects *hunc* and *sociōs*.

LINE 48. *hūius*, gen. sing. m. of the dem. pron. *hic, haec, hoc*; poss. gen., limiting *sociōs*; *hūius* = *Catilinae*. — *sociōs*, acc. plur. of *socius*, -i, m. 2d (originally substantive mas. of the adj. *socius*, -a, -um; akin to *sequor* and *ēx̄oyai*, from root *sak* = *to follow*); direct obj. of *arcēbis*; joined by *et* to *hunc*. — *ā*, prep.; gov. the ablatives *āris* and *templis*, expressing separation in combination with *arcēbis* (a verb implying removal or separation). — *tuīs*, abl. plur. f. of the poss. adj. *tuus*, -a, -um; agrees with *āris*. The reading *āris* is very doubtful, and should perhaps be omitted; in this case *tuīs* is abl. plur. n., agreeing with *templis*; thus *tuīs templis* would = *your temples* (i.e. Jupiter's) in contrast with *cēteris templis* = *lit. all other temples*, i.e. the temples of other divinities. — *āris*, abl. sing. of *āra*, -ae, f. 1st; governed by the prep. *ā*. The reading is doubtful; see *tuīs* above. Distinguish: (1) *āra* = *altar*, the general word, including the whole structure; (2) *altāria* = properly the elevation on the top of the *āra*, on which offerings were set, etc., but by synecdoche = *altar*. — *cēterisque* (*cēteris* + *que*): *cēteris* is the abl. plur. n. of the adj. *cēterus*, -a, -um (usually in plur. *cēteri*, -ae, -a; nom. sing. m. *cēterus* is not found); agrees with *templis*. *Que* is the enclitic cop. conj.; connects *āris* and *templis*; or, if *āris* be omitted, connects *tuīs* and *cēteris*.

LINE 49. *templis*, abl. plur. of *templum*, -i, n. 2d (root *tam* = *to cut*; hence lit. *a section* of space in the sky in which omens from birds were taken, or *a section* of ground marked off as sacred to some god, then of the edifice erected thereon and dedicated to the god's worship); gov. by the prep. *ā*. Note that the ablatives with *ā* which follow are coördinate, but are not connected by conjunctions (*asyndeton*). — *ā*, prep.; gov. the abl. *tēctis* and *moenibus*, expressing separation. — *tēctis*, abl. plur. of *tēctum*, -i, n.

50 vītā fortūnīsque cīvīum omnīum arcēbis,  
*the life and the fortunes of the citizens all will keep distant,*  
 51 et hominēs bonōrum inimicōs, hostēs  
*and men of loyal (citizens) the enemies, the foes*  
 52 patriae, latrōnēs Italiae, scelerum  
*of our country, the robbers of Italy, of crimes*  
 53 foedere inter sē ac nefāriā  
*by a covenant among themselves and abominable*

city-walls, and from  
 the life and property  
 of all the citizens;  
 and these men who  
 are the enemies of all  
 patriots, the foes of  
 their country, the rob-  
 bers of Italy, who are  
 bound together by a  
 league of crime and a

2d = *a house, roof, etc.* (properly substantival neut. of *tectus, -a, -um*, perf. part. pass. of *tēgō = I cover*); gov. by the prep. *ā*. — *urbis*, gen. sing. of *urbs*, f. 3d; poss. gen., limiting *tectis* and understood limiting *moenibus*. — *ac*, cop. conj.; connects *tectis* and *moenibus*. — *moenibus*, abl. of the plur. noun *moenia, -ium*, n. 3d (cf. *muniō, mūrus*, etc.); governed by the prep. *ā*; joined by *ac* to *tectis*. — *ā*, prep.; gov. the abl. *vītā* and *fortūnīs*, expressing separation.

LINE 50. *vītā*, abl. sing. of *vita, -ae*, f. 1st; governed by the prep. *ā*. — *fortū-  
 nīsque* (*fortūnīs + que*): *fortūnīs* is the abl. plur. of *fortūna, -ae*, f. 1st; governed by  
 the prep *ā*; coördinate with *vītā*. The meanings of *fortūna* = (1) *fortune, fate*;  
 (2) *good fortune, prosperity*; (3) by metonymy in sing. or plur., *possessions, property*;  
 (4) personified = *Fortune*, i.e. the goddess of fortune. *Que* is the enclitic cop. conj.;  
 connects *vītā* and *fortūnīs*. — *cīvīum*, gen. plur. of *cīvis, -is*, m. and f. 3d; poss. gen.,  
 limiting *vītā* and *fortūnīs*. — *omnīum*, gen. plur. m. of the adj. *omnis, -e*, 3d; agrees  
 with *cīvīum*. — *arcēbis*, 2d pers. sing. fut. ind. act. of *arceo*, *-ēre, -ui*, no supine, 2  
 (root *ark* = (1) *to keep off*, (2) *to hold good* = Greek root *ἀρκ*, *ἀλκ*, and Latin *arc*; cf.  
*arx, arca = a chest, ἀρτέω = I keep off or I suffice, ἀλ-αλκ-εῖν = to keep off; arceō becomes  
 erceō* in composition, e.g. *exerceō, coerceō*); agrees with the subj. *tū*, l. 1st.

LINE 51. *et*, cop. conj.; connects the two principal clauses whose predicates are  
*arcēbis* and *mactābis*. — *hominēs*, acc. plur. of *homō, hominis*, m. 3d; direct obj. of  
*mactābis*. Remember that *homō* or *vir* may be used if complimentary attributes are  
 added, but only *homō* if the epithets attributed be uncomplimentary. By *hominēs* are  
 meant Catiline and all his revolutionary gang. — *bonōrum*, gen. of *boni, -ōrum*, m. 2d,  
 substantival = *patriots*; poss. gen., limiting *inimicōs*. — *inimicōs*, acc. plur. of *inimicus, -i*, m. 2d = *an enemy* (the substantival mas. of the adj. *inimicus, -a, -um*; cf. *bonō-  
 rum* above); in apposition with *hominēs*. *Inimicus* (*in = not + amīcus = friendly*) =  
*a personal enemy*; *hostis* = the declared *enemy of a state*. — *hostēs*, acc. plur. of *hos-  
 tis, -is*, m. 3d; appositive of *hominēs*.

LINE 52. *patriae*, gen. sing. of *patria, -ae*, f. 1st (properly fem. of the adj. *patrius, -a, -um* + *terra supplied*); poss. gen., limiting *hostēs*. — *latrōnēs*, acc. plur. of *latrō, -ōnis*, m. 3d (= *λατρεύω*, i.e. *one serving for hire, hence a mercenary fighter*; owing  
 to the bad character of such soldiers the meaning of *brigand, robber*, was soon developed); appositive of *hominēs* above. — *Italiae*, gen. sing. of *Italia*, f. 1st (for derivation, see the note on *Italiae*, Chap. IV, l. 26); poss. gen., limiting *latrōnēs*. —  
*scelerum*, gen. plur. of *scelus, sceleris*, n. 3d; may be regarded either as gen. of sub-  
 stance or material, defining *foedere*, or as the adnominal gen. of specification, taking the  
 place of an appositive of *foedere*. Consult A. & G. 214, e, f; B. 197, 202; G. 361; H. 395. These two genitives are often scarcely distinguishable, and are branches of the  
 poss. gen. or rather the wide subjective genitive.

LINE 53. *foedere*, abl. sing. of *foedus, foederis*, n. 3d (root *bhandh = πιθ = fid, to bind, unite, trust*; cf. *fidō, fidēs, πειθω*, etc.); abl. of the means or instrument, modifying  
*coniunctōs*. — *inter*, prep.; gov. the acc. *sē*; *inter sē = among themselves, one to another*,

confederacy of treason, thou wilt visit with thy everlasting vengeance in life and in death.

<b>societātē coniūctōs, aeternīs</b> <i>by an alliance leagued, everlasting with thy punishments</i>	<b>suppliciīs 64</b> <i>alive and dead</i>
<b>vīvōs mortuōsque mactābis.</b> <i>wilt destroy.</i>	<b>55</b>

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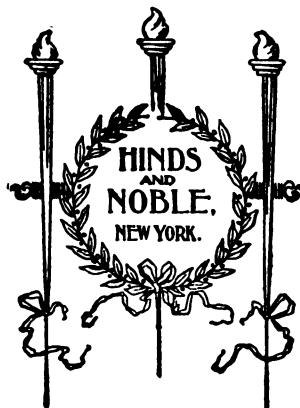
*mutually.* — **sē**, acc. plur. of the reflexive pron. of the 3d pers., *iē*, gen. *suī*; governed by the prep. *inter*; *sē* refers back to (*hominēs*) *coniūctōs* = (*hominēs*) *quā sunt coniūcti*. — **ac**, cop. conj.; connects *foedere* and *societātē*. — **nefāriā**, abl. sing. f. of the adj. *nefārius*, *-a*, *-um* (from *nefās*, *ne + fās*, i.e. something opposed to *fās* or divine law, a *heinous crime*); agrees with *societātē*.

LINE 54. **societātē**, abl. sing. of *societās*, *-ātis*, f. 3d (from *socius*; cf. *sociōs*, l. 48); abl. of the means, modifying *coniūctōs*; joined by *ac* to *foedere*. — **coniūctōs**, acc. plur. m. of *coniūctus*, *-a*, *-um*, perf. part. pass. of *coniūngō*, *-ere*, *coniūnxī*, *coniūctum*, 3 (*con* + *iungō*; see derivation under *iūnxērunt*, l. 42); agrees with *hominēs*, l. 51; *coniūctōs* = *quā coniūcti sunt*. — **aeternīs**, abl. plur. n. of the adj. *aeternus*, *-a*, *-um* (for *aeviternus*, from *aevum* = *an age, lifetime, eternity*; cf. *aetās*, for *aevitās*; *alēs*, and *alēl* = *always, forever*; *āuv* = *lifetime, age, aeon*); agrees with *suppliciīs*. — **suppliciīs**, abl. plur. of *supplicium*, *-i*, n. 2d (*supplex*); abl. of the means, modifying *mactābis*. Cicero sought a striking sentence with which to conclude his speech, and represents the conspirators as condemned to punishment in this world and the next. It is interesting to compare his real views on death and the after life. As a philosopher he was inclined to disbelieve in a future existence, and regarded death as a *quiēs miseriārum*. In his speeches he adapts his views to his audience; e.g. in addressing the people with his third Catilinarian speech he speaks of many miraculous signs, as if he himself believed in them and was sure that his hearers did. In the fourth speech, delivered before the Senate, the refinement of his audience allows him to let his own disbelief appear; see Chap. IV, *ad fin.*: *apud īserōs . . . quaedam illi antiquā supplicia impīis cōstitūta esse volūtrunt* = *the well-known writers of old time would have had us believe that certain punishments were instituted in the lower world for the wicked*.

LINE 55. **vīvōs**, acc. plur. m. of the adj. *vīvus*, *-a*, *-um*; agrees with *hominēs*, l. 51. *Vīvōs mortuōsque* = *dum vīvunt et postquam dē vītā dēcesserunt*. — **mortuōsque** (*mortuōs + que*): *mortuōs* is the acc. plur. m. of the adj. *mortuus*, *-a*, *-um* (perf. part. of *morior*, *morī* and *morīrī*, *mortuus sum*, 3 and 4, deponent); agrees with *hominēs*; joined by *que* to *vīvōs*. *Que* is the enclitic cop. conj.; connects *vīvōs* and *mortuōs*. — **mactābis**, 2d pers. sing. fut. ind. act. of *mactō*, *-are*, *-āvi*, *-ātum*, I (cf. *mactus* = *glorified*); the subj. *tū* is implied by the personal ending; *mactābis* is coöordinate with *arcēbis*, l. 50, to which it is joined by *et*, l. 51. *Mactābis* may be rendered here: *you will visit; you will punish; you will slay*. The derivation is very hard to decide, and none appears so likely as that given in the note on *mactāri*, Chap. XI, l. 19. And yet it must be admitted that the original meaning was probably *to exalt, honor, glorify*; then *to honor, etc.*, by sacrifice; then *to sacrifice*; whence comes the meaning *to punish, slay, esp. of divine visitations*. Certainly *mactus* retains nothing of the idea of *slaying* or *punishing*, which we would expect to find if the root be the same as that of *μάχομαι*. Perhaps it would be safer to assign *mactō* to *mactus*, and allow the etymology of *mactus* to remain in oblivion, unless, indeed, the reference to an obsolete verb *mago*, akin to Sanskrit root *mah* = *to show reverence to*, have genuine claim to consideration.

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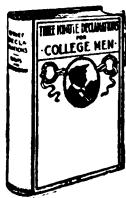
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